









**CEYLON MISSION.**



Minutes of a  
Conference of Missionaries  
and native pastors.

  
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[*Printed for the use of the Committee.*]

MINUTES  
OF A  
CONFERENCE OF MISSIONARIES AND NATIVE PASTORS

HELD AT

*Colombo, from June 26th to 30th inclusive, 1855.*

*June 26th.*—Present: Mr. E. B. Underhill, Rev. J. Davis and Rev. C. Carter.

Mr. Davis commenced the proceedings with prayer.

Mr. Underhill read such parts of his Instructions as were applicable to the mission in Ceylon; after which a series of resolutions was drafted, comprehending arrangements for the future conduct of the mission.

*June 27th.*—Present: Mr. E. B. Underhill, Mr. J. Davis and Mr. Carter. Also Mr. Rancesinghe, Mr. Silva, Mr. Whytoo Nadan, Mr. Melder, Mr. Perera, Mr. Alwis, native Pastors; and Mr. Hendrick, Don Johannes, H. Silva, D. Alwis, J. Melder, (Assistants.) Mr. Carter opened the meeting with prayer.

The first part of the Resolutions was read *seriatim*, and discussed at length; and finally agreed to.

Mr. Underhill concluded with prayer.

*June 28th.*—Present the same as yesterday.

Mr. Davis opened the meeting with prayer.

The remainder of the Resolutions was read, discussed and agreed to.

The names of two or three young men were mentioned as students.

Mr. Underhill closed the meeting with prayer.

*June 29th.*—Present: Mr. Underhill, ~~Mr.~~ Davis, Mr. Carter, and eighteen teachers of the schools.

Mr. Carter opened the meeting with prayer in Singhalese.

The fitness of the teachers was then examined into, and arrangements made for their improvement.

Mr. Hendrick closed the meeting with prayer.

*June 30th.*—Present: Mr. Underhill, Mr. Davis, and Mr. Carter.

The Resolutions of previous meetings were read and confirmed.

The Estimates for 1856 were laid on the table, examined and settled, for reference to the Committee.

It was resolved, that as the copies of the deeds of the mission property were lost with Mr. Dawson, fresh copies should be obtained for transmission to the Committee. •

The minutes of the several meetings were read and confirmed.

After a few remarks from Mr. Underhill, Mr. U. concluded with prayer.

EDW. B. UNDERHILL,  
*Secy. B. M. Society.*



## RESOLUTIONS.

At a meeting held for conference on the affairs of the Baptist Mission in the island of Ceylon, on the 26th, 27th and 28th June, 1855,—at which were present, Mr. E. B. Underhill, Secretary of the Baptist Missionary Society, the Revs. J. Davis and C. Carter, Missionaries; Messrs. J. Whytoo Nadan, J. Melder, J. Ranasinghe, Perera, J. Silva, A. Alwis, pastors of the native churches,—the following resolutions were agreed upon for the present and future guidance of the Mission.

I.—That in relation to the work of the Mission, it is to be distinctly understood that the primary end, to be especially aimed at in every measure adopted, is to communicate the Gospel to the perishing, and particularly by oral addresses and conversation, to set before every person the truths of salvation by Jesus Christ.

II.—That in view of the state of the Mission in this island, and the churches which under God's blessing have been formed, the missionaries and their fellow-helpers propose cordially to embrace, and to carry into effect, the views of the Committee on the native pastorate, as expressed in the resolutions of the Committee under date of April 21st, 1852, and June 14th, 1853.

III.—That to effect the object referred to in the previous resolution, it is proposed in the first instance, that every church should be instructed to elect deacons, to hold regular church-meetings for devotional purposes, the admission of members, and for cases of discipline, the management of the affairs of each church being left entirely in its own hands; the missionary, however, not withholding his advice when it may be required.



IV.—That, further, it shall steadily be aimed at, to substitute as soon as possible for the present pastors, who act as evangelists and pastors in their several localities supported by the Funds of the Society, pastors who shall be elected and supported by the churches themselves, that the native brethren now employed as overseers of the churches may more especially be devoted to the work of itinerant evangelization.

V.—That with respect to applications from the native churches for assistance from the Funds of the Society, it shall distinctly be understood, that aid will not be granted until there is sufficient evidence to shew that the resources of the applicants are exhausted, and a case of necessity be clearly made out.

VI.—That the missionary take for his guidance in his intercourse with the converts the principle, that he should do nothing for them which it is in their power to do for themselves; neither should he feel that he has succeeded in obtaining the object he has in view, unless he carry with him their cordial consent and co-operation.

VII.—That in order that no unnecessary or prolonged delay may take place in the reception of candidates for membership, the pastors be urged to form catechumen classes in connection with their churches, to meet at regular intervals for instruction and examination.

VIII.—That to supply the pressing want of men for the service of Christ in the Mission and churches, three men at least be selected, who may in the judgment of the missionaries be deemed to have the necessary spiritual and intellectual qualifications, to be educated under the care and direction of one of the missionaries.

IX.—That the education of candidates for the ministry of the Word, be carried on in the vernacular language of the people among whom it is proposed that they shall labour, a knowledge of English and the Scripture classics not being withheld, where time and other circumstances seem to permit its attainment.

X.—That it be deemed an essential part of the education of

candidates for the ministry, that they be regularly employed in some active efforts to make known, and to extend, the gospel of the kingdom in the neighbourhood of their residence.

XI.—That candidates for the work of the ministry be distinctly informed, that whilst during the term of their studies the Society is willing to be at the charge of their support and education, it is not to be regarded as a remuneration for any services they may then or thereafter render to the cause of the Redeemer; nor will the Society be held as in any way bound to employ or support them when the term of their studies is closed; but that they enter on this solemn work on their own responsibility, and must look to the Providence of God, and to the Master whom they serve, to provide for their future subsistence.

XII.—That in order that the Schools sustained by the Society in this island may become efficient and useful auxiliaries in the great work of spreading the gospel, the teachers who shall henceforth be employed, shall be persons of approved piety; the education imparted shall be scriptural in its character; and in all cases shall be given in the vernacular language of the people, unless by special permission to the contrary from the Committee of the Society.

XIII.—That the elements of reading and writing be taught gratuitously in the schools of the Society; but that for instruction in arithmetic, geography, grammar, and other subjects, a small but fixed fee be required, to be regulated by the circumstances of each locality; that if instruction in the knowledge of the English language be given, a considerably higher fee shall be demanded; and that books and stationery be purchased by the parents of the children, excepting the first Reader, which may be given gratuitously. Where desirable, payments in kind may be received instead of money fees.

XIV.—That it is desirable that the parents of the children should be interested in their progress, and wherever practicable, a small Committee from among them formed to visit and examine the school, and to report thereon to the missionary.

XV.—That for the present working of the Mission the following arrangements be made, viz. :—1. That Mr. Davis undertake the general superintendence of the stations in the Colombo district, with their subordinate ones.

2. That during the absence of Mr. Allen, Mr. Davis act as pastor of the church in the Pettah, giving one full English service on the Lord's-day. That a Singhalese service be commenced in the Pettah chapel on Lord's-day, to be sustained by Mr. Davis with the assistance of Mr. Ranesinghe. Mr. Ranesinghe shall also devote a portion of his time in the week to the Singhalese inhabitants of the Pettah, Mr. M. Silva taking up the work relinquished by Mr. Ranesinghe.

3. That a monthly meeting of not less than two days duration be held by Mr. Davis, at which all the native preachers and pastors shall be expected to be present, for the purpose of conference on the state of the churches under their care, the communication of religious instruction, and for mutual advice and sympathy with respect to the work in which they are engaged. That attention be particularly directed to the cultivation of piety among the people by means of meetings for prayer, Bible-reading, and family devotion, and arrangements be made for much more time to be given to itinerant labour in the jungle.

4. That Mr. Silva continue to occupy the station at Hendelle until a more efficient labourer can be provided, and then be pensioned on condition of doing such work as may be found for him to do, the amount of pension not to exceed 25s. a month.

5. That the schools at Hoonopitya, Mahabima, Bombiriya, be discontinued and the teachers dismissed, and that one teacher of the Mahabotgana school be dismissed.

6. That the expenses of maintaining the chapels in repair, and of divine worship, in all the stations, be provided for by the contributions of the people, and not from the funds of the Society.

7. That immediate measures be taken to form the members of the Buanwille church residing in Kaluwalgoda and its

neighbourhood into a distinct church, and the people be urged to provide themselves with a pastor.

8. That a number of schoolmasters be selected to visit Mr. Davis at Colombo at least once a month, to receive instruction that may fit them for more advanced tuition in their respective schools.

XVI.—That Mr. Carter undertake the general superintendence of the stations in Kandy and its vicinity.

2. That Mr. Carter continue to maintain the English service in the Mission chapel on the evening of the Lord's-day, and assist the pastor, Mr. Perera, in the Singhalese services.

3. That the boys and girls' schools held on the Mission premises, be at once remodelled on the principles of Resolutions XII. and XIII.

4. That the Orphan girls' school in Kandy be discontinued, and the Burgher girls' school at Matelle be likewise given up, unless it can be rendered self-supporting.

5. That the schools at Kalalpitya and Kadugannawa be discontinued, and the teachers dismissed; but the places be occupied as preaching stations, with Gampola and some others.

6. That the Tamil school in Kandy be given up, and the teacher, John, be associated with Philip, the Tamil preacher, in preaching and visiting the Tamil population in and around Kandy. The arrangement to be good for six months.

7. That Mr. Garnier of Matelle be allowed 5s. a month for six months, to secure the assistance in his Tamil labours of one of his converts, with a view to his being trained for an evangelist if circumstances allow, and he be found fit for the work.

8. That Mr. Carter undertake the training of the young men to be prepared for the ministry of the Word, and that the cost of maintenance be limited to £25 a year each individual.

9. That Mr. Carter prepare a plan of the course of education to be pursued, to be laid before and approved by the Missionaries.

XVII.—That the Missionaries meet in conference at least

once a year for special devotion and prayer ; to review the state and necessities of the mission ; to examine, select, and locate the native agents ; to investigate the condition of the schools ; and in general to consider all matters affecting the well being of the Mission. Attention shall also be given to the expenditure, its details carefully examined, and an estimate of the next year's expenditure prepared ; and the whole transmitted to the Committee of the Society for its information and approval.

EDW. B. UNDERHILL, *Secretary.*

*Colombo, June 30th, 1855.*

## LETTER OF THE SECRETARY.

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*Calcutta, August 3rd, 1855.*

*To the Rers. J. DAVIS and C. CARTER.*

MY DEAR BRETHREN,

I had intended before I left Ceylon to have subjoined to the Resolutions, a few remarks explanatory and confirmatory of the principles embodied in them. There were, however, one or two matters on which I could not give a decisive opinion until I returned to Calcutta. Hence the delay in the execution of the purpose I had formed. It was with much gratification that I discovered your perfect concurrence in the views which I was led to entertain from my visit of inspection to the stations and schools, and would hope that in the unanimous conclusions to which we came, we received an answer to our prayers for divine guidance and illumination.

I. There is no need for me to impress on your minds the chief and primary object of the missionary life. You are convinced that the appointed method for the conversion of sinners unto God, is the oral and earnest preaching of "Christ and Him crucified." All other modes of missionary labour are subsidiary to this. None can compete with it in scriptural authority or divine efficiency. I was happy to find, in the districts in which you labour, that there exists no obstacle to its free exercise. Whether in the town or jungle, in the bazar or by the roadside, you can have immediate access to the people, and may generally obtain a patient auditory for the preaching of the word. In the jungle, it has been usual to depend for an audience on the summons or influence of school teachers. Many inefficient schools have been maintained for no other purpose than to provide a convenient place of assembly. The gratuitous education of their children, it was thought, would attract the parents as listeners to the message of redeeming love. But

inquiries show, that, however useful these schools may have been in this respect in the early years of the mission, the necessity for them has ceased. Audiences may now be obtained without the intervention of the schoolmaster: an intervention not unfrequently prompted by mercenary motives, and responded to by the people in a temper of mind unfavourable to the reception of the truth.

The term *preaching*, however, must not be confined in its meaning to pulpit or congregational exercises. Every personal and direct effort, to reach the ear of the people, may be regarded as a fulfilment of this duty. The command of our Lord to preach the gospel to *every* creature, and illustrated in the practice of the apostles, evidently comprehends an announcement of the message of salvation to an individual as well as to many persons gathered together. The peculiarity which distinguishes preaching from all other modes of communicating the knowledge of the gospel, lies in its being an oral, personal, and direct address to every person within reach of the preacher's voice. It is distinguished from teaching by being hortatory as well as instructive; from exposition, by its earnest appeals to the conscience and heart. If congregations fail to meet you, you will "seek the lost" by the road side, in the silent jungle, and pursue from house to house the noble calling entrusted by the Saviour to your hands.

It is a cause of regret to me that the overwhelming duties which fall to the lot of Mr. Davis, in connection with the Petalich chapel and the supervision of the stations in the Colombo district will leave him but little, if any time, to attempt the further promulgation of the gospel in unvisited parts of the jungle. I shall not fail to represent this to the Committee, and to urge a speedy reinforcement, whether our dear brother Allen return or not. A wide field is however open to Mr. Carter at Kandy, and the arrangements now made, will allow a considerable portion of time to be devoted to this important duty. The students under his charge will supply some useful auxiliaries in the work, while at the same time they will be training for the

future service of the Lord in the school of exercise and experience. A large sphere is rapidly opening among the Tamils in the Kandy district, which will demand equal attention to that among the Singhalese population. At present, the migratory habits of the Tamils, render the gathering of regular congregations and churches difficult. But we may anticipate that they will gradually settle in the country, as they are already doing around Matelle, and ere long afford permanent materials for the building of the Lord's house. It is pleasing to find that many who seek work in the coffee plantations are acquainted with the gospel, having heard and in some instances received it, under the ministrations of the missionaries of societies labouring on the coast.

2. You have cordially expressed your concurrence in the views of the Committee on the pastorate of the native churches. The reducing them to practice will require no small amount of wisdom, patience, and gentleness, combined with firmness. Obviously the first step to be taken, is the thorough organization of the churches on the scriptural plan. It is not enough that a church should have its preacher, holding regular services, and receiving converts into communion under the general superintendence of the missionary. The native converts should be instructed in the duties of Christian fellowship. Regular church-meetings should be held to take counsel, to pray for the welfare of the body, to receive candidates, and to exercise due discipline on offenders. The church should, moreover, be led harmoniously to choose from its own number, men fitted to bear the office of deacon,—trustworthy men, to whose hands may be committed the pecuniary affairs of the community, and who may relieve the pastor from the necessity of giving attention to the secular interests of his charge. In these matters, it is undesirable that the missionary should interfere, unless exceptional circumstances arise, or his counsel be sought by the parties requiring it. The independence of the churches is essential to their well-being. Its exercise will prepare them to sustain the cause of



Christ in the land, should Providence constrain the Churches of Christ in England to withdraw their aid.

It is probable that some time may elapse before suitable persons are found to enter upon the pastorate of the mission churches. The present preachers receive salaries too high for the converts to be expected to give, and another class of men must be looked for, or prepared, to undertake the office, having fewer wants and of lower expectations. There seems, therefore, to be no alternative, but to regard the present preachers as evangelists in the direct employment of the Society, until others can be found or provided to take their places, and to assume the pastorate at the call of the churches. In one instance, that of the brethren at Kaluwalgoda, there is a hopeful prospect of the immediate formation of an independent church, and of the choice of a suitable pastor from among the members. It will give the Committee unfeigned joy to learn that this arrangement has been accomplished, and the example followed by other churches.

It will be your pleasure to foster in every practicable way, short of an interference that would trench in the least degree on the perfect independence of the churches, the incipient efforts of Mr. Perera at Kandy, and of Mr. Silva at Matura, to establish churches on a self-supporting basis. The latter especially deserves your sympathy and encouragement. It is the first instance in Ceylon of a Singhalese Christian minister casting himself in a large measure on the affections of his people for support. For two years the experiment has been tried, and I am rejoiced to learn from the pastor's own lips, that he has had no cause to regret the confidence placed in his people, and that he is looking forward with hopefulness to the extension of his means of usefulness in the district around Matura, by the erection from local contributions of places of worship in two of the most important towns.

3. In your proposal to educate a few young men for the service of Christ as the future pastors of the churches, it gave me great pleasure to concur. It is matter for regret that so

few Singhalese works exist, suitable for their education. The Tract Society has very wisely prepared several interesting works, larger in size and superior in character to the Tracts usually circulated. From them a selection has been made by Mr. Carter, which will afford for the first year, and part of the second, an excellent foundation; but his labour will be greatly increased by the necessity that will then arise for the preparation of a higher class of text books for the use of the students. The necessity for this laborious task might indeed be set aside if their education were pursued in the English language. Important and weighty reasons, however, seem to me to establish a preference for their training in the vernacular, and to require you to undertake this additional toil. In the first place, it is in the Singhalese language that these students, when Christian ministers, will have to instruct the people of their charge. It is therefore of the first importance that they should acquire a mastery of their mother-tongue, and facility in it in the use of the knowledge they will obtain. Both these objects require the training to be through the medium of the vernacular. If the student's attention be turned to the study, first of English, and then to the attainment of general and theological knowledge by its means, he cannot become familiar with the powers of his native tongue; and information gathered in one form, in idioms and phrases foreign to the native mind, will with difficulty be transferred to a language wanting in Christian ideas, and be awkwardly expressed in a tongue, whose constructions and modes of thought are at once so complex and so imperfectly understood.

Secondly. Too large a proportion of the time that can be allotted to the education of the students, will necessarily be absorbed in the mere acquisition of the English. At least a year and a half must elapse before English could be so mastered, as to become a facile medium of instruction. Meanwhile all progress in the special studies of their calling will be suspended. Even then, years of close attention to the language must be given, to render the student prompt in his use of English books.

Thirdly. The acquisition of English will present to the student many temptations to forsake the work to which he has devoted himself, and at the same time increase the costliness of his services to the native churches. If places with large salaries are open to his acceptance on account of his acquirements, he will scarcely be content with the small salary the churches can give.

These objections, however, do not so strongly weigh against the acquisition of English as a language, and as a language that may be of much use to the pastor in his ministry; but only to its being made the medium of instruction. If circumstances permit, let the student by all means learn English; but his education ought not to be made dependent on its acquirement.

4. It is of the highest moment that the preachers and pastors should be led carefully to scrutinize the motives with which they enter on the service of Christ. You are fully aware to how large a degree a mercenary spirit has crept into the churches, and especially among that class of young men to which the churches look for their future ministers. Instances, I grieve to learn, are not unfrequent, in which the work of the Lord is too evidently sought for the pecuniary reward it brings. There is, indeed, great cause for fear that the few conversions which have of late years attended the preaching the word, and the discouraging aspect of so many of the missions in the island, are owing to the secular views which influence the minds of many, and to the want of a hearty, disinterested devotedness to the Saviour's cause. Great care, a prayerful spirit, and a clear apprehension of those principles which should govern the servant of Christ, will be required to meet and to root out the pernicious evil. If it prevail, a death-pallor will inevitably spread over the body of the converts, the forerunner of corruption and decay. Your labours will end in disappointment. Your hopes will vanish as the dew of morning before the scorching heat of a tropical sun.

To live and to labour for Christ, is the highest privilege of life; but to live to purpose, and to labour successfully, the eye must be single and the heart pure. Let necessity be laid upon a man to preach the gospel, let gifts both natural and spiritual concur with the Providence of God in marking out the path of duty, the service required must be rendered, although hunger and thirst, suffering and death, may be the risk to be run. The servant of Christ, discharging his duty with fidelity, will be cared for by the Master he serves. If he seek "*first* the kingdom of God and his righteousness," all things needful will be provided for his support.

5. In visiting in your company the various stations, I could not but be struck with great extent to which the converts seemed to be dependent on the Missionary Society and its agents. Little progress appears to have been made in developing the energies of the people. It is true, and I record it with pleasure, that in many villages, school-houses, and in some cases chapels, have been erected by the people; yet for all spiritual and educational purposes they continue to depend on the missionary, or on some externally supported agency. This state of lassitude or passivity will have to be remedied, and your ingenuity will often be brought into play to suggest modes of action, and to elicit the cheerful efforts and voluntary contributions of the people. The duty of giving to the cause of God is not indeed wholly neglected; but you have to awaken the dormant activities of the people, both to supply their own need, and to communicate to others still destitute the blessings with which God has enriched them. Money and gifts in kind, are not the sole methods by which good can be done. The sick have to be visited, the poor assisted, the young instructed, the lukewarm quickened, and the perishing rescued, and in all this much, very much, may be done by the people themselves. It were best every way for it to be done by themselves. Industry, Christian character, and the cause of Christ, would with God's blessing be thereby strengthened, and a foundation laid for a working and prosperous church. Plans of

usefulness may be suggested to the churches, and their love to Christ appealed to; but the execution of the plans should be left entirely in their own hands.

6. With respect to schools, these with a few exceptions are very deficient, both in the amount of instruction communicated, and in the capacity of the persons employed. The resolutions are sufficiently explicit on the course to be pursued, and I need not detain you with any prolonged remarks. It is sought in these arrangements to place the instruction imparted on a natural basis, to awaken the interest of the parents in the education of their children, and to improve the quality of the instruction by raising the qualifications of the teachers. Experience fully shows that a gratuitous education is little valued and little sought after. If we place a value upon it by demanding some payment, however small, we shall raise in the minds of the people a higher estimate of the instruction we give. It appears to me to be beyond the range of action of a Missionary Society, to provide a general and gratuitous education for the masses of any community. Every demand upon us will be satisfied, if we enable all who come to read the word of God, and place within their reach, free of charge, the rudiments of all knowledge. For every thing beyond this it seems to be but just, both to the parties benefited and to the constituents of the Society by which your educational agencies are set in operation, to require some return for the instruction communicated.

7. On advising with the brethren here, I find that there will be no difficulty in printing an edition of the New Testament in Singhalese, for the use of our native Christian brethren. Communications may therefore at once be opened with the Committee of the Bible Translation Society, to obtain the pecuniary assistance which I feel assured they will cheerfully give. I should advise, that the proposed edition be a reprint of the version now preparing by the Translation Committee of the Ceylon Auxiliary Bible Society, merely translating the terms at present

employed with respect to baptism. To this course I have ascertained that no objection will be raised by the editors of the version. Preparation should, however, be made for its revision at a future period, as from the circumstances of its origin it can scarcely be regarded as sufficiently perfect to become the standard version of the Singhalese Church. Especially is this the case with the Old Testament now passing through the Press, which I understand is simply a revisal of the last Bible Society's reprint. In the corrections you may think it well to make in ~~any~~ future edition, regard must be had to the original tongues. The version ought to be made as conformable to the Hebrew and Greek standards, and as literally accurate, as the varying idioms of the languages will allow. It will doubtless be found when in use, both in the pulpit and in private, that many suggestions for the improvement of the present version in its constructions and idioms will occur. These should be recorded and carefully considered, in anticipation of the new and revised edition whenever it may be required.

In conclusion, permit me, my dear brethren, to express my grateful thanks for the Christian feeling and affection with which you uniformly received my suggestions, and for the numberless acts of kindness I received at your hands, and from the Christian friends at the Pettah, during my sojourn with you. Nor shall I ever forget the warm and affectionate reception accorded me by the native brethren. If some changes in your plans of missionary labour are now deemed requisite, it is not because other methods have not realized much evident good, but simply that the progress of events, even the very successes with which God has favoured your labours and those of your predecessors, have rendered a modification of those plans advisable and wise. The time is come when we must earnestly endeavour to extend our evangelizing agencies still more widely. This, with the contracted means at our disposal, can only be done by seeking in the results of our past operations the means of expansion we require. The converts should not merely be recipients of the divine bounty, they ought to furnish the materials for a yet wider distribution of the gifts of grace.

May you and your dear families enjoy both health and strength to bear this burden, and may it be your rich reward to see the glory of the Lord spreading rapidly in the beautiful land where you are privileged to dwell as messengers of peace, as heralds of kingdom of our Lord.

I remain, dear Brethren,

Yours most truly and affectionately,

EDW. B. UNDERHILL,

*Secretary of the Baptist Missionary Society.*

**DEATH**  
**SWALLOWED UP IN VICTORY,**

1 CORINTH. XV. 54.

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**A SERMON**  
**PREACHED IN THE FREE CHURCH,**  
**CALCUTTA,**

• AFTER THE FUNERAL OF

**SIMON NICOLSON, ESQ., M. R. C. S.**  
**SENIOR SURGEON, H. E. I. C. S.**

BY THE

**REV. DAVID EWART.**

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**1855.**





## A S E R M O N

ON 1 CORINTH. XV. 54, LAST CLAUSE.

DEATH IS SWALLOWED UP IN VICTORY.

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BELoved FRIENDS AND BRETHREN,—You must all be acquainted with this extraordinary portion of the Apostle Paul's writings, and with the line of argument which he pursues. His argument is most conclusive, his deductions from it are most consoling, and the revelations which he adds are fraught with triumphant joy to all who, through sincere faith, become heirs of the promises. The Apostle, filled with lofty and overpowering thoughts regarding the triumphs of the grace of God, through the finished work of Immanuel, breaks forth into strains of exalted hope and holy exultation :—" So, when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written '*Death is swallowed up in victory.*' O Death, where is thy sting? O Grave, where is thy victory? The sting of Death is sin; and the strength of sin is the law. But thanks be to God who giveth us the victory through our Lord Jesus Christ."

•

We trust that our remarks upon the few words chosen as the text will, to a certain extent, open up the whole of this subject. May the Lord vouchsafe his enlightening and guiding and sanctifying grace, while we endeavour to call your attention to the following topics naturally suggested by the passage :—

1. *Death*, as a dominant and all-powerful *tyrant* ; and, apart from the consolations of the gospel, the *king of terrors*.

2. *Death* subdued, and swallowed up in victory.

3. The *Victor* in this mighty contest with death.

And, 4. *Those* who shall reap the benefits of his triumphs.

I. The history of fallen man is the history of the triumphs, and despotic reign of Death. ‘The wages of sin is death.’ The breach of Jehovah’s command,—which man had power to keep, but under strong temptation disobeyed,—brought death into the world and all our woe. Death, as if impatient to reap the extensive harvest before him, commenced his reign by snatching, as his first prey, the victim of fraternal malice and violence. Sin originated malignant feelings,—malignant feelings gave rise to violent deeds—and from Abel’s early fate to the wide spread battle-fields of modern days, Death reaps the vast harvest of fratricidal violence. The lonely shepherd lay in placid slumber on the first field of blood ; but it was the slumber of death caused by a brother’s hand ; and his lips seemed still to say, in meek expostulation, Why hast thou done it, my brother ? On the wide spread battle-field, there are thousands who slumber in the stillness of death. But there are also thousands and tens of thousands, who writhe in the agonies of mortal suffering, and whose faces indicate that, here at least,

malignity has filled the breasts of both the slayer and the slain. It is a wide spread havoc, a fearful indication of the awful effects of sin, upon those whose physical mechanism and corporeal power, whose mental faculties, and moral feelings combine in attesting that they are the creatures of God, the workmanship of eternal and infinite wisdom.

But the violence of man to man is not the only weapon wielded by Death. He has varied means. He wieldeth the terror that stalketh forth by night; and dischargeth the arrow that flieth by day. He graspeth the pestilence that walketh in darkness, and the destruction that wasteth at noon-day. He guideth the worm that gnaweth in secret, and withereth the sweet bloom of youth. He soweth the seeds of those ailments which bring on a premature and second childhood, and a life of dying; or which rob advanced years of those faculties and that self-command which make the aged venerable, and the accepted instructors, in wisdom, of men in the vigour of their prime. He snatcheth without mercy the babe from the bosom of the mother who nourisheth it;—he seizeth, in the opening dawn of youth and manly wisdom, the parent's hope. He relentlessly cutteth down the mightiest among men, in the prime of their years, and in the midst of their usefulness. He spareth nor age nor sex. Youth, beauty, talent, usefulness, distinction, high rank, and high character command no respect from Death; arrest not his relentless hand, quench not his certain and unerring shafts. To what depths of sorrow may all this indiscriminate, and, as it were, heartless and unsparing exercise of power lead? What gushing fountains of grief are laid open? What mourning in secret,

of which the world knoweth not, and with which the stranger intermeddleth not? But who can tell the anguish of those who sorrow as having no hope? It is true that the human mind becomes callous and seared under the depressing influences of galling misery, the darkening effects of gloomy superstition, and the hardening influences of ungodliness, infidelity and atheism. But where the feelings of humanity are still preserved, where the hopes of a future world have been kept alive, or freshly and more distinctly awakened, where there is the felt certainty that not only is it appointed to all men once to die, but that after death cometh the judgment; what intense, what ineffable anguish must fill the hearts of sorrowing relatives, when it is felt, that an eternal separation has taken place,—or feared, that a reunion can be effected only where the worm dieth not, and where the fire is not quenched?

Alas! my friends, sin has given to Death dominion not only over the body, but also over the soul. There is a spiritual death,—a separation of the soul from all communion and intercourse with its Maker. The soul becomes dead to every holy feeling, an utter stranger to godliness. Its energies are expended without any reference to the glory of the Creator, or the possibility, nay certainty, of standing before his tribunal at the last day. God is not in all its thoughts; and his glory is no part of its aim. All this, unless a change ensue, bringing light and salvation to the darkened soul, results in eternal separation from the Father of Mercies and the God of Grace;—a death which dieth not, the horrors of the fires which are not quenched. The Creator might have left his creatures, universally, to this destiny.

Though he had done so, his goodness would have remained unimpeachable, and his justice would have been manifested in all its grandeur. But his infinite mercy had to be manifested also, and this was effected in the great remedy provided for sinners. Death was overborne, vanquished, and shall ultimately be swallowed up in victory. But this brings us to the second division of our discourse, in which we consider,—

#### II. Death subdued and swallowed up in victory.

The boasted knowledge, and philosophy of ancient Greece could not disclose any information to soothe, by the pleasures of hope, the miseries and sufferings of fallen men. Universal gloom prevailed. They felt themselves to be the victims of a certain and unalterable destiny. They must all die; and the last obsequies might all be performed with minute accuracy, according to the received superstitions, and their manes might be considered by the ignorant multitude to rest in peace. But yet, all beyond death and the funeral obsequies was a land of darkness and desolation; and to every thinking person, any thing like rational consolation was utterly wanting. The doctrine of the soul's immortality gave rise to many speculations, and reasonings, but the utmost that can be said regarding the *result* of these might, perhaps, be equally assigned as a reason for their having originated:—there was a fond desire, a longing after immortality. This, not only led the learned and philosophic to reason and to theorize; but it helped them to the conclusions to which they attained. In other words, man instinctively felt that there was a vital principle within, which the dissolution of this mortal frame-work, with all its wonderful

and complex machinery could not affect. But this amounted merely to a surmise. Hence the desire to establish it by proofs; and hence the reasonings of Plato and Cicero and others. An authoritative basis of argument was, however, wanting. The premises, on which the whole deductions are founded, had their origin in the instinctive surmises, and longing desires of man; and the deductions, drawn from them, cannot be regarded as more certain than the premises from which they flow.

But *light and immortality were brought to light by the Gospel*, what the wisest and loftiest intellects of philosophic men could not solve,—what they could not teach with any degree of authority, is taught, with clearness and with power, by men who had no affinity or intercourse with the learned of Greece and Rome. The peasants and fishermen of Galilee;—and, more recently one who had spent his youth in studying the subtleties, and endless niceties of Jewish law and tradition, and had begun to put forth the energies of his manhood, in a vigorous and relentless, but vain attempt to put down and uproot the growing influence of the doctrines of Jesus of Nazareth whom his followers called the Christ:—these men, the peasants and the fishermen, and this Pharisee, the child of narrow prejudices, unfold with simplicity and authority the mystery of death, disclose the awful fate of those who are unrescued from his power,—but at the same time clearly reveal how Death has been deprived of his sting, and the grave of his victory. The effects of sin have been counteracted. The reign of Death over the soul, where the soul seeks for deliverance, may be successfully resisted, and made altogether to terminate. Only the willing slaves of sin need be

the thralls and victims of Death. The tyrant hath still power over our mortal bodies, but the very exercise of this power brings to an end his own dominion; for, all beyond, to those who receive the Gospel and its means of grace, is peace and joy,—faith becomes the vision of ineffable glory, hope brightens to the enjoyment of unspeakable blessedness, and love sheds around its universal influences, in the brightness of eternal day. Even on this side the grave all is changed, the gloom of doubt gives way before the brightness of hope awakened by the disclosures of the Gospels and Epistles: And the fearful thought, which, ever and anon, as the conscience was aroused, filled the whole soul with anguish and dismay,—the wages of sin is Death,—Death temporal, spiritual and eternal,—gives way before the blessed assurance that the gift of God is eternal life, through Jesus Christ our Lord. The comforted soul then takes up the language of the fervid Apostle, and exclaims, in the joy of freedom from Death's terrors, and Death's everlasting agonies;—O death! where thy sting? O grave! where is thy victory? The sting of death is sin, and the strength of sin is the law, but thanks be to God who giveth us the victory, through our Lord Jesus Christ.

There is perceptible in these disclosures of scripture, a characteristic of our holy faith, which, perhaps, is but little thought of, by many. In the first division of our subject we have endeavoured to describe the great and crowning calamity which hangs over the destiny of fallen man. The second division discloses the source whence, in his hopelessness, man can derive comfort and peace, and have his thoughts raised even to the



assured hope of everlasting life. Is there not, in all this, something so exactly suited to man's necessities and circumstances, a plan so prepared of design, as it were, to bring peace and hope to his troubled and despairing soul, as to constitute an internal, and self-evidencing proof that he who constructed the plan of salvation which the Gospel propounds, is He who knoweth the heart and trieth the reins of the children of men? And is it not upon evidence such as this, that many a humble believer rests all his hopes for time and eternity? He cannot enter upon the philosophy or the literature of the subject; but he feels that he is a sinner estranged from God, and in danger of the fearful looking for of judgment and fiery indignation from the justly offended Judge. He beholds in the Gospel a remedy which exactly meets his case. It tells him that Christ came to seek and to save them that are lost;—that God so loved the world that he sent his only begotten Son, that whosoever believeth in him should not perish but have everlasting life:—that as many as received him, to them gave he power to become the sons of God, —even to them that believe in his name:—whosoever believeth in him is not condemned. It tells him that Jesus is the resurrection and the life,—the way and the truth and the life, and that He is the propitiation for our sins, and not for ours only, but for the sins of the whole world. It tells him that there is no salvation in any other; for there is none other name under heaven given among men, whereby we must be saved. He consequently feels that here is a refuge and resting place for his soul, and like blind Bartimeus, he comes, in simple and humble faith, and assured of the Saviour's willingness and power, cries

out, in the earnestness of his spirit, Have mercy on me, thou son of David.

III. But these remarks already bring distinctly before our minds the great Agent in achieving this conquest of Death. To many it may appear superfluous to call attention to the Saviour as the great Author and Finisher of our faith, in a separate head of discourse. But we confess that, in our humble opinion, the error in this respect is most frequently on the other side. There is, in general, too little distinct allusion to the Redeemer, in preaching of the benefits and hopes conferred on man by the system of grace and salvation, propounded in the glorious Gospel of the blessed God. In the inspired record it is different. The scriptures constantly ascribe every result, so far as the rescue of man is concerned, to the saving grace of God in Christ Jesus our Lord. The gift of God is eternal life, *through Jesus Christ our Lord*. Thanks be to God who giveth us the victory, *through our Lord Jesus Christ*. These, and many similar passages, bring distinctly before us the glory of our Lord in achieving our deliverance. There was a contest with the powers of hell and the grave. He maintained that contest, and bruised Satan under his feet, and made the grave the avenue to eternal life. At length the graves shall give up their dead. The bodies that slumber in the tomb shall rise. "The dead shall be raised incorruptible," and those who live on earth, when the trumpet sounds "shall be changed." "For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption and this mortal shall have put on immortality, then shall be brought to pass the saying that was written, Death is

swallowed up in victory." But all this is the work of Immanuel. He finished transgression and made an end of sin and brought in everlasting righteousness. He led captivity captive, and ascended up into glory. He now reigns Supreme : and " he must reign, till he hath put all enemies under his feet ; and the last enemy that shall be destroyed is Death." " Death and hell shall be cast into the lake of fire. This is the second Death." The whole, from first to last, is the achievement of Christ. To him be the glory and the praise. He hath humbled himself that we might be exalted. He hath died that we may live, " Forasmuch, then, as the children are partakers of flesh and blood, He also himself likewise took part of the same ;" that through Death he might destroy him that had the power of Death, that is, the Devil, and deliver them who, through fear of Death, were all their lifetime subject to bondage."

Let me entreat you, my friends, to acknowledge the glory of Christ, and to receive Him in all the majesty and perfection of His mediatorial character. Remember his strong crying and tears, and the sweat which fell as great drops of blood upon the ground. Remember the mental agony which led him to exclaim " My soul is exceeding sorrowful even unto death." And fail not to turn your thoughts to the mysterious scene on Calvary, when He who had wielded the power of Omnipotence, and constrained the elements to obey him, cried in the extremity of his agony, " My God, my God, why hast thou forsaken me." His soul was made an offering for sin. Satan, Death and Hell, exulted in imaginary triumph. But it was only for a brief space. The heel of the woman's seed was wounded ; but the serpent's

head was bruised. Death and Hell were led captive; and when Messiah shall come in the glory of his Kingdom, surrounded with his holy angels, and shall sit upon the throne of his kingdom, for judgment, then shall Death be finally vanquished; and the saints of God shall beam forth in the brightness of eternal joy, and the great theme of their heavenly songs shall be, the glory of the Lamb, the praises of Immanuel. "Thou wast slain and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation, and hast made us unto our God kings and priests; and we shall reign on earth." "Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever." We cannot too stedfastly look to Christ. We cannot too highly exalt his name. We cannot over-estimate the importance of his work on behalf of man. O resist not his calls of mercy. Enter into union with him. There is safety, peace, hope, and eternal life in no other. But,

IV. Who are those who shall reap the benefits of his glorious triumphs? Not the fearful, not the unbelieving, not the abominable, not murderers, whoremongers, and sorcerers, not idolaters, not liars. "These shall have their part in the lake which burneth with fire and brimstone; which is the second death." Not those who trust in their own righteousness, and with presumptuous profanity, seek to modify the gospel, in order that it may correspond with their own proud imaginations, and preconceived, though unfounded, opinions. Not those who conform to the world, and seek to amalgamate things that are utterly irreconcilable, by endeavouring to associate Christ with Belial,

and to make the pure system of gospel-morality acceptable to godless worldlings by divesting it of its holiness. Man cannot partake of the rich provision procured for him, and secured to him, by Christ, until he submit to the laws of the kingdom. He must first become as a little child. The loftiest intellectual power must bow down from the heights of its pride, and submit in lowly humility to be taught the first principles of godliness,—implicit reliance for pardon on the merits of our glorious Immanuel, and for sanctifying grace on the influences of His Spirit. The most benevolent and the most generous among the sons of Adam, must place no reliance upon their benevolence and generosity; because these virtues may reign and hold their kindly influence over a mind utterly devoid of holiness. It is only where Divine and irresistible grace has led the soul to take refuge in Christ; it is only where the Spirit of the living God has produced a new creature, and having convinced the worldling of sin, and its consequent misery hath renewed the will, and given a new bent to all the energies of the soul; it is only where sin is loathed as exceeding hateful in the sight of God, and holiness earnestly sought after, as that without which no man shall see God,—that true religion can have its seat in the heart. The sinner must come to Christ, as one who is heavy laden, a slave under the tyranny of sin and death; as one who desires to become, by the renewing grace of God in Christ Jesus, a servant of righteousness unto holiness,—to be made a branch in the Vine which is Christ, that being purified of the Father, he may have the fruits unto holiness, and the end everlasting life. He must be willing to receive every blessing, not as the reward

of his doings but as the gift of God, through faith in the only Mediator.

The humblest peasant may receive the privileges of Immanuel's blood-bought triumph; and the proudest monarch is not excluded from them. The most illiterate and untutored of the human family may become a partaker of the inheritance of the saints; and the most profound philosopher is not debarred from the privileges freely offered to all. But the peasant, the monarch; the illiterate, and he who soars to the highest points of this world's philosophy, must come on common grounds. They must come as sinners, as those who have every thing to learn, as regards the way of salvation. They must come, wishing to see Jesus,—desirous to be taught by Him who alone teacheth savingly and unto knowledge,—desirous of relying implicitly upon his atonement, finished and perfect in all things;—desirous of casting themselves upon his intercessory power, and of approaching the throne of the eternal as humble suppliants, in his name. They must look to Immanuel as their Spiritual Head, their Captain of Salvation and their King. How else can they be rescued from the thralldom of Death and Hell? How else can they maintain the contest they must wage with the powers of darkness? How else become more than conquerors, and triumph with Immanuel? O friends! what encouragement. "I will give unto him that is athirst of the fountain of the water of life freely. He that overcometh shall inherit all things; and I will be his God, and he shall be my son." The Lord make you athirst and bring you to the fountain of living waters. The Lord enable you all to overcome, through

the grace that is in Christ Jesus our Lord ; that you may be sons and daughters of the Most High, and partakers of the Heavenly, the unfading glory.

But I will not, now, further enlarge on these topics ;—a special instance of the blessed effects of God's all-powerful grace, demands our notice this day. A patriarch has lately been removed from the midst of us, and considering his standing as a public professional man, and the connection which he has all along had with this congregation ; considering also his age and character, it is highly proper that some public allusion should be made to him. And there is a special reason why allusion should be made to him in this congregation. Not only was he one of the very earliest adherents to the Free Church in Calcutta ; but you are aware, my brethren, that our venerable friend died an elder of the Free Church. He was elected one among the first set of elders, appointed in the congregation here, while John Macdonald was officiating pastor ; and, as long as he was able, he attended the meetings of both Session and Presbytery. But, after his infirmities increased, feeling that he could not aid his brethren, either in active work, or in deliberation, he begged to be released from the duties of an elder in this congregation ; to which request the Session acceded, feeling that thereby the mind of their venerable coadjutor would be released from a painful feeling of responsibility.

For myself, I freely confess, that I have irresistibly cherished, towards that noble and stately old man, feelings of the profoundest veneration ; not unaccompanied with deepest sympathy with him in his many trials, and bodily infirmities. And I feel assured that

many among us have cherished similar feelings. Simon Nicolson was no ordinary man. In his better days, he possessed the highest order of intellectual power, and rose to the highest place in a profession where there are many competitors. In his later years, he has, in a great measure been laid aside from professional occupation ; but, in this, we recognize the gracious hand of a merciful and ever-gracious God. Unfitted for the active duties of his profession, and freed from the incessant labours of a widely extended medical practice, he had more time for genial intercourse with his domestic circle, and for conversation and reflection on the subjects of highest concern to man. We have every reason to believe that the opportunities and privileges thus vouchsafed were not in vain ; and that the man of powerful intellectual grasp, bowed with the humility of a little child to the blessed intimations of the gospel of the grace of God.

Simon Nicolson first saw the light of day, about twenty-two years before the close of last century, in the quiet seclusion of one of our Scottish manses. He was born in the manse of Kiltarlity, one of the very large parishes which constitute the county of Inverness. Of this Parish, his father was minister ; and we believe that his grandfather had occupied the same position. In this secluded highland Parish, no doubt his boyish and many of his youthful days were spent ; and doubtless he often roamed abroad among the sublime specimens of Scottish scenery which are there presented to the eye of the admiring spectator, softened, chastened, and made more impressive by being combined with the beautiful rural scenery of the lower woodlands, and fertile straths. He must have left his native Parish at an early



age, to prosecute his studies in the noble profession to which he had devoted himself. His medical education, we understand, was commenced under a practitioner in the town of Inverness. But he must soon have removed to London, to pursue his studies under the great masters of medical science in that capital. He became a member of the Royal College of Surgeons, at an early age; for we have reason to believe that he was in practice in London, and had attained to a high medical reputation, even before he received an appointment for India. His appointment to the Medical Service of the Hon'ble E. I. C. was dated sometime in 1805; but, for reasons connected with his engagement as private Surgeon to the then Duke of Portland, he was allowed to remain in England, for nearly two years after the date of his commission. He consequently arrived in India in 1807, in the 29th year of his age. Thus has this venerable man been spared to move out and in among the society of this Capital for almost half a century; for, with the exception of a short time spent at the Cape, all, or nearly all the period of his long residence in India, was passed in this city, in great usefulness and much benevolence; and in the possession of a powerful influence, which he invariably exercised with great soundness of judgment, and much disinterestedness for the welfare of others. The eminence to which he attained in his profession is known to all, who can remember him before the infirmities of age came upon him. Many instances could be given of the almost intuitive perception, with which, in the diagnosis of disease, he could fix, with precision, on the radical ailment; but this is not the place for such details. Suffice it to say, that the lives and usefulness

of many in India have been, under God, prolonged by the judicious and skilful treatment of our departed venerable friend. And let it not be forgotten that within what appeared to many, at first sight, a somewhat stern and haughty exterior, there beat one of the kindest, most generous and benevolent of human hearts. Simon Nicolson in the discharge of his professional duties was ready at every call ; and, at least since we remember, set apart a portion of every day, during which his consulting room was open to all comers ; who gratuitously received, if their circumstances required it, the benefit of his high professional skill.

The able discharge of his professional duties, and the benefits conferred upon the community by his high medical attainments and skill have been most kindly and honourably mentioned, by the most exalted personage in this vast portion of the British empire. Some short time ago, when our venerable friend intimated his desire to be released from the duties of Superintending Surgeon of the General Hospital, the most Noble the Marquis of Dalhousie most generously and kindly addressed to him a private letter, in which, in his Lordship's own classic and expressive style, the Senior Surgeon's services were acknowledged in the kindest and most gratifying manner. Again, when he had resigned his appointment, and retired into private life, only a few days before his death, the Hon'ble the President of the Council of India, in Council, was pleased to forward to him a similar document, acknowledging his great and long services, in the highest and most commendatory terms.

But it is more within our sphere to speak of the venerable

man as a child of God, a converted man ; for such we have the strongest evidence for believing him to have been. Yet, alas ! during many years of his life, he seems to have paid little attention to religious duties, and to have lived forgetful of God, and of the only way of eternal life and salvation. However, while yet in the full possession of his mental and bodily energies, he seems to have been graciously led, by a succession of circumstances, to think seriously of these the most important of all subjects of consideration. Mrs. Nicolson had gone to Europe, and returned with his daughter, who had completed her education, and came to rejoin the family circle in India. Both of these ladies possessed, although the younger was yet but in her youth, a more than ordinary share of sound sense, and high religious principle. Their influence had a most beneficial effect upon his mind and led him to attend the house of God. In the beginning of 1838, John Macdonald, who had several years been a minister of the gospel in London, and was the son of one of the most distinguished of our Scottish Highland Ministers, arrived at Calcutta as a Missionary to the heathen. Circumstances which need not be detailed here, led to Mr. and Mrs. Macdonald's being frequent visitors at the house of our departed friend ; and, on one occasion, to their staying there for some days. The aged physician, for he was then about threescore years of age, formed a sincere and lasting attachment to the young Missionary, and admired the consistency of his conduct, and the piety of his conversation, and eagerly drank in his words. The merciful One thus prepared the way for the gentle and gradual working of truth upon the mind of one who alas ! while healing others

had long delayed to come, himself, to the Physician of souls, to be healed of his spiritual maladies, and receive rest and peace for his soul.

After a few short years came the disruption of the Church of Scotland, and the consequent movement in the Scottish Missions in India ; both of which events are yet fresh in the remembrance of us all. Simon Nicolson and his family were among the first to come forward, as avowed adherents of the Free Church. And no sooner did he understand what the determination of the Missionaries here was, than, fearing lest pecuniary embarrassments might at once ensue, he placed at their disposal a large sum, with the assurance that more would at once be forthcoming, if required. This sum was afterwards, with his consent, divided between the funds of the local Free Church, which it was immediately determined to institute, and the funds of the mission which now unitedly became the mission of the Free Church of Scotland. He was one of the first in Calcutta to sign adherence to the Free Church, and so long as he was able, took an active part in the organization and up-building of this congregation ; and to the day of his death he was one of the most liberal subscribers to the Funds of the Free Church Mission ; besides contributing hundreds of volumes to its Institution Library.

For nearly four years after the disruption, our venerable friend enjoyed the ministry and private friendship of John Macdonald ; and so deep an impression do many of the remarks, spoken to him by my late beloved colleague, seem to have made, that he retained the recollection of them to his dying hour. Some here, may remember the very instructive and impressive discourse

delivered by Mr. Macdonald on the occasion of Mr. Mackail's admission to his charge here. The fine old man had that discourse printed at his own expense; and some may remember with what bland dignity and delight he distributed it to the retiring congregation, with his own hand.

But before this period, he had been sorely tried in the death of his eldest son, an able and promising officer, who fell in the battle of Ferozshahar. Soon after the arrival of Mr. Mackail, the constitution of our venerable friend began to show a tendency to that severe disease, which ultimately laid him aside from active life. Ere the end of August 1847, he had a severe shock of paralysis, so that, when his friend, John Macdonald, also fell ill, he was unable to go to see him; and when that servant of God was summoned away, his aged friend sorrowed for him as for a son; and ceased not to indicate his affection and interest in him even to the last.

A few months later, another and a still severer trial befel him in the death of Mrs. Nicolson, after a severe and protracted illness. But spiritually, we believe, all these changes did him good and tended to bring him nearer to the source of light and life. After he was unable regularly to attend church, Mr. Mackail used to visit him regularly on Mondays and had scripture reading and prayer with him. But, doubtless, it was from the daily converse he had with the members of his own family that he derived, latterly, the greatest benefit; and he himself towards the close of his life, read scarcely any other book than the Bible, and some treatises containing short portions of truth, as for instance, Groome's little Things.

As he approached the close of his career, he seemed to increase in simple faith and humble reliance on the Redeemer; and the slightest allusion to divine mercy and grace as freely offered in the gospel almost always affected him to tears; and often would he say, when hearing a remark on the gospel provision, in conversation, or when something was read to him, Aye, John Macdonald used to tell me so.

It seems as if his merciful Father had spared him through the feebleness of the last seven or eight years, that he might mature him more and more for departing and being with Christ, which is far better.

Often, during his last days, did he signify that his whole reliance was upon the blessed Redeemer; and, mercifully saved from bodily pain or any suffering of any kind, exhausted nature seemed gradually to ebb, until he fell asleep in Jesus, so imperceptibly, that it was some time before his actual departure could be ascertained. He had some days previously, left kind messages for his son and daughter who you know are both in Europe.

My friends, few among us can expect to attain to our venerable friend's period of life. Nay, we know not what a day or an hour may bring forth. Let us then give all diligence to make our calling and election sure. Let us redeem the time, because the days are evil; and we know not what shall be on the morrow. But we know that our Redeemer liveth, and that he is mighty to save. Blessed be God, who giveth us the victory through Jesus Christ our Lord. Amen.



CONTRIBUTIONS.  
TOWARDS A HISTORY OF  
BIBLICAL TRANSLATIONS  
IN INDIA.

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## P R E F A C E.

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THE following papers appeared originally in the *Calcutta Christian Observer*, and are now republished at the request of the Committee of the Calcutta Auxiliary Bible Society. The name of the papers defines the idea of the Compiler. She does not profess that they form a complete history of Biblical Translations in India; they are simply Contributions to such a history: and it is her hope that they will be useful also to the future historian of Missions in India, and will serve to preserve the memory of many humble and faithful men, whose work was not of a character to attract much public notice.

There are some errors in the papers which the Compiler readily acknowledges and corrects. The Tamul population, which at page 3 is stated at six millions, probably exceeds ten millions; Dr. Rottler who is stated at page 7 to have assisted Rhœnius in 1835, is incorrectly stated to have assisted Fabricius as early as 1774; and the following extract from a letter written by the Rev. C. B. Lewis to the *Calcutta Christian Observer* in January last, corrects an important error relative to the Teloo goo Scriptures.

“ In the interesting account of the Teloo goo Scriptures, printed in your issue for July last, it is stated that after the translation of the New Testament by Schultzo in 1727, the manuscript of which was lost, no other was attempted until 1806. This is not correct; and the facts which escaped the writer of the ‘Contributions’ are so well worthy of being had in remembrance, that I am induced to transcribe them from the Evangelical and Missionary Magazines for 1796, and to offer them to you.

“ They are contained in extracts from two letters written in April and September, 1795, by Captain Dodds, a native of Scotland, and an officer in the East India Company’s Service, on the Madras Establishment. They were addressed to his relatives in London, and are as follows:—

“ ‘ It will give you satisfaction, I am sure, to be informed, that I

am engaged, at present, in translating part of the Holy Scripture into the G<sup>en</sup>toos language,\* for the use, I hope, of my fellow-men in this country. This language, together with the Malabar, has employed me since I came last out of the field. These studies I prosecute with what would be called by many a very strange and *outré* view—not in the hope of any great worldly advantage; but in the ambition of having the honour to contribute my mite also towards diffusing the knowledge of our blessed Saviour, among a tribe who are ignorant that He is the Redeemer of men, who gave his life a ransom for all, and made atonement with his blood for the sins of the world.’

“ ‘ I must acquaint you with another scheme in my head, which will perhaps keep me a little longer in this country, after every other point is adjusted. I think I have already mentioned to you, that I was engaged in translating the New Testament into the G<sup>en</sup>toos language, in the design, if possible, of dispersing it among the tribes who use this tongue. For so good a work as this, I am sure you will be content to allow me a little more leave of absence: and if I can but accomplish it, I shall return to you with ten times more satisfaction; conscious of my having done at least some good in my generation, and leaving, perhaps, a permanent memorial of my desire to propagate the knowledge of our Saviour’s religion behind me. The Bible has been long ago translated into the Malabar language, commonly spoken in the south of Madras; to the north of which all use the former language; and therefore we must do what we can, to give them also the knowledge of so precious a doctrine.

“ ‘ I have already done several of the books, and in about a year from this may accomplish the rest. Thus I strive to make good my dear uncle’s saying, (the late Dr. Caverhill,) who interpreted my destination for this country, as my being designed by God to bear the light of the glorious Gospel to the regions of idolatry and paganism. Perhaps it is presumptuous in me to think thus highly of myself. Pray for me, my dear mother, to God, that he would enable me to carry through my plan on this head; and I, wanting nothing more of this world, would not then care what might become of me; being kept from evil, and rejoicing in the hope set before me. For indeed, this world is all vanity, it matters but little how it goes.’

\* So the Teloo<sup>go</sup> or Telinga was then usually called by Europeans.

"A very melancholy interest is imparted to the latter extract, by the fact that the death of Captain Dodds took place about seven days after it was written. I have not been able to meet with any additional information concerning this excellent man, or the work which so fully occupied his heart. Probably, after his death, his Gentoo manuscripts were burned, as so much waste paper. But the simple fact, that there was a man who so laboured for the conversion of the Teloogoos sixty years ago, should impart pleasure to the mind of every Christian reader; and the diligence and zeal which his conduct manifested, are well adapted to provoke many who enjoy far greater facilities for usefulness in the present day."

The statement at page 89, that the ancient Persian version of the four Gospels and Pentateuch, which is used in the Polyglott, is scarcely intelligible even in Persia, appears to require qualification; for Henry Martyn writing to his faithful friend David Brown from Sheraz, in June 1811, said, "At Bombay I showed Moollah Feeroz, the most learned man there, the three Persian translations, namely, the Polyglott's, and Sabat's two. He disapproved of them all. At Bushire which is in Persia, the man of the greatest name was Sied Hosyn. Of the three, he liked Sabat's Persian best, but said, it seemed written by an Indian. On my arrival at this place I produced my specimens once more: Sabat's Persian was much ridiculed; sarcastic remarks were made on the fondness for fine words so remarkable in Indians, who seem to think that hard words make fine writing. His Persic also was presently cast aside, and to my no small surprise the old despised Polyglott was not only spoken of as superior to the rest, but it was asked, 'What fault is found in this? This is the language we speak.' The king has also signified that it is his wish that as little Arabic as possible may be employed in the papers presented to him. So that simple Persian is likely to become more and more fashionable. This is a change favourable certainly to our glorious cause."

On the subject of the Serampore versions, the Compiler of these papers has reason to fear that there will be some difference of opinion, and this probably will continue, till a full and satisfactory history of the Serampore Mission is published. A friend whose knowledge of Biblical translations in India entitles his opinion to great weight, thus writes on the subject:—

"I have only examined the Bengali version somewhat extensively, and the Sânskrit version occasionally. My impression concerning both is, that they are doctrinally faithful, but deficient in taste. Reading them is unpleasant, like walking over a ploughed field. Their want of taste frequently goes so far, as to make them obscure.

"As these two must be supposed to be the best of all Dr. Carey's versions, I suppose it would be hard to praise the others, which were nearly all based upon either of these two, and written in languages with which Dr. Carey's acquaintance was so imperfect, that he could only judge of their general faithfulness, and not of exact correctness—much less acceptableness of style. I confess, however, that I always thought Dr. Carey knew also Marathi well, at least much better than would appear from the observations in these papers, which I suppose are based upon information recently obtained from Bombay. I believe that as to *idiom* (not to accuracy), the Oriya version is the best of all. Even now it is by *some* preferred to Dr. Sutton's, although the latter is unquestionably a great improvement upon it. The *Assamese* version of the Old Testament is also said to be very much better than that of the New.

"There can be no doubt that *quantity* was preferred to *quality* by the Serampore Missionaries; and that some of their versions, in the provincial dialects of Hindui, like Srinagar, Kemaon, &c. were hardly called for, as these are I believe only *spoken* dialects of very limited extent, whilst the few people who can read or write them, are also able to read or write Hindui.

"But the writer of these papers has hardly been sufficiently aware of the very great use of these imperfect Serampore versions, when viewed as temporary substitutes for better ones, which did not yet exist. Dr. Carey's leading idea was to supply versions, imperfect indeed, and perhaps hastily made, but still sufficiently faithful, to serve the purpose for a time, until more competent translators should find time to execute better ones. In Dr. Carey's correspondence, or rather in the Memoirs of translations, this view of the case is repeatedly set forth. And it will not, and cannot, be denied that the event has proved its correctness. I can only speak of the Bengali, the Oriya and the Assamese, on the strength of either

personal observation or trustworthy oral testimony. Up to the close of 1845, Dr. Carey's version was the only one that existed of the entire Old Testament in Bengali. Exactly the same may be said of the Oriya. In Assam the American Missionaries have only just commenced the Old Testament, and are still using the Serampore version. I believe extensive inquiry would lead to similar results with regard to other versions, such as the Teloo-goo, the Canaresco, and perhaps even the Marathi. The three versions first named, at all events, have been very useful, and were endeared to many native Christians, notwithstanding their imperfections. I believe if any copies of Dr. Carey's Bengali Bible were now available, they would even now, by some, be quite as highly prized as Dr. Yates's, though the latter is admitted to be more readily intelligible. In Orissa, the late Mr. Lacey, to the very last, used only Dr. Carey's version, even when his own was nearly the only complete copy known to exist.

"Dr. Marshman's Chinese Bible, although not free from material imperfections, is now gradually being acknowledged to have possessed greater intrinsic merit than Dr. Morrison's. But unfortunately, those who are anxious to consult it now, can no longer succeed in obtaining complete copies. I question whether a dozen are now known to exist.

"I will just add, that Dr. Carey thought that copies of the Scriptures, in the languages of countries not yet accessible to Missionaries, might be carried into those countries by natives visiting Calcutta or Bombay, or fairs like those at Hurdwar or Hajee-pore, and might thus prove the pioneers of the gospel in such countries. The copy of the Pushtoo N. T. found by Major Edwardes, (see page 122) affords one illustration of the correctness of this supposition; whilst the Assamese version, undertaken long before Assam was *open*, has really proved a great blessing to many. The latter instance shows that it was well that those good men did not always wait until a country was open, before commencing with their work."

It is well also to remember, that whatever may have been the recent opinion as to any of the Serampore versions, the "Memoirs" respecting them, which were periodically published by the Serampore Missionaries, contain many remarkable contemporaneous tes-

timonies to the intelligibility of many of the translations; and that some, like the Brij Busha, were undertaken on the strongest evidence of their apparent necessity and probable usefulness. And the energy and zeal of the Serampore brethren in undertaking so much, undoubtedly had a wide and great effect. Many were first stirred up to devote themselves to Missions, by the perusal of the accounts from Serampore; and a glance now, at Dr. Carey's Manuscript Comparative Dictionary, in the Library of the Serampore College, will suffice to show the extraordinary character of the labours of that excellent and remarkable man; and there is abundant evidence that Marshman and Ward were equally indefatigable. They attempted great things, and expected 'great things; and if, in some respects, their usefulness fell short of their hopes as well as of their desires, they have left behind them a record, which well may animate succeeding generations of Christians, and cause many to lament their own shortcomings.

It is possible that some readers will detect omissions in these papers; and the Compiler has already been informed of one:—the publication by the German Missionaries at Tellichery in 1850, of an Edition of 1000 copies of the Proverbs, in Malayalam, and in 1851 of 500 copies, is not mentioned. But nothing of the kind has been intentionally omitted. The Compiler has desired and endeavoured to record faithfully, all the work that has been accomplished in Biblical translations in the country; but it has been impossible to do full justice to the self-denial, zeal, patience, and faith, which have been manifested in these undertakings. In this climate, such labour is frequently very arduous, but these papers show that it has been carried on, often, amidst sickness and the pressure of other duties, and persevered in, amidst sore discouragements, and, accomplished in a remarkable spirit of lowliness and humility. If then, these imperfect records stir up others to similar devotedness, or sustain the faith of any who now, peradventure, are for a season in bondage through manifold temptations; if they increase the love of any, to that Word which so many good men have laboured to make known to others, in their native tongues; or if, directly or indirectly, they awaken a more zealous, prayerful, and self-denying interest in India Missions, the Compiler will feel that her labour is abundantly rewarded.

CONTRIBUTIONS  
TOWARDS A  
HISTORY OF BIBLICAL TRANSLATIONS  
IN  
**INDIA.**

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"IN the word of a king there is power," said the wise man in days of old ; and the truth of his remark is confirmed, when we read of a large and mighty heathen city being led to humiliation and repentance by the proclamation in it of one single message from the King of kings. Could we have seen the prophet of Gath-hepher stand up in the streets of Nineveh, that exceeding great city, whose wickedness had gone up before God, and could we have heard him cry, "yet forty days, and Nineveh shall be overthrown," should we, judging by human probabilities, have expected the result that followed? Nay, would we not rather have exclaimed that he was wasting his strength for nought and in vain? Nevertheless his word had power to move the inhabitants of that godless city, from the monarch on his throne, to the meanest of his subjects. What was it then, that gave such efficacy to Jonah's message? The simple fact that that message was the *word of God*. It was the sword of the Spirit; and wielded by His Almighty arm, it proved a weapon, mighty indeed through God to the casting down of the strongholds of sin and of Satan. That weapon is now entrusted to us, for the Lord Jesus commanded his disciples, "Go ye into all the world and preach the gospel to every creature," "teaching them to observe all things, whatsoever



I have commanded you." It is the same now, as it was in the days of Jonah. Its keen edge has not been blunted by the lapse of time, but it has been rather rendered sharper, for it is now a *two-edged* sword—one edge being that of *deserved wrath*, and the other that of *superabounding, undeserved love*. It is a sword against us, if we be not on the Lord's side ; but it is a sword for us and put into our hands, if we be his people. Gurnal quaintly remarks that when the word is translated, the sword is drawn out of its scabbard. We propose considering in a few brief sketches, what has been done in this heathen land, to put this drawn sword into the hands of those who have hitherto been unarmed, and who have been led captive by Satan at the pleasure of his will. It may be that, in reviewing the past, we may be led to remember what yet remains to be done, and so may be stirred up to be more diligent and zealous in doing what we can, to enable others to read, each in his own tongue, the wonderful works of God ; and thus to attain to the knowledge of Him, who was, and is, the Word of God.

The Dutch were the first of the European nations, who translated any portion of the Scriptures into any of the languages of the East. In 1631, they translated some of the Psalms into the Formosan language, and in the same century they translated Matthew's gospel into Portuguese, and from that into Tamul for the use of the inhabitants of Northern Ceylon. We shall therefore commence with—

#### THE TAMUL SCRIPTURES.

In 1688, the translation of the New Testament into Tamul and Singalese was commenced, and in 1694, that of the Old Testament. They were not however regularly carried on, and were not finished till nearly the end of the 18th century, when the whole of the New Testament and a great part of the Old Testament was printed.

In 1706, the Danish missionaries Ziegenbalg and Plutschow arrived, and in 1708, Ziegenbalg commenced the translation of

the New Testament into Tamul. This was the first attempt to give the natives of India the Bible in their own language, for the translation of Ceylon was not suited for the inhabitants of the Continent.

The Tamul language is spoken by about six millions of people, inhabiting the south-eastern portion of the Indian peninsula, and the north end of Ceylon.

In 1711, the Society for Promoting Christian Knowledge sent the Danish Mission a printing press; and in March of that year Ziegenbalg finished his translation of the New Testament. Delays impeded the printing, but a quarto edition was completed in 1715.

In 1713, Ziegenbalg commenced the Tamul translation of the Old Testament, and in 1719, had advanced as far as Ruth. On his death, which then took place, Schultze continued the work. In 1725, it was finished, and in 1726 printed.

A second edition was published before 1745. Another edition of the Pentateuch in 1776. And about 1796 another edition of the whole Bible. Schultze also had the Lord's Prayer translated into eight different languages, and scattered them abroad, written on palmyra leaves, as seed for the Lord to bless. It is interesting to remark the delight with which Schultze carried on this arduous work of translation. He testified, "that the Lord refreshed his own soul, causing him daily to feed upon the green pastures of the word which were employing all his thoughts;" thus, as it was truly said, proving the faithful loving-kindness of our God, who does not muzzle the ox when he treadeth out the corn.

When Schultze left India, Fabricius commenced the revision of the Tamul Testament, and after having spent twenty years in the work, published an edition in 1773. He also translated the Old Testament with much care. Every sheet of it was sent by him from Madras, where he was then stationed, to Cuddalore. There the missionaries Gericke and Huttemann examined and corrected it, and then returned it with their notes to Fabricius, who again revised it, and sent it to Tran-

quebar, where it was printed under the superintendence of Dr. Rottler and another missionary. In 1774, a metrical version of the Psalms was also published.

In 1806, Dr. Buchanan visited southern India, and thus wrote, "There is a great cry for Bibles throughout the Tamul land;" and in confirmation of this, he mentioned that the people, understanding who he was, followed him, exclaiming, "We don't want bread or money from you; but we want the word of God." Mr. Kohlhoff, the missionary at Tanjore, also told him, that "there were upwards of 10,000 Protestant Christians belonging to the Tanjore and Tinnevely districts alone, who had not among them one complete copy of the Bible; and that not one Christian perhaps in a hundred had a New Testament."

In 1809, Dr. John printed at Tranquebar an edition of Fabricius's Tamul New Testament, and in 1811, a subscription was collected in Calcutta, to purchase 800 copies of that edition for distribution. In 1811, the Calcutta Auxiliary Bible Society printed an edition at Serampore of 5,000 copies, the expense being 3,000 Rs. This edition was ready in 1812, and was sent to Tranquebar for distribution. The simple and earnest expressions used by those desirous of possessing the precious volume are very touching. One wrote, "My heart is now like a lamp without being trimmed. I entreat you will trim it, by giving me an Old and New Testament." Another considers "the word of God as showing unto men the way of salvation, calling them to eternal life, and adorning them with the robes of righteousness of Jesus Christ; he therefore craves a Bible." And a third spoke of it as "more precious than riches, gold, silver or gems."

In 1814 and 1815, there being a demand for a new edition of the Tamul Old Testament, it was resolved to print that of Fabricius, after it should have been revised by Mr. Rhenius and Dr. Rottler.

In 1815, Mr. Rhenius commenced this revision of the Old Testament, exactly one hundred years having elapsed since Ziegen-

balg had published his Tamul New Testament. Rhenius had then been only a year and a half in India. Twelve years passed before his New Testament was finished, and when he died, after a residence in India of four and twenty years, he had not finished the Old Testament, though the work of translation was one which he never neglected. In 1819, he had finished the Pentateuch and Psalms; and Genesis was printed by the Calcutta Auxiliary Bible Society, as a specimen for examination.

In 1820, the Madras Auxiliary Bible Society was formed, and immediately turned their attention to the Tamul Scriptures. For immediate use Fabricius's version of the Old Testament was to be printed, 1,000 copies; and as there was a demand for the New Testament also, it was undertaken to print 2,500 copies of the whole Testament, besides separate editions of the Gospels, Acts, and Epistles, 2,500 copies of each. All these were ready in 1823. Dr. John had strongly advised the publication of portions of Scripture, as he considered that in this way both adults and youths were more speedily made acquainted with the truth.

Mr. Rhenius and Dr. Rottler were now busily engaged revising Fabricius's translation. They first went through the New Testament, and having laid their version before a Subcommittee for examination, Matthew's gospel was in 1824 and 1825 finished, and 10,000 copies printed and circulated. This translation was found most acceptable, but as some alterations were suggested, it was resolved to revise the gospels again, before any more should be printed.

Rhenius having been occupied with his version of the New Testament for twelve years, completed it in 1826. The second revision was at once commenced, and 5,000 copies of the gospels which were sent to press, were ready in 1827; but before the remainder of the New Testament could be prepared, it was found necessary to print a second edition of the Gospels and Acts, 5,500 copies. They were ready in 1830, and it was then recorded, "the desire of the native population to receive the Tamul Scriptures, more than keeps pace with the ability to supply them."

There being a demand for the Tamul Old Testament, there were printed from Fabricius's version, Pentateuch, Psalms, and Isaiah, 5,000 copies each, and of the remaining books 2,500 copies each. This edition was completed in 1831, and comprised the Old Testament in four thick octavo volumes. In this year 1831, preparations were made for a second edition of Rhenius's New Testament in small type, and it was resolved to print, after another revision, 12 or 15,000 copies. This edition was ready in 1833.

In reference to the effect of circulating the Scriptures, one of the missionaries, writing in 1831, makes these striking remarks. "If ever a sincere Christian could doubt of the good effects of the gospel upon a heathen land, I would propose to him, as a means to solve his doubts, to come and reside for some time in the Tinnevely district; and to enquire into the mental state and conduct, both of those who have not received the word of God, and are comparatively ignorant of it, and of those who have received it: having no doubt whatever, that the result of the enquiry of such a man would clear up all his doubts." And again he says, "A heathen, not far, I hope, from the kingdom of God, told me that one of the good impressions which he received in favour of the gospel, arose from comparing the conduct of one of our Catechists, with the conduct of the best of the heathen." How would our conduct bear such a comparison?

In 1832, 3,000 copies of the Psalms were printed in a 12mo. volume. Also, 5,000 copies of the Historical Books of the Old Testament in small type.

In 1833, the Pentateuch was reprinted, 5,000 copies; Genesis and Exodus to chapter xx. 3,000 copies; Luke's gospel 8,000 copies; and Revelation 7,000 copies. And in this year for the first time Rhenius's New Testament was available complete. So great had been the demand for it, that hitherto the portions were distributed as soon as printed. Rhenius writing at this date, says, "The excellency of the gospel is now generally acknowledged among the people, that have had opportunity

of knowing it, but they often ask, Who can walk according to it? a question which should be deeply taken to heart by Christians of all descriptions."

In 1835, new editions were published, as follows:

New Testament, 12mo. 5,000 copies, except Matthew, which had not been quite revised.

Luke, English and Tamul, 5,000 copies.

Luke, small type, 15,000 copies.

1 Cor. to Philipians, large type, 3,000 ditto.

Acts, and Ezra to Job, large type, 5,000 ditto.

In 1836, the Sub-Committee printed their revision of Rhenius's New Testament, and turned their attention to the Old Testament.

It may be well to mention the care that was taken in the preparation of this version. The Madras Committee state in one of their Reports, that after the translation was completed by Mr. Rhenius, it was submitted to a Tamul Sub-Committee for their criticism. It was then returned to Mr. Rhenius for his counter-remarks, and on these being received, it was again gone through by the Committee, with the assistance of native scholars, and every disputed point carefully considered. When the Testament was completed, an interlaved copy was sent to every missionary, that corrections and improvements might be suggested. At one time there were *three* Sub-Committees engaged in the revision, and Dr. Rottler who had assisted Fabricius in his translations, and had studied the language for forty years, was on one of them.

The minuteness with which the Committee examined the translations, is evident from an entry in Rhenius's diary. He says, "The Bible Revision Committees give us a deal of trouble. They go through the gospels again, and send me, on six chapters only, about one hundred and fifty remarks."

Fabricius's version, however, was still preferred by some, partly because they had known it from their childhood, and partly because one edition of it had marginal references and headings to the chapters.

In 1835, Mr. Rhenius was desirous that the revision of his translation of the Old Testament should be commenced, and therefore 150 copies of Genesis were prepared, printed and circulated for examination. And after having obtained the opinions of missionaries and others, it was resolved, in 1836, that Fabricius's version should not be laid aside; but that another edition of it should be printed, with some alterations in the orthography, and that the revision of Rhenius's version should be continued.

In 1837, John and Acts, in Tamul and English, was published, 5,000 copies; and in 1838, 3,000 copies Psalms to Canticles, Isaiah, Jeremiah, and part of Ezekiel, part also of Matthew, and an extra 3,000 of the Psalms—all in small type. Also 10,000 copies New Testament, from 2nd Corinthians to the end, large type; and 1,000 Mark and 1,000 of a part of Luke, small type. In this year Rhenius died, his last work being to sign papers connected with the Bible Society.

In 1839, there issued from the Press 109,500 copies of separate integral portions of Scripture in Tamul—both of Fabricius's and Rhenius's versions; and in 1840, also large editions of the New Testament and Psalms. In 1841, it was stated that no satisfactory conclusion had been yet come to, in reference to the two versions of Fabricius and Rhenius.

In 1842, Mr. Winslow translated the headings and chronology of the English version into Tamul, and arrangements were made to print 6,000 copies of the Bible with these additions,—the Old Testament being the version of Fabricius, corrected, and the New Testament that of Rhenius. In 1842, also an edition of Fabricius's New Testament was undertaken, with the headings and references of the English version translated by Mr. Bower, 10,000 copies; it was finished in 1843. And in 1842, were also printed 5,000 copies of Matthew, Rhenius's version, and 3,000 Psalms, Fabricius's version.

In 1844, the Tamul Bible, commenced in 1842, was finished, —and there were also printed 3,000 copies of Genesis and 10,000 of the Psalms, of Fabricius's version.

In 1845, 1,500 copies of the Pentateuch were printed,—also, 10,000 copies of each of the four gospels, Fabricius's version, and 10,000 copies of Matthew, Rhenius's version ; also, 10,000 copies Psalms, Fabricius's version.

In 1846, an edition of Rhenius's version of the New Testament was completed. It was commenced in 1844, 6,000 copies with references, headings, various readings, and the chronology of the English version. And in this year there were also ready Mark, Luke and John, Fabricius's version, 10,000 copies. In 1847, the second edition, 6,000 copies, of the uniform Tamul Bible was ready—having been commenced in 1844. There were also published in 1847, 3,000 copies of Psalms, Genesis and Exodus to chapter xx. ; also, 3,000 copies New Testament, Rhenius's version, with the marginal references from that of Fabricius, printed in 1843.

In 1842, a revised version of Genesis, formed on the basis of Mr. Rhenius's translation was circulated for examination, but no progress had been made in obtaining a standard version, and in 1846, another effort was made. Hitherto there had been the two versions. That of Fabricius was "more literal but more obscure;" that of Rhenius "more idiomatic, and altogether in a better Tamul dress," but "too paraphrastic." The desire was to obtain "a medium version of the New Testament," and "an improved version of the Old Testament," and thus to produce "a uniform Bible."

Circulars were accordingly sent to the missionaries of different denominations, and arrangements made for commencing with the New Testament. Portions of the New Testament were allotted to the translators, and a Committee of variations appointed at the Presidency, as also a Revision Committee. At this time the Jaffna Bible Society were engaged on a translation of the Old Testament, and preferred prosecuting it by themselves, but in 1848 they agreed to join with the Madras Bible Society, and thus prepare a united version of the Tamul Scriptures. The first portions of the revised New Testament were sent to Press in 1847, 300 copies of each ; and in 1850,



the greater part of the New Testament was prepared, but it was then considered better to merge that translation into the one known as the *Union Version*.

The Jaffna translation was the basis of the Union Version. It was a translation from the original, but compared with the English version, and also with every Tamul version extant; four different translations of the Pentateuch in Tamul being examined, and also the Bengali translation.

In 1848, the printing of the Old Testament in Tamul, the Union Version, was commenced—in octavo, 3,000 copies, and quarto 500—and in 1850, they were finished, and circulated that they might again be revised. The New Testament, revised by the Madras missionaries, was bound with the Union Version Old Testament. And in 1850, there were also printed 20,000 Luke, and 10,000 Acts, and 10,000 of each of the four gospels, Rhenius's version, also, 10,000 Proverbs, whilst 25,000 Psalms were in the press.

This "Union Version" is considered by some an improvement on any translation hitherto made, but the majority of opinions is, that it should not be taken as a standard version. Large portions of the Old and New Testament of this version have however been published during the past two years.

Let us now turn from the Tamul to

#### THE TELOOGOO SCRIPTURES.

The Teloogoo is the vernacular language of nine millions of Hindus, and is spoken over a tract of country measuring in extent 200,000 square miles along the coast from Madras to Orissa. It has been said to be "one of the most ancient, useful and elegant languages of India," and has been reckoned the "Italian of the East." The people who use it, have also been described as a noble race, of a high and independent spirit, ready to resist oppression, and loving freedom. It is to be regretted that they have not yet in their own tongue the truth which alone can make "*free*."

In 1727, Schultze finished a translation of the New Testament in Teloogoo, but it never appears to have been printed,\* and it was not till 1806, that any other was attempted. Then the Serampore missionaries commenced one.

In 1804, Mr. Cran and Mr. DesGranges were sent out as missionaries by the London Missionary Society. They were stationed at Vizagapatam, and immediately commenced the study of the Teloogoo language, for they longed to give the people the word of God in their own tongue. Mr. Cran thus expressed himself, "What a pleasure would it be, to have a few thousand copies of Scriptures circulating among the natives in their own language! But this will be a work of immense labour. We make some attempts, however, every day." The pleasure he desired, he did not live to see accomplished, for he died early in 1809. Mr. DesGranges then proceeded with the translation of the New Testament. He was assisted by a converted Bráhmán named Anundaraya, who had suffered much persecution for Christ's sake, but who was devoted to his Master and His cause. Their translation of Luke's gospel was printed in 1810, 1,000 copies. And in June of that year Mr. DesGranges wrote, "The necessity of putting the pure word of God into the hands of the natives seems to be of such importance to the promotion of the chief designs of Missions, that every other object should give place to it. Happy am I that the work is commenced, and much more happy, that I have two fellow-labourers who will, by the blessing of God upon them, be happy to carry it on in due time, should the Lord see good to call me away from it." Little did he imagine, when he penned these lines, that within a month from that time it would please the Lord to remove him. Yet so it was; for in July he sickened unto death. During his last moments, the translation of the Scriptures was much on his mind. "But," he said, "the Lord can carry that on without me; so that my life is not necessary on that ac-

\* The manuscript is said to have been forwarded by him to Halle, and to have been lost sight of there.

count." On the 12th July 1810, he died, having laboured at the translation for five years.

In 1811, the Calcutta Bible Society was formed, and published Mr. DesGranges's translation of Matthew, Mark and John.

In 1814, a new missionary, Mr. Pritchett, who had arrived in 1812, finished a translation of the New Testament, and his gospels were examined by those best acquainted with the language, and were highly approved of by them.

In 1816, the Serampore missionaries stated that they were able to publish the Scriptures in twenty-six new dialects, and that one thousand copies of the New Testament in any of these dialects could be prepared for 500£. Mr. Wm. Hey, the physician of Leeds, who not only participated in George the Third's wish, that every poor man in his dominions might be taught to read the Bible, but desired also that every poor man might be furnished with a Bible to read, determined to aid the Serampore missionaries in carrying on their work, and accordingly in 1817 he raised 1,500£ for the New Testament in three new dialects, one thousand copies of each, and the Teloo goo was one of these.

In 1817, Mr. Pritchett offered his translation to the Calcutta Bible Society, who accepted it and resolved to print at Madras 2,000 copies; and in 1819 this edition was finished. Mr. Pritchett's talent in acquiring languages appears to have been very great. Before coming to India he had been under the tuition of Dr. Bogue at Gosport, who thus wrote to him, "Whoever may be employed in translating the Sacred Scriptures into Teloo goo, do not you slacken your diligence. From the talents I know you to possess for learning languages, I am convinced you will furnish the best translation of the word of God. Consider this your province. For this important office God has eminently fitted you." Mr. Pritchett's translation of the New Testament, as we have seen, was sent to press in 1817. He had devoted six years of constant application to it, and when he had superintended the printing of it, he returned

to Vizagapatam, and worked diligently at the translation of the Old Testament. In 1818, the Serampore missionaries' version of the New Testament was finished, 1,000 copies. In March 1819, Pritchett wrote, "I have done (Leviticus excepted) as far as 1st Kings, and also the Book of Psalms, but these have not yet been revised. Pray that God may give his blessing to what has been accomplished, and help me to effect what yet remains to be done." But it was not God's will that he should finish the work. It was "in his heart," but God's ways are not as our's, and Mr. Pritchett was removed by death. "He rested from his labours, and his works do follow him." Revelation xiv. 13.

In 1820, the Madras Auxiliary Bible Society was formed, and immediately circulated Mr. Pritchett's manuscripts for examination and criticism.

In 1821, the Serampore missionaries' version of the Pentateuch was ready, 1,000 copies, and they gave it to the Madras Bible Society.

One of the two missionaries, over whose arrival Mr. DesGranges had rejoiced as likely to fill his place, was Mr. Gordon. He too studied the Teloogoo language; and in 1823, his translation of Isaiah was ready, and in 1824, that of Genesis and the gospel of John. No decision could be attained, as to whether his translation or that of Mr. Pritchett was the better. In 1825 therefore, the first chapter of Genesis and the history of Joseph of each version were printed and circulated for examination, and it was then universally agreed that Mr. Gordon's translation was the "more clear and intelligible and the more literal translation of the two, and the best adapted for general circulation." It was hoped therefore that it might soon be sent to press, but Mr. Gordon was requested first to compare it with Mr. Pritchett's version, and select from that whatever might be an improvement to his own. Mr. Pritchett's version was considered more grammatical than that of Mr. Gordon.

In 1826, no progress was made in consequence of Mr. Gordon's severe illness, and in 1827, that illness terminated in death. He had spent fifteen years of a very laborious life on the Teloo goo Scriptures, and when he was cut off, there was no one who could supply his place. His loss therefore was indeed irreparable, and the dispensation one of those under which man must be dumb, because the Lord has done it; or where man can only humbly exclaim, "How unsearchable are thy judgments, and thy ways past finding out!"

This was the third time God had seen fit to arrest the progress of the Teloo goo Scriptures, and yet the demand for them was great. One writing in 1823 says, "The people are very importunate for Scriptures." And another mentions that having *lent* a Teloo goo New Testament, not only was it read by the person who had borrowed it, but he and his brother-in-law commenced copying it, that they might be able to keep it in manuscript. If the "rust" of their hoarded silver and gold will bear witness against some in the last great day, what testimony will their unopened Bibles bear against those who neither read them themselves, nor care to give them to others? It may perhaps be said to them, as to Chorazin and Bethsaida of old, Woe unto you! It shall be more tolerable for the Teloo goo and Tamul nations in the day of judgment, than for you.

On Mr. Gordon's death in 1827, his manuscripts were found to be of great value. The translation of Genesis and great part of Exodus being ready, it was at once ordered to be sent to press, and a Sub-Committee was appointed to examine his papers, and his commendations on Mr. Pritchett's New Testament. It was resolved also to print Mr. Pritchett's Testament with Mr. Gordon's improvements, 3,000 copies. This edition was ready in 1830.

Mr. Gordon's translation of Luke, 2,000 copies, was also printed in this year.

One of the missionaries, writing in 1829, mentions that he was left without a single copy of the gospels to give away.

He was situated in the midst of a population of one million of people, 50,000 of whom, it was supposed, could read, and for seven years, he had only received 500 copies of the Teloogoo Scriptures for distribution. With truth might a Christian reader in another part of India remark, that "this country, in respect to the word of God, was like a land which had had no rain for several years; and therefore, should a shower or two only fall, it would be dry again immediately: it must be rained upon for months and months, before the effects could be seen. So must the word of God," he added, "be preached for a length of time, before the effects of it can be expected."

In 1831, Mr. Gordon's Genesis and Exodus were printed, circumstances having delayed them hitherto. 3,000 copies were now issued.

Great difficulties were experienced in forming a Sub-Committee for the revision of Mr. Pritchett's and Mr. Gordon's translations, but in 1835 one was formed, and the Psalms were commenced and published in 1839, 5,000 copies. In 1836, it was resolved to print a new edition of the New Testament without revision—such was the demand for it. In 1837, Sub-Committees were at work, and in 1838, Matthew was published, 5,000 copies, and Luke, 1,000 copies. The last was translated by a Mr. Brown, and was circulated for examination.

In 1839, besides the Psalms, Genesis and Exodus to chapter xx. were reprinted, 3,000 copies, and Matthew, revised, to chapter xxiii. 20,000 copies.

In 1840, the remainder of Exodus and on to the end of Deuteronomy, and 1st and 2nd Chronicles were published, 3,000 copies; and Mark, revised, 20,000.

In 1841 and 1842, there were conflicting opinions as to the two translations, and difficulties as to the revision, so that up to the end of 1843, besides the portions already mentioned, only Luke, 20,000, and John, 10,000, had been printed and circulated. Genesis, Exodus, Psalms, and the four gospels were the only parts revised.

In 1844, a large edition of Exodus was printed; and diglott editions, 5,000 copies each, of Luke and John in English and Teloogoo. The Report for that year is, "that the whole Teloogoo Bible has never yet been in print, and copies of the New Testament even, which were printed several years ago, cannot now be obtained."

In 1845, 5,000 copies of the Teloogoo Psalms, 18mo., were printed.

In 1846, the Acts of the Apostles were revised by two different parties, and in 1848, 300 copies of each version were printed for examination. Luke's gospel and other portions of the New Testament were then undertaken, but the progress made was very slow. In 1850, it was hoped the whole of the New Testament might be carried through the press in the following year, but in consequence of unforeseen obstacles this hope was frustrated; and even in 1852, this desired object was not attained. However, 5,000 copies of the gospels were re-printed, 32mo. in 1852, also some portions of the Old Testament for examination.

In reviewing the progress of the Teloogoo Bible, one cannot but remember the controlling power of God, and His perfect sovereignty to give or withhold His word, as seems to Him good. Of old, we read that while He said to one messenger, "Go, join thyself to this chariot," He did not permit others to carry out their own proposed plans—"they were forbidden by the Holy Ghost to preach the word in Asia,"—"they assayed to go into Bithynia, but the Spirit suffered them not." Surely this ought to teach us, to consult the mind of the Spirit in these matters. The promise stands firm, "I will instruct thee, and teach thee in the way which thou shalt go." Psalm xxxii. Every effort in a contrary direction will be labour in vain.

#### THE CANARESE SCRIPTURES.

The Canarese, like the Teloogoo, is the Vernacular language of millions of people. In 1824, they were estimated at eight

or nine millions, and now it is supposed the number must be much greater. The Canarese is spoken in the central and western part of the Peninsula, from the borders of the Mah-ratta country to the bottom of the Mysore.

In 1809, the London Missionary Society sent Mr. Hands to establish a Mission at Seringapatam, but circumstances induced him to go to Bellary. There he began the study of the Canarese, and though he had neither grammar, nor dictionary, nor vocabulary, yet such was his progress, that in twelve months he was able to compile a lexicon and a short grammar, and to commence the translation of Luke's Gospel.

In 1809, the Serampore missionaries had translated the whole New Testament into Canarese, but the revision and printing of it was delayed for want of funds.

In 1816, another missionary, Mr. Reeve, arrived, and he also studied the Canarese. In 1817, Mr. Hands wrote that the whole of the New Testament was translated, and that the four Gospels were nearly ready for the press. He had then spent six or seven years on the work. In the same year 1817, the Serampore missionaries published an edition of the Canarese New Testament, and Mr. Wm. Hey gave them 500.£ for a thousand copies. This edition had been sent to press in 1814.

In 1820, the Calcutta Auxiliary Bible Society printed the Gospels and Acts from Mr. Hands's version, and gave him a thousand rupees for the translation; and in the following year a Committee was appointed by the Madras Auxiliary Bible Society, to revise his translation and that of Mr. Reeve. The latter had speedily acquired the language, and he and Mr. Hands divided the translation of the Old Testament between them. Mr. Reeve undertook the historical books, and Mr. Hands the Psalms and Prophets.

Mr. Reeve's Pentateuch was presented to the Society in this year. He had devoted seven years of much labour and pains to its preparation.



In 1822, the Serampore missionaries' version of the New Testament was printed, 1,000 copies.

In 1825, Mr. Hands's Translation of the New Testament was completed, and revised, and that of the Old Testament was also well advanced.

The Pentateuch by Mr. Reeve was in this year sent to press, Genesis 1,500 copies, Exodus, Numbers, and Deuteronomy 1,000 each. Leviticus was delayed, till the whole version should be ready.

In 1827, that edition of the Pentateuch was ready, and Psalms, Isaiah and Daniel were sent to press, 1,000 copies of each. And in this year Mr. Hands completed his translation of the entire Scriptures, and wrote of it thus: "The work was commenced sixteen years ago, and scarcely a day since has passed, when health would allow, in which I have not laboured therein; indeed it has engaged the best and greatest part of my time and strength; many of the books have been revised and re-copied not less than seven or eight times."

In 1828, Proverbs was sent to press, and it was resolved that the other books of the Old Testament should be printed in regular order, beginning with Joshua.

The publication of the Canarese Scriptures was carried on at Bellary, where the language is vernacular.

In this year, 1828, Mr. Hands's health obliged him to revisit England, and Mr. Reeve took charge of the Press. Mr. Hands just before embarking, mentioned the following circumstance as a proof that the circulation of the Canarese Scriptures had not been quite in vain. "One man, a Sanyasee of some note among his people, some time ago, met with one of the Canarese Gospels at Chittledroog, which he appears to have read with much attention; and he compares the effect it produced on his mind, to that of a sword piercing the heart: he enquired whence the book had been obtained, and being told, from Bellary, he could have no rest, he says, till he repaired thither, to obtain books for himself, and make further enquiries about this new religion. He stayed with the missionary at Bellary

about a month, where he received further instruction, expressed his approbation of the Gospel as the way of salvation, cut off his matted locks, renounced his caste, and freely ate and drank with the native Christians; but meeting with considerable opposition at Bellary, and being much better acquainted with the Teloogoo language than the Canarese, he removed to our Teloogoo Mission at Cuddapah, under the care of Mr. Howell; there I saw him on my way down to Madras, and was much pleased with his character, and what I heard of him from Mr. Howell." A subsequent letter from Mr. Howell mentioned that the Sanyasee had been baptized, and was employed as a school-master, and continued to adorn his profession as a Christian.

In 1829, and 1830, the printing of the Old Testament was in progress, and in 1830, the New Testament was completed and issued from the press.

In 1831, the Old Testament also was finished. Mr. Hands at this time returned from England. He had, while there, remembered the wants of India, and had superintended the formation of a new font of Canarese types, which was daily expected, and in the meantime he undertook the revision of the New Testament.

A second edition of it was now sanctioned, 5,000 copies of the Gospels and Acts, 1,000 extra copies of Luke and the Acts, and 3,000 of the Epistles and Revelations; but the revision progressed very slowly, and it was not quite finished in 1835, when Mr. Hands was again obliged to leave India on account of health.

In 1837, there was a demand for a new edition of the Old Testament. A missionary, writing in the previous year, says of the Canarese Scriptures, "Though we cannot give you any interesting account of the good which has been done by your books, yet we know that hitherto we could have done nothing without them."

In 1838, Mr. Hands returned to India, and in the following year, Psalms, 5,000 copies, were printed, and Genesis, 5,000

copies, were in progress. In that year Mr. Handa, with much humility, wrote: "As a member of the Revision Committee, I have lately gone through the revised translation of the Book of Genesis in Canarese, and I am happy to say, I think it much improved. I greatly rejoice that the Lord is raising up and qualifying so many valuable men to improve and perfect those translations of His holy word, which were carried on by their predecessors under so many difficulties and disadvantages."

In 1842, Exodus and Luke were in the press, and in 1843, such was the demand for the New Testament, that the Gospels of the former unrevised version were reprinted, 1,500 copies. They were ready in 1844. The slow progress in publishing the Canarese Scriptures arose from the difficulty of getting a Committee competent to revise the translations. The value of obtaining *Vernacular Translations* is thus shewn by a Missionary stationed at Mysore. He writes, "Is it nothing to be able to say to large heathen audiences, when they inquire for the true Shaster, Here it is, take it to your house, and examine it, and see whether it is not worthy of your confidence?" And again, "Is it nothing, when they tell us of the wickedness of many of our nominally Christian countrymen, to be able to refer them to the standard, by which all professing Christians must be tried, and thus effectually repel objections to the system, arising from the hypocrisy and formality of its professors? But this we could not properly do *without Vernacular translations* of the word of God. Those who have *seen* the effect, which appeals like these produce upon the minds of the heathen, can alone appreciate the value of a Vernacular translation of the Holy Scriptures."

In 1846, a new translation of Romans, Hebrews, Philipians, Colossians, and 1st and 2nd Peter was finished, and a small edition of the first four Epistles printed for examination and criticism.

In 1847, Romans, 1st Corinthians and Hebrews were sent to press, 2,000 copies of each, and as there had hitherto been such delay in completing this version, Mr. Weigle of the

German Mission was, in 1848, engaged to devote his whole time to this translation.

In 1849, his revision of the New Testament was finished, but he was retained to revise the Old Testament in a similar manner; the Madras Bible Society having recorded it as their "experience, that the only way to obtain a translation of the Scriptures, or even the revision of a translation, where much labour is required, in any reasonable time or uniform manner, is to have some person wholly devoted to the work," adding that a "Committee of Revision is also desirable, to preserve the work from any peculiarities, which it might otherwise have, as the production of one mind."

In 1849, the Canarese Revision Committee assembled on the 26th February, and from that time till the 7th April, met daily (Sundays excepted) from ten o'clock till four. Before it separated, their revision of the New Testament was finished. It was sent to press in May, and was ready, 2,000 copies, early in 1850. In 1851, Mr. Weigle revised the Pentateuch, the Poetical Books and the Minor Prophets, and the Revision Committee sat from time to time to examine such portions as were ready. The New Testament was also again revised, a new edition being required in that year; and there were printed in 8vo., of Matthew, John, and Acts, 3,000 copies each; of Mark and Luke, 5,000 copies each; and in 12mo. Matthew, John, and Acts, 5,000 copies each; and Mark and Luke, 1,000 each. Besides the Gospels and Acts, diglott reprints in 12mo., 500 copies each, and the Psalms, Proverbs, and Ecclesiastes were also sent to press, as a small edition was to be circulated for examination. In 1852, no progress was made as to the revision of the Old Testament, but large portions of the New Testament were re-printed; 9,000 copies of Matthew, 14,000 of Mark, 16,000 of Luke, 12mo. and 5,000 copies diglott reprints of the same Gospels.

Although not many special cases are mentioned of the effect produced by the circulation of the Canarese Scriptures, we can have little doubt that they left their impression for

good. As one of the Missionaries in southern India wrote, "The amount of actual good, direct and indirect, arising from the distribution of the Scriptures, it would be impossible for us duly to estimate, unless we could trace the future history of every portion which is given away. Could we do this, we might find that the good was much greater than we imagined."

#### THE MALAYALIM SCRIPTURES.

In 1806, Dr. Buchanan visited Southern India, in order to obtain information regarding the Syrian Christians and learn whether they might not be instrumental in translating the Scriptures into the Vernacular languages. He found them in a very low and fallen condition,—their church languishing, as one of themselves expressed it, for want of Scriptures. He also learned that the Bible in the Malayalim or Malabar language was even more required than in the Syriac, for that the latter was only used by the learned, whereas the former was the language of the common people.

Dr. Buchanan proposed to send a copy of the Malayalim Scriptures to each of the fifty-five Syrian churches, and he was assured that every man would be glad to make a copy of it for his own household. To confirm this statement, one of the elders said, "To convince you, Sir, of our earnest desire to have the Bible in the Malayalim tongue, I need only mention that I have lately translated the Gospel of St. Matthew for the benefit of my own children. It is often borrowed by the other families. It is not in fine language, but the people love to read it." Mar Dionysius, the Metropolitan of the Syrian Church, also cordially approved of the idea of translating the Scriptures into Malayalim. He was an aged and infirm man of seventy-eight, but he determined to superintend the translation himself, adding, "It is a work which will illuminate these dark regions, and God will give it his blessing." Accordingly in 1807, arrangements were made for the translation being carried on at Travancore by Mar Dionysius and

three assistants, under the superintendence of Col. Macaulay, the Resident there.

In September of that year, the four Gospels were translated and forwarded to Dr. Buchanan in Calcutta, but they could not be printed here, as there were no Malayalim types in Bengal. Dr. Buchanan therefore determined to take the manuscripts to Bombay, and have them printed there under the superintendence of Sir James Mackintosh.

In 1808, Dr. Buchanan went to Bombay, and arranged for the publication of the Malayalim Gospels, and in a year or two, 500 copies of them were ready. Nothing further was done, as to this edition of the Scriptures, till the formation of the Calcutta Auxiliary Bible Society in 1810, when it was one of the first objects to which they turned their attention, to have the New Testament in Malayalim prepared. Great hopes were entertained that the Roman Catholics on the Malabar coast would be permitted to receive this translation of the Scriptures, and the Bishop of Verapoli allowed two of his priests to assist in the work of printing at Bombay. But the Archbishop of Goa opposed the circulation; nominally, lest the translation should be incorrect, but it is to be feared, really, because he disliked the dissemination of that word, the entrance of which giveth light.

In 1813, Timnapah Pillay, who had translated the gospels, finished the translation of the New Testament from Fabricius's Tamul version, and it was sent to a Bishop of the Syrian church for revision. Major Munro,\* at the time the Resident at Travancore, interested himself in the translation, and hoped to be able to have an edition of the Malayalim Scriptures printed at Cotyam, where he had been the means of establishing a College. Great difficulties, however, were experienced in finding persons competent for this work; and in consequence also of the death of Ramban Joseph, who was revising Timnapah Pillay's translation, little progress was made.

\* Now Major General Munro of Teaninck in Rosshire.

In 1817, it was resolved to translate anew the whole Scriptures, and print them at Cotyam. The missionaries of the Church Mission allowed one of their number, Mr. Bailey, to devote himself to the work. He was to be assisted by eight catanars or priests of the Syrian church, whose expenses were to be paid by the Calcutta Auxiliary Bible Society, and the whole was to be under the general superintendence of Col. Munro. Such was the interest he took in the work, that he said, in speaking of the necessary funds, "If no other means can be devised, I will support them myself." The missionaries witnessed this arrangement with much joy, and one of them thus wrote, "Never were there a people more interesting: here are fifty-five Christian churches, here is a Christian Bishop, here are Christian ministers, all famishing, with their people, for the word of life. And who can divine the results, the happy, the gracious, the glorious results that may flow from it! Only let the word of God be put into their hands, and widely diffused among them, in their vernacular tongue; let their minds be enlightened by it, and their hearts, by the saving influences of the Holy Spirit, be actuated by it; and we have immediately a Christian church and ministers that will act, and, I doubt not, be the means of extending the light of the glorious gospel far and wide among the heathen nations, in the midst of which they have, as it were, been buried."

In 1818, a printing press and types were sent to Cotyam, and the translation was completed; but on being revised by Mr. Spring, the chaplain at Tellicherry, and by others acquainted with the Malayalim language, it was not considered likely to be generally useful, as, though the dialect was that spoken at Travancore, it was not the pure Malabar or Malayalim—the vernacular tongue from Cochin northward to Canara. Mr. Spring therefore concluded that two versions would be required, and he now commenced one.

In 1820, the Madras Auxiliary Bible Society was formed, and made arrangements to carry on these two translations.

In 1822, Mr. Spring's version, to the end of the New Testament, was nearly finished. It was translated with much care and pains. Two natives first rendered it into Malayalim from the Sanscrit; then Mr. Spring, on three days of the week, met a Committee of natives, who knew Sanscrit, and a little of English and Tamul, and their opinions were heard. Besides these, other natives frequently attended and gave their suggestions, while Mr. Spring with his Greek Testament and a commentary considered all that was said. After this the Malayalim amanuensis read aloud the passage under immediate revision, verse by verse; and after discussion, both as to the idiom and the meaning, the translation of the passage was finally settled.

Mr. Bailey also had been busily engaged with his translation, for as his knowledge of the language increased, he found much revision necessary.

In 1823, Mr. Spring was obliged to leave India on account of health. His version, to the end of Romans, was ready for the press, and was entrusted to a Committee of revision. And in 1825, it was determined that instead of printing two versions, as had been intended, one only should be prepared, and the preference was given to that of Mr. Bailey. In that year Mr. Bailey reported that the translation of the Old Testament by a native was completed, and he longed to see that of the New sent to press. For, as he wrote, "we cannot expect to see any very great improvement among them, till they have the Scriptures freely distributed to them. The Bible is the grand engine in the hand of God, that must bring about a reformation in this ancient, but lamentably degraded church."

In 1826, Luke's gospel was sent to Press, and was ready in the following year, 5,000 copies. In 1827, the same number of the Acts were ready, and the remainder of the New Testament was in hand; but there being only one printing press at Cotyam, it progressed but slowly. In that year Mr. Bailey wrote, "Numerous applications have been made for those portions already printed; and it is highly gratifying to witness



the desire that is now manifested by the people around us to possess the Scriptures." An anecdote may here be mentioned in reference to the Malayalim gospels, though the circumstance occurred some years previously. It suggests a searching question to all who possess the word of God. A Naik of Travancore, to whom one of the Zillah Judges was reading a portion of the Gospel, was so struck with the beauty of its sentiments, that he exclaimed, "What, Sir! and are these indeed your Shastras? Why have you not given them to us? We have not kept back ours from you, why have you not given us yours?" It is no matter of surprise, however, that the nominally Christian residents in India, of former days, did not give the Scriptures to their heathen neighbours, for they did not themselves value them.\*

In 1828, various portions of the Gospels and Epistles were printed, and in 1829, the Malayalim New Testament was completed 5,000 copies. The Rev. B. Bailey was the gentleman to whom the honour of accomplishing this great work belonged.

He had had many difficulties to contend with, but could now say, "Thank God, all have been surmounted." It is interesting also to notice the humility with which he wrote of this work. "With regard," he says, "to the Malayalim translation of the New Testament, which I have now given to the world, I ever have solicited, and would continue to solicit, the strictest scrutiny from all who are acquainted with that language, and would consider myself greatly obliged to any one for any remarks upon it. Being the first Malayalim translation of the whole New Testament ever printed, it cannot be reasonably expected to be wholly without defects and incapable of improvement." In 1829, Mr. Bailey's translation of the Old Testament was finished, and as his health then

\* Mr. Marmaduke Thompson, the Chaplain at Madras, who gives the above anecdote, mentions also that in the year 1807, such was the scarcity even of English Bibles, that not a single copy could be purchased in Madras. And as it was not a saleable article, none arrived there for disposal till 1809.

obliged him to leave India, the translation was given to a Committee to revise. Little progress, however, was made, and when Mr. Bailey returned to India in 1834, he undertook the work. In 1831, one of the missionaries mentioned an interesting proof of the efficacy of the Scriptures, when carried home to the heart by the power of God. "One of our congregation," he wrote, "who bid adieu to this world in August last, is I hope before the throne. The word of God was his companion, the life and stay of his soul, and although blind, being blessed with a good memory, and getting others to read it to him, he had treasured a large portion of it in his mind, which was beneficial not only to himself, but to others, by enabling him to set that word before them, till at length he, with a mind full of divine peace and joy, entered the world of glory."

In 1837, a translation of the Psalms also was sent to press, 8,000 copies. It had been prepared by the Rev. Mr. Norton, a clergyman of the Church of England, who arrived in Hindustan in 1816, and assisted Col. Munro in all his plans for the Cotyam College, and the translation of the Scriptures. He was spared to labour for five and twenty years in the missionary field. He died in 1839.

In 1837, Mr. Bailey's Pentateuch was also sent to press, and when it was ready, in 1839, the printing of the other books was commenced. In 1840, Romans was again printed, 5,000 copies, and in 1841, the Malayalim Old Testament was completed, 3,000 copies of each book, and 5,000 copies of the Psalms. On the termination of this great work, Mr. Bailey wrote, "Taking all circumstances into consideration, it has been a work of great labour and anxiety, carried on at times under great bodily suffering and much discouragement. Sometimes I have been ready to despair of accomplishing the task; but notwithstanding all the opposing and discouraging circumstances which I have had to encounter, the Lord has assisted me and enabled me to complete it. With him I leave it, feeling confident he will bless my feeble endeavours to honour his holy word. \* \* \* If but one person be, by means

of this translation, brought savingly to believe in Jesus Christ as the only Saviour of sinners, I shall consider myself abundantly rewarded for all my labour and toil, and to God shall be all the glory." Some years subsequently he again wrote in strains of thankfulness and joy for having been spared to translate and complete the whole Bible in Malayalim.

Many instances might be adduced to show that these Scriptures were read and valued, but only one shall now be mentioned. On one occasion a Kait was recognized as having on a previous occasion asked for and received a New Testament, and the question was put to him, whether he had ever read the book. "Yes," he replied, and taking his cloth from his shoulder, he added, "here it is." He had come some twenty-two miles to Alleppie, and brought "the book" with him to read by the way.

In 1843, an edition of the Gospels and Acts in small type issued from the press, 3,000 copies; also an edition of the New Testament in the same type, 5,000 copies; and an 18mo. edition of proverbs, 2,000 copies.

In 1848, an attempt was made to appoint a Revision Committee for the whole Malayalim Bible, but the measure was not carried out; for though some of the missionaries thought it might be improved, it was on the whole considered a good translation.

In 1849, Psalms and Proverbs were re-printed, 3,000 copies of each. In 1850, Genesis and Exodus to chapter xx. issued from the press. And the New Testament, an octavo edition, 2,000 copies, was commenced; also extra Gospels and Acts, 2,000 copies. In 1851, a still larger edition of the New Testament was required, and 5,000 copies 12mo. small type were sent to press, and finished in 1852, also Mark's Gospel, 3,000 copies, and the Acts, 2,000 copies.

THE BENGALI SCRIPTURES.

It was not till towards the close of the 18th century, that any attempt was made to translate the Bible into Bengali.

In 1783, twenty-six years after the battle of Plassey, a Mr. Thomas arrived in Bengal, as surgeon of a ship. He was a peculiar and an eccentric man, but he feared God and sought to serve Him. On his first coming to Calcutta, he could meet with only one person, a shop-keeper, who was like-minded with himself. But after his second voyage he found there was a change for the better, and he resolved on remaining in Bengal, and commenced the study of the vernacular dialect, which is spoken by twenty-five millions of people over a country equal in extent to Great Britain. Before 1791, Thomas had translated Matthew, Mark, James, parts of Genesis, the Psalms and the Prophecies; and had circulated them in manuscript. He then returned to England, but came out again in 1793, with the first of the Baptist Missionaries, William Carey.

In 1794, Carey commenced studying Bengali. Mr. Fountain came out in 1796, and in the same year Mr. Thomas wrote, "I would give a million pounds sterling, if I had it, to see a BENGAL BIBLE. O most merciful God, what an inestimable blessing will it be to these millions! The angels of heaven will look down upon it, to fill their mouths with new praises and adorations. Methinks all heaven and hell will be moved at a Bible's entering such a country as this. O Lord! send forth thy light and thy truth."

In 1797, the translation of the New Testament by Carey was finished. In 1798, a printing-press was obtained, and Carey thus noted its arrival at Mudnabatty, where he then was: "After worship I received notice that the printing-press was just arrived from Calcutta. *Retired and thanked God, for furnishing us with a press.*" On the 4th of January of that year 1798, there was the following entry made in Fountain's diary: "This morning the pandit attended upon us. It was

observed that the word *Mangalákhyaṇ* would not properly denominate the whole Bible, as it only signified 'good news ;' a term more applicable to the Gospel. It was then proposed to call the Bible *Dharmma Shástra* : but the Pandit said *Shástra* only meant that writing which contained commands or orders. We must therefore call it *Dharmma Pustak* ; viz. the Holy Book."

In 1799, Marshman, Ward, and some others joined the Mission, and in that year the missionaries removed to Serampore, and succeeded in finding a man who could cast the types.

In 1800, on the 18th March, the first sheet of Matthew was printed. And in 1801, on the 7th February, the first edition of the Bengáli New Testament was finished. It consisted of 2,000 copies, besides 500 extra copies of Matthew, and with the latter were bound up some of the Old Testament prophecies respecting Christ. The expense was £612.

In anticipation of the completion of this work, Ward thus wrote, under date September, 1800 :—" Before you get this, we shall most likely have published the New Testament in Bengáli, and 2,000 copies will be putting into the hands of the natives. I love England, I love you, and many more friends at Hull ; but to give to a man a New Testament, who never saw it, who has been reading lies as the word of God ; to give him those everlasting lines which angels would be glad to read ; this, this is my blessed work. If it should be long on the earth, it will bear a precious crop, sooner or later. If a man should not know the value of it immediately, a leaf, a verse, may some time be more precious to him than a load of hay. It may, it *will* enlighten the ignorant, convert the froward, raise the ruined, comfort the distressed, and support the dying. Blessed Book ! In India it shall be said and sung, ' The gospel bears my spirit up.' " And when the missionaries could really look on the Bengáli New Testament as a finished work, they held a meeting to return thanks to God for His goodness in enabling them to complete it.

In 1800, the translation of the Old Testament was finished.

Great part of it had been translated by Fountain, but the whole was revised by Carey. In 1802, the Pentateuch was printed, 1,000 copies; and the missionaries record that they "have reason to hope that the Scriptures are a good deal read in different places, and that their value is more and more appreciated." In 1803, from Job to Canticles was ready, 900 copies, also 900 copies of the Psalms separate; and in the same year the second edition of the Bengáli New Testament was commenced. The proof sheets were examined by every one of the missionaries, and in addition to this, Carey and Marshman went through it verse by verse, one reading the Greek, and the other the Bengáli. Carey made a striking observation in reference to these revisions, which all would do well to ponder. After alluding to the occupation of his time, he continues, "My mind has acquired so much bias towards seeking out words, phrases, and idioms of speech, that it is nearly unprepared for any other undertaking, and I feel that there is a possibility of having the mind secularized, whilst employed on biblical criticisms." In 1806, the second edition of the Bengáli New Testament was ready, 1,500 copies; and in the same year editions of Luke, Acts and Romans were struck off, 10,000 copies of each, and of the prophetic books 1,000 copies.

It may be interesting here to allude to Krishna Prasád, the first Bráhmaṇ convert in Bengal. He was baptized in 1803, and died in 1806, after a consistent and close walk with God. He was distinguished for his diligent perusal of the Scriptures, as far as they were then printed. He also kept a small book, in which he copied the texts that particularly impressed him, thus shewing that he was by no means a careless reader of the word of God. His testimony to the value and efficacy of the New Testament was given, when, shewing it to one of his countrymen, he said, "Brother, there is ~~nothing~~ in this book, but what is profitable. It is not like the Hindu Shástras; it gives wisdom, and mends the heart."

In 1809, the Old Testament was published, and thus, after fifteen years of labour, the Bengáli Bible was completed. It was contained in five large volumes, and was the work of Dr. Carey's own hand, for Ward, writing some years subsequently, mentions that Carey "wrote with his own pen, the whole of the five volumes, octavo." Carey himself also made a similar statement, when writing of the labour it entailed upon him, and the time it occupied, though he wrote Bengáli almost as quickly as he did English. He had no assistance from the translations which Mr. Thomas had prepared, they were so imperfect; and he was obliged to read every proof-sheet, two or three times, and examine every letter. This was a toil, however, in which he delighted; and frequent mention is made, in his letters, of loving the work and finding it a real pleasure. The very day he put the finishing stroke to the Bengáli Bible, he was taken ill with a fever, which almost brought him to the grave, but it pleased God to spare him.

In 1809, besides the completion of the Bengáli Bible, a third edition of the New Testament was sent to Press. It was to consist of only 100 copies, in folio, chiefly to be used in public worship. In 1811, a second edition of the Pentateuch was in progress, 1,000 copies. But the publication of both these volumes was delayed in consequence of the fire in 1812, by which the printing office was destroyed.

In 1813, they were however ready, and the *fourth* edition of the New Testament was commenced. The missionaries were not without evidence that their work was acknowledged of God. In this year they wrote, "We have in some degree seen, what He can do by His word alone: \* \* To a New Testament left at a shop in a village, we owe our brethren Sebakrám and Krishna-dás, two of the most acceptable and useful native preachers we have, as well as several other brethren from the same village. \* \* He hath magnified, and will again magnify, his word above all his name."

The Calcutta Auxiliary Bible Society had not hitherto turned their attention to translations in the vernacular languages of

this part of India, as they felt the work had already been ably commenced by the Serampore missionaries. In 1816, however, Mr. Ellerton of Malda, having given them a Bengáli translation of the gospels, they resolved to publish it. His translation of John's gospel had already been printed, at the expense of the Countess of Loudon, for the use of a school she had established at Barrackpore. Mr. Ellerton was engaged in mercantile pursuits, but he loved the Lord Jesus, and devoted his leisure hours to the advancement of His cause. It would have been well, had all those who have walked in his steps as to the things of this life, done so likewise as to the things of the life to come.

By the close of 1817, the fourth edition of the Serampore New Testament was printed and in circulation, 5,000 copies. It had been revised most thoroughly, and was considered more accurate than any previous edition, the numerous corrections in it being the result of twenty years' acquaintance with the language. It was distributed so speedily, that the fifth edition was at once struck off. It also consisted of 5,000 copies.

The demand for the Scriptures in Bengáli was at this time very great, and several editions were therefore in progress. In 1819, diglott versions of Mr. Ellerton's translation of Matthew and John were published, English and Bengáli in opposite pages, 4,000 copies of each. And in 1820, the printing of his Bengáli New Testament was finished, 1,000 copies of the whole, and 1,000 copies of the Epistles, with several thousand extra copies of the gospels. In the same year 1820, a new edition of the whole Bengáli Scriptures was commenced at Serampore. This formed the *sixth* edition of the New Testament, and the *third* of great part of the Old Testament. 4,000 copies of the entire Bible were to be printed, and 2,000 extra copies of the New Testament. Dr. Carey took much pains with this edition, and as every sentence was carefully revised, several years elapsed before it issued from the press. In 1822, 4,000 copies of the Pentateuch were struck off. In 1824, 6,000 copies of Matthew and Mark were printed



at Serampore, and in 1825, the Pentateuch and Historical Books.

The late Rev. Dr. Yates had joined the missionary band at Serampore in the year 1815, and soon after his arrival, Dr. Carey considered him a suitable person to be associated with himself in the preparation of the various translations. Accordingly, in the course of the same year it was determined that Yates should devote the chief portion of his time to this work ; and in reference to this, with similar feelings of jealous watchfulness as those of Carey, lest any study should come between his soul and his God, he wrote, " My father often recommended me to study my Bible very closely : my work requires me now to do it ; but still, I am in danger, lest my study of it should be more critical than practical, and lest, while I am labouring to ascertain its meaning, I should forget its application." Circumstances subsequently led to Dr. Yates' removal from Serampore, but he continued his biblical labours, and in 1825, had prepared the Psalms in Bengáli. In commencing this translation, he wrote, " There is a particular reason for this work ; and that is, the Psalms are needed as a distinct book, and have hitherto been printed only with the other parts of the Old Testament." This edition was published by the Calcutta Auxiliary Bible Society in 1826, 1,000 copies, and in the same year, Matthew's gospel (Ellerton's) was reprinted, 4,000 copies. In 1828, 4,000 copies of Matthew and Mark were also printed at Serampore.

In 1829, Dr. Yates and his brethren in Calcutta, determined to prepare a new version of the Bengáli Bible, and in the course of that year, he wrote, " I am getting on with the new version of the pocket edition of the New Testament in Bengáli. Our plan for a new version of the Bible, of a portable size, on account of the Bible Society, did not succeed. Their plan seems to be to obtain, if possible, a Committee of translators. Such a one they have chosen, and have invited me to join them. I know, if I comply with the request, though connected with others, the greatest weight would fall upon me ;

and besides that, I must submit to a majority in the non-translation of the word baptism. At the same time, it appears awkward to stand aloof, when invited to co-operate with other worthy men in so noble a work ! The middle way, therefore, if I can hit upon it, is that which I shall follow. The Bible Society here are determined to encourage no translation of the Scriptures, if they can avoid it, in which the word baptize is translated, as we think it ought to be ; so that all we can do, will be to unite with them in those parts in which we are agreed." .

From the foregoing extract, it will be seen that in 1829, endeavours were made to procure one standard version of the Bengáli New Testament. Hitherto, there had been two translations, one by the (Serampore) Baptist missionaries, the other by Mr. Ellerton. In consequence of the difficulty, however, that was met with, in reference to the word baptism, it was found impossible at this time to procure one version acceptable to all. A Sub-committee, therefore, was formed by the Bible Society, and they suggested that a new translation of the New Testament should be prepared from the Greek direct, and that Dr. Yates should be requested to translate the Old Testament from the original Hebrew. Both the translations, on completion, to be laid before a Sub-committee for examination, with a view to being adopted as a standard version. In this plan Dr. Yates co-operated: Mr. Ellerton's translation of the Gospels and Acts, 4,000 copies of each, was now reprinted for immediate use. They were completed in 1831.

In the mean while the Committee of translation, appointed by the Calcutta Auxiliary Bible Society, had prepared a new version of Genesis, which was published in 1832, 3,000 copies ; and in the same year Mr. Ellerton's Matthew was again printed, 6,000 copies.

One of the members of the Sub-committee, the Rev. Mr. Pearson, died about this time. He had laboured arduously at the translation and revision of Genesis, but did not live to see it in print. It was said of him, that " he was one of the most

zealous, indefatigable and devoted missionaries, that ever set foot on the shores of India," and that "he died in the arms of victory, and in the possession of peace and joy." His death proved a hindrance to the progress of the new version, contemplated by the Calcutta Bible Society.

In this year also, 1832, the edition of the Bengálí Bible, commenced at Serampore in 1820, was finished, with 800 copies extra of the Psalms. Dr. Marshman wrote of it, "It is the fruit of thirty-nine years' unremitting study of the language. Of a great part of the New Testament this forms the seventh edition, and of the remainder, the sixth." Before the close of the same year 1832, the seventh edition of the New Testament was printed 1,000 copies, 12mo. and the eighth edition also, 5,000 copies, 8vo. As the Bengálí Bible was Dr. Carey's first work, so it was his last. He died in 1834, at the advanced age of seventy-three, having spent forty-one consecutive years in India, and devoted the greater part of his time to the translations. It is interesting to see that after a life of so much work done for God, he looked for acceptance with Him, only through Christ. He thus wrote, "I see no one thing in all my past life, upon which I can rest; and am persuaded of the daily and hourly necessity of trusting my perishing soul in the hands of my Redeemer. Should you out-live me, and have any influence to prevent it, I most earnestly request, that no epithets of praise may ever accompany my name; such as, the faithful servant of God, &c. . All such expressions would convey a falsehood. May I but be accepted at last. I am sure, all the glory must be given to divine grace from first to last. To me belongeth shame and confusion of face." With such feelings of lowliness and humility he ended his life, and entered into that abode of blessedness and peace, where he would no longer require the written word, because he would for ever possess and enjoy the living Word of God.

In 1833, Dr. Yates and his Baptist brethren in Calcutta published the first edition of their new version of the New Testament, 800 copies of the entire volume, and extra copies

of particular portions. Dr. Yates had laboured at it with much diligence and pleasure. "Nearly every hour I am awake," he wrote, "is spent in the study of the Scriptures, and I know you will agree with me, that no employment of time can be better or happier."

In 1834, Dr. Yates's translation of Matthew, Mark and Luke was reprinted, 1,000 copies of each. And communications were in progress between the Baptist missionaries and the Bible Society, with a view to the latter's publishing one of the versions of the Bengáli New Testament prepared by the Baptist body; the Baptist missionaries with a liberality, which did themselves honor, having permitted the Bible Society to alter the disputed words as to baptism. The two versions therefore, that of Dr. Carey at Serampore, and of Dr. Yates in Calcutta, were laid before a Sub-committee, who after consideration resolved on printing Dr. Yates's translation.

In 1835, this edition was sent to the press. It consisted of 5,000 copies of the New Testament for the Bible Society, in which the Greek words for baptism were transferred, not translated; and 500 copies of the New Testament, with large editions of the Gospels and Acts, for the Baptist Mission; the Greek words for baptism being in their edition translated by terms signifying immersion. These editions were ready in 1837. While the work was in hand, Dr. Yates wrote, "I am aiming to improve on two of the greatest men of modern times, Dr. Carey and Henry Martyn!\* When I think of it, I am filled with astonishment at myself, and am ready to conclude that I am guilty of great temerity. I am ready to say, What am I, and what is my father's house, that I should be employed in making the word of God more intelligible to millions, who are sitting in darkness and the shadow of death? Yet, thanks be unto the Giver of every good and perfect gift, that he has condescended to shew his skill in working by so poor an instrument, and I desire no greater happiness than that he may condescend to teach me and assist me, and work

\* He was translating the New Testament also into Hindustáni.

out by me his own glory and the salvation of immortal souls. I feel that there is much to be done, and am determined to do what I can, that, as I am benefited by the labours of others, so others may be by mine."

In 1838, Dr. Yates's translation of the Psalms, carefully revised, was reprinted, 5,000 copies, 12mo.

From 1839 till his death, Dr. Yates devoted his whole time to the translations, and when it was finally settled that he should do so, he thus noted it in his diary: "Yesterday was a day of great importance to me, as it determined the manner in which the remainder of my life is to be spent. \* \* It was the unanimous conviction of all that I ought to be devoted to the work of translation, and that such arrangements ought to be made, as would leave me at liberty to devote my time and strength entirely to it." Then, after mentioning the arrangements made, he adds: "Now, oh, now, for energy of body and mind to do justice to this great work! O Lord, all my sufficiency is from thee! to thee I look—and with humility on thee I depend. Let that Spirit that dictated the word, guide me; and all will be well."

In the early part of 1839, the third edition of his New Testament was printed, 1,500 copies, 8vo. with 6,000 copies of the Gospels, 2,000 of the Acts, and 500 of the Gospels and Acts together. And in the same year, the fourth edition of the New Testament was printed. This was in royal 12mo., 3,000 copies, with 2,000 extra Gospels and Acts.

In this year, the Rev. J. Wenger arrived in Calcutta, and as he had had an opportunity of studying Bengali both in England and on the outward voyage, he at once joined Dr. Yates in the translation. In 1840, Dr. Yates's version of the Old Testament was sent to press. Although it had been transcribed three times, he and Mr. Wenger resolved again to revise it, and it was compared line for line with the original, by Mr. Wenger, who suggested numerous alterations, many of which Dr. Yates after consideration adopted. During this and the succeeding four or five years, (until Dr. Yates's death) the whole

of the Bible was thus gone through once ; and the Psalms, Proverbs, Isaiah, Daniel, Gospels, Acts, and the first three Epistles, a second time. The Pentateuch, 1,000 copies, and Genesis and Exodus to chapter xx., 2,500 copies, Psalms and Proverbs, 5,000 copies each, were finished early in 1841, besides Matthew, 10,000 copies ; Mark, 5,000 ; Luke, 12,000, and John, 15,000 copies.

In 1841, there was a supply of Bengáli Scriptures required for the Bible Society, and they reprinted from the edition printed in 1837, Matthew, Luke and John, 5,000 copies each, and Mark, 1,000. Another edition (the 5th) of Dr. Yates's New Testament was published in the same year by the Baptist missionaries, who again revised and improved the translation. In 1842, the first volume of the Bengáli Bible, Dr. Yates's version, was ready, 500 copies ; and besides that, there were printed 5,000 copies each of Isaiah and Daniel, 1,000 of the historical books of the Old Testament, and large reprints of Genesis, Proverbs, and the Gospels and Acts.

In 1843, Proverbs was again printed, 5,000 copies, from a new translation by Mr. Morton ; and also 1,500 copies of the Gospels, Acts and Revelation, and 1,000 extra of Acts.

There was a great demand at this time for Bengáli Scriptures, and numerous examples might be given to show that, in some instances at least, they were read and valued. We shall, however, now only mention two cases. On one occasion a man came and asked a missionary for a book, which he called, "The book of life." He was told, there was no such book ; but he persisted in his request, and added that he had a New Testament, so that, that was not what he required. On being questioned, it was evident that he had read many parts of the New Testament, and had learned from it the necessity of the Holy Spirit's work to change the heart. He then went away, but returned to the missionary on the following day, and again asked for the "book of life ;" and then it was discovered that he had been reading the passage in the Revelation, which

speaks of the book of life, and *that* was the volume he wished to see.

The other case is that of a Bráhmán who, having received a copy of the Psalms, shortly afterwards returned to the missionary, to have several passages explained. He first turned to the 2nd Psalm, and when he was satisfied as to its meaning, he begged for an explanation of the 38th. "I read," said he, 'My loins are filled with a loathsome disease,' what is this?" While this was being explained, he seemed much moved. And then he turned to the 37th and the 105th. From this the missionary repeated to him the history of Joseph, at which he wept. He staid a long time, and when he rose to leave, said, "Allow me to come again." The missionary gave him a New Testament. With this he left, but returned the next day, with his book in his hand, in which were several pieces of paper and straws, as marks, at the parts he wished explained. The first was in Luke's gospel, "Men ought always to pray and not to faint." Then several others, and lastly the 6th of Acts. This day he was accompanied by a boy, who had evidently been reading the volume with him. Who can say what may have been the result of such a careful perusal of that word, which the Lord hath said shall not return to Him void? Surely, after reading such instances, we shall enter into the feelings of another missionary, and say with him, "Preaching is a temporary work, and the effect may be evanescent; not so the Bible, which is a perpetual instructor. We are encouraged by the blessed effects of the Bible already, in more favoured lands. We are urged onward by the signs of the times. It is God's own honored word—shall not our motto then be, 'On, On, until every family is furnished with a Bible?'"

In 1844, the entire Old Testament translated by Dr. Yates was published, with references and marginal readings; and in reference to it, he remarks: "There are not many things in my life that I can reflect upon with much pleasure; but for the ten years' labour bestowed upon the preparation and print-

ing of this blessed book, I am sure I shall never have any regret." He thus wrote in July 1844; and in July 1845, he breathed his last. He was one of whom it was written, that he seemed to adopt and live out the saying, that he "must never think to put off his armour, till he was ready for others to put on his shroud." His diligence and devotedness to the translations were intense, and his talents for the work very great. Yet he was a man of eminent holiness and humility of character. The following beautiful extract from one of his letters proves this: "Pardon through the blood, safety through the intercession, and comfort through the presence of the Saviour, are indeed subjects which ought to elevate and console our minds. I have been afflicted, as you heard; but I can say, it is good for me to be afflicted. I should never have known so much of the pride and hardness of my heart, of the value of the atonement, of deadness to the world, and of resignation to the will of God, had it not been for repeated afflictions. I now sometimes feel the sweetness of that saying, 'whom the Lord loveth, he chasteneth,' and am ready to say, O Lord, only let these strokes be the marks of thy love, and productive of conformity to thine image, and then send when and what thou pleasest." And again, a friend having written and congratulated him on his success in the translation, he replied, "I am really at a loss to know what I have done to make me more than a common pebble upon the ocean beach; and even if there should be a little difference in the size of these pebbles, they are all pebbles still, and will none of them be much missed when removed, nor make any vast difference in the ocean of eternity." In 1845, a few months after Dr. Yates's death, the publication of the entire Bible, in one volume, as translated by him, was completed; the New Testament (6th edition) having been added to the Old.

The Calcutta Bible Society, though grateful for being permitted to print Dr. Yates's translation of the New Testament, had never adopted it as a standard version, and in 1844, after consulting the various missionaries in Bengal, they again



endeavoured to procure such a version. The Baptist missionaries would not allow their translation to be taken as the basis of a new one, while they kindly permitted its being reprinted. Dr. Hæberlin, the then Secretary of the Bible Society, stated that he had prepared a translation of the New Testament; and in 1846, it was determined that Mark and Ephesians of his version should be printed, 250 copies of each, for examination.

In the same year, there were large editions printed of Dr. Yates's translation, and by the close of it, the 7th, 3,000 copies, 8vo. and the 8th, 4,000 copies, 12mo. of the New Testament passed through the press. Besides these, there were various parts of the Old and New Testaments ready, so that from the 1st January 1843 to the 31st December, 1846, the Baptist brethren had printed 131,000 different portions of the Bengali Scriptures.

In 1847, the Bible Society reprinted 2,500 copies of the New Testament from Dr. Yates's version, besides extra gospels and Acts, 1,000 copies, Mark, 2,500 copies and Acts 2,000. These were carried through the press by the Rev. J. Paterson of the London Mission. In the same year, Genesis and Exodus to chapter xx., from Dr. Yates's version, was reprinted, 5,000 copies; also Isaiah, 1,000 copies; the last under the superintendence of Dr. Duff and Mr. Lacroix.

In 1848, the gospels of Matthew and Luke were reprinted, 10,000 copies of each. These were from the edition printed in 1847.

In 1849, the gospel of John was reprinted, 10,000 copies, and Psalms and Proverbs, 5,000 each.

In 1850, Acts was reprinted, 10,000 copies. This edition of the Acts, and the gospels printed in the two previous years had been carried through the press by Mr. Lacroix. In this year endeavours were again made to procure a more perfect version of the Bengali Scriptures, and circulars were sent to all the missionaries in Bengal for their opinions. A sub-committee was also appointed to consider the matter. The efforts made in 1829, had failed in consequence of Mr. Pearson's death;

and Dr. Hæberlin's numerous avocations had frustrated the plans of 1846, so that even the portions, then ordered to be printed, were not carried through the press. Dr. Hæberlin, however, had printed at his own expense a small edition of his version of Matthew's Gospel. Since his death in 1849 no part of the rest of his translation of the New Testament has been found.

In 1849, the Baptist missionaries had printed their 9th edition of the New Testament, 3,000 copies. And by the close of 1851, they had issued their 2nd edition of the Old Testament, 8vo. 2,500 copies; their 4th of the Psalms and Proverbs separately, 5,000 copies each; their 3rd of Psalms and Proverbs bound together, 1,000; their 2nd of Isaiah and Daniel, 5,000 copies, besides large editions of the Gospels and Acts. In the year 1851 also, the Krishnaghur missionaries commenced a new translation of the New Testament; but, for immediate use Dr. Yates's translation was sent to press by the Bible Society. Mr. Wenger had thoroughly revised and considerably improved it, and it was finished and published by the Baptist Brethren in 1852, (uniform with the Old Testament,) as the 10th edition. 10,000 copies of Matthew, Mark, and Luke were printed from this translation by the Bible Society, from sheets supplied from the Baptist Mission Press, as Mr. Wenger successively revised them; and in the same year, 1852, the whole New Testament from that edition was carried through the press for the Society by the Rev. K. M. Banerjea. The Krishnaghur missionaries' translations of John and Galatians were also finished and sent to press, and when published, are to be circulated for examination. In 1852, Mr. Paterson commenced a translation of Luke in Musalmán-Bengálí, a dialect spoken by Musalmáns, in which there are many Persian and other foreign terms.

We have now brought down the history of the Bengálí Bible to the present time, and though we cannot yet announce the completion of a standard version approved of by all; yet it is surely satisfactory to think of upwards of twenty editions of

the New Testament having been circulated over Bengal since the commencement of the century, in translations which, though not perfect, have been blessed to many souls. The seed has been sown, and though doubtless much, very much, yet remains to be done, still, may we not thank God and take courage? For, to use the words of one of the present Vice-Presidents of the Calcutta Auxiliary Bible Society, "It is the glory of the Book, which the Calcutta Auxiliary Bible Society seeks to circulate, that it reveals an altar which can sanctify the free-will offering even of imperfect services, imperfect translations, and imperfect circulation, '(Heb. xiii. 10, Mat. xxiii. 19,) therefore have we hope in trying to do our best."

#### THE SANSKRIT SCRIPTURES.

The Sanscrit language is regarded by the natives of India, as sacred and classical. Like Latin in Europe, it is understood by the learned in all parts of the country, though it is not now the vernacular tongue of any particular district. A missionary who had passed nearly thirty years in his work, wrote of it as "the master-language of India," as "all-powerful among the Hindus," and as "that which gives to Bráhmans, gurus, and the various religious orders, all the ascendancy they possess." Dr. Carey considered it the "parent of nearly all the colloquial dialects of India." He found that a knowledge of it was necessary, before he could become thoroughly acquainted with the Bengáli, Mahratta, and several other languages. He had therefore commenced the study of it soon after his arrival in this country; and in June 1806, his translation of the New Testament was sent to press. The Baptist brethren considered the publication of this translation of great importance. "Every eastern Pandit," they wrote, "knows the Sanscrit, and could make from it a good translation into his own vernacular tongue. By translating the Scriptures therefore into this language, we in effect translate them into all the languages of India."

Dr. Marshman, writing in 1827, alludes to the wonderful manner in which God had opened up the way for Dr. Carey's learning Sanscrit. He says, "Without a knowledge of Sanscrit, from which all the dialects of India are derived, the translation of the Scriptures into these could not have been effected. A few years before Dr. Carey's arrival in India, however, this language was scarcely accessible to Europeans. It is reported, that Sir William Jones gave his first instructor in this language no less a sum than five hundred rupees monthly. To have given a teacher a fifth of that sum, would have been beyond my elder colleague's power. Before he had occasion to study it, however, the barriers placed to guard this language had been so fully removed by Sir William Jones, and such of our countrymen as followed in the same track, that able teachers of Sanscrit could be obtained for a twentieth part of that sum."

The Sanscrit translation was, like the Bengálí and Hindustáni, written by Dr. Carey himself, and translated by him from the original.

In 1809, the Sanscrit New Testament was completed, 600 copies; and a great portion of the Old Testament was translated.

In 1811, the Pentateuch was printed, 600 copies. Both this edition and that of the New Testament were in quarto. The missionaries were much encouraged about this time by finding that, notwithstanding the errors that must exist in all first translations, the Sanscrit version was perfectly intelligible. It was cordially received by the Bráhmans, whose pride would have hindered their perusing a translation in any more vulgar dialect.

The Historical Books were destroyed in the fire of 1812. In the letter in which Dr. Carey mentions this, he alludes to a serious illness he had had, and it is instructive to see, that when he thought he was about to appear before his Judge, he felt that he must do so, as a poor sinner, who had no works or righteousness of his own. "I could cast my guilty soul,"

he wrote, "on the mercy of God, through Christ : and while I saw nothing in myself but sin, I had a hope that those sins were forgiven through His blood. I am to myself unexpectedly restored, and I think I have a desire to devote myself more entirely than ever to the work of my Redeemer."

In 1815, the Historical Books were printed, and in 1818, the Sanscrit Scriptures were finished.

In 1820, the second edition was commenced ; but as Dr. Carey wished thoroughly to revise it, the delay in preparing it for the press was great. In 1827, the 1st volume of this, the 2nd edition was ready, but the rest does not seem to have been printed, when Dr. Carey died, in 1831. The revision of it, however, had been finished.

Dr. Yates and his brethren in Calcutta had previously contemplated the translation of the Scriptures into Sanscrit, and in 1840 they printed an edition of the Psalms in verse, 2,500 copies ; and in the following year 1841, Dr. Yates wrote, "I have just got through the press the Sanscrit version of the New Testament." This edition consisted of 1,000 copies, besides extra copies of the Gospels and Acts. Dr. Yates then commenced the Old Testament ; and in 1842, Genesis and part of Exodus were printed, 2,500 copies ; also Proverbs, 2,000 copies ; and in 1843 and 1844, the first edition of Isaiah, 2,500 copies, was in progress. When Dr. Yates was set aside in 1814, for missionary work, the Rev. Robert Hall offered up a prayer, in which he used expressions which led Dr. Yates and others to think that the young missionary would be removed from his work in the midst of his usefulness as a translator of the word of God. In reference to this Dr. Yates, in 1839, when mentioning that his chief employment from that time was to be on the translations, said, there was something like the spirit of prophecy in Robert Hall's manner, and the impression his words had left ; and he added, " Four versions of the whole Scriptures in Eastern languages I must attempt ; and if removed, when I have done one, and laid the foundation of the rest, or when I have done the whole Bible in one language, and the

Testament in three others, it will be in the midst of my usefulness in this work." According to this his own opinion, he was removed in the midst of his usefulness. He had finished the Bengálí Bible, and the Testament in Hindustáni, Hindi, and Sanscrit, also some portions of the Old Testament in the latter language, when illness compelled him to leave India. His last literary effort, before leaving, was to revise the concluding proof sheet of Isaiah in Sanscrit. He died on the Red Sea on his homeward voyage. When sailing down the Bay of Bengal, he had written, "The journey before me is still a fiery trial, but the Lord is able to help me through it;" and according to his faith, so it was. When a Christian brother saw that the hand of death was on him, he asked him, "You are happy?" The reply was, "Yes." "You rejoice in Christ?" "Oh yes!" "You suffer much outwardly, but there is peace within?" "Yes." "All then is well?" "Yes." These were his last words. A few days previously, the same friend quoted to him the passage, "I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, will give me at that day;" and added, "You can adopt that language, cannot you?" After a few moments' silence, he said, "With many imperfections, with much that makes me feel myself an unprofitable servant, I have endeavoured during my sojourn in India, to do my Master's will, and to fight in his cause." "And you feel," he was again asked, "that it is a good fight in which you have been engaged?" "Oh yes," he replied, "if I had a thousand lives, I would deem them well spent in the service of Christ, and would willingly sacrifice them all for the sake of him, who loved me and gave himself for me." It might be well for us, if in the days of health and occupation, we would occasionally reflect whether our lives are such as will give satisfaction in a dying hour, a satisfaction not arising from any good in us or our works, but from the consciousness that we have devoted ourselves to the service of

the best of Masters, one whose yoke is easy, and whose commands are not grievous.

On the death of Dr. Yates, Mr. Wenger carried on the translation of the Sanscrit Scriptures. He was assisted by a pandit, who had been employed for nearly forty years, first under Dr. Carey, and then under Dr. Yates, in this particular department. Before the close of 1846, the 2nd edition of the Gospels and Acts, 2,500 copies each, the 2nd edition of the Psalms, 2,500 copies, and the Proverbs, 3,000 copies were printed; also the 1st edition of Isaiah 2,500 copies, the 2nd of the Gospels and Acts, bound together, 1,500 copies, and the 3rd of Matthew 2,500 copies.

In 1848, the 1st volume of the Sanscrit Old Testament was completed, 2,500 copies. The translator found it to be a very difficult work; and hence the delay in publishing it.

In 1851, the 2nd edition of the Sanscrit New Testament was completed, 2,500 copies, it having been carefully revised; and before the close of the year large reprints were issued of the portions of the New Testament which had already been published.

At the close of 1852, the 2nd volume of the Old Testament, to Esther inclusive, was published.

We have said nothing of the desire of the natives to obtain the Sanscrit Scriptures, but we will conclude this brief sketch with an instance or two, to shew that a certain class do receive and value the word of God in this language, while they turn from it with contempt, if presented in any other. One missionary thus writes, "On one occasion several pandits came to my tent; and one from the vicinity of Paniput satisfied me that I had promised him the word of God in Sanscrit seven years ago, and that he had called in my absence for the same, without having obtained it: he was distinguished for great anxiety to know every thing relating to the gospel; and, as you may imagine, I had great pleasure in handing him the first Sanscrit Testament this season. "To such a man, what a treasure would the Bible in Sanscrit be? This pandit and

his friends did not leave us, till I had closed the labours of the day by prayer, and then seemed to go away with the conviction implied in the lines,—

“ Yes, mighty Jesus, Thou *shalt* reign,  
Till all Thy haughty foes submit !”

Another case is of one, who could not bear to hear his countrymen approving of the truths contained in the word of God, and who exclaimed in reference to the Scriptures in Hindi “ What, even if the books should contain divine knowledge—they are nothing to us ! the knowledge of God contained in those books is to us as *milk in a vessel of dog’s skin*, utterly polluted !” but who, though rejecting the truth in Hindi, willingly accepted it in Sanscrit, and came and asked for a Sanscrit New Testament. Justly might one, who had had much experience in Scripture distribution, write : “ I would say to the learned and indefatigable translator, Go on and prosper, and do not rest, till you have given to all India the Sanscrit Bible. \* \* Truth, I am persuaded, when wielded by such an arm, will become a powerful weapon ; the mighty will fall by it, the weak become mightily strengthened.”

#### THE HINDUI SCRIPTURES.

The Hindi or Hindui language is spoken by the Hindu population all over northern Hindustán, with the exception of Bengal. It was the original language of the inhabitants before the Muhammadan invasion, and is still most extensively understood. It has been described as “ the colloquial medium of numerous provinces ; the language in which by far the greatest part of the Hindu Shástras have been translated from the Sanscrit, or in which works have been written by Hindu authors ; the language of the British India Army, of the commercial and agricultural classes, and in a word of the bulk of the population of the Company’s Provinces from Rájmahal to Hissar on the borders of the Bhatti country.” The character in which it is written is the Nágri. The Deva



Nágrí, or sacred Nágrí, is that used by the Bráhmans and Pandits. The Kaithi Nágrí is used by the common people in the Provinces of Behar and Benares. The greater part of the Company's sepoys, and other natives in the service of Government, as also the mercantile and trading classes, use provincial characters, the most important of which is the Mahájani.

In 1803, the Serampore missionaries commenced a translation of the New Testament in what they supposed to be the Hindi language, but they subsequently found that their translation more resembled the Hindustáni or Urdu dialect.

This was one of the three translations which Dr. Carey wrote with his own hand; and one of the two which he translated from the original Greek. The printing of it had been delayed for want of funds, which caused much regret to the missionaries; as they wrote in 1809, "The call for the New Testament in Hindustáni is constantly increasing, and we have reason to believe, the version will be generally understood."

In 1811, their version was printed, 1,000 copies. In the previous year, however, 1810, Mr. Mardon, a missionary stationed at Goámálti near Malda, wrote, "Among the people that we had an opportunity to converse with in the neighbourhood of Miniary, there was scarcely a person who could read either Bengáli or Deva Nágrí. The character which is most used among them is the Deshi Nágrí, or, what they call Mahájani Nágrí. I think, that if at some future period it were practicable to procure a fount of Deshi Nágrí types for the Hindustáni Scriptures, it would be a good thing." This was the first demand for Scriptures in, what is now called, the Kaithi character of Hindui.

Mr. Mardon's testimony was confirmed in the next year by Mr. Chamberlain, who on his journey from Cutwa to Agra in 1811, found that the natives on the banks of the river did not like the Hindustáni translation. From Ghazeepore he wrote, "The Bráhmans appear to despise the translation from this circumstance, that it contains so many Musalmán words." And

again from Agra, "The language of this people appears to be pure Hindi." This led him to feel the necessity of studying Hindui.

In 1812, the second edition of the Serampore version of the New Testament was commenced, but with all the other translations, the printing of it was delayed in consequence of the fire which occurred in that year.

The loss of paper and types, however, was soon replaced, and in 1813, the translation of the Pentateuch was printed, 1,000 copies. Such also was the demand for Scriptures in Hindustáni, that it had been found necessary to strike off editions of Matthew for immediate circulation.

Chamberlain's studies had been retarded by the Government removing him from Agra in 1812, but in the same year the Lord opened up the way for his return to the Upper Provinces, by inclining the Begum Sumroo to engage him as tutor for her adopted son. He then took up his residence at Sirdhana, and from thence wrote, "I wish the Scriptures were printed in pure Hindui, and shall endeavour to prosecute this object as long as I live." He was encouraged in thus endeavouring to spread abroad the word of God, by finding that one of his writers, who was subsequently baptized, was first led to reflect on religion by receiving a single copy of the gospel of Matthew, which Mr. Chamberlain had sent from Agra to Delhi. From his numerous avocations, however, his progress with the translation was very slow. Frequently he laboured at it, when suffering from severe illness, but it was a work he loved. "I delight in the work of translations," he wrote, "and have my heart set upon the completion of two versions of the word of God. But my heart fails me. If my cough continue, what can I do?" And again, "I wish to live and complete the work I have in hand; but if the will of the Lord be otherwise, I pray that he may give me resignation to it and satisfaction with it."

In 1815, the second edition of the Serampore version of the New Testament was printed, 4,000 copies, and in the same

year Chamberlain wrote, "We must have a fount of types for the running Nāgri. This is the character used all over Behar, and in many other provinces, where the Deva Nāgri is very little used. Specimens I am procuring, and will send them down."

In 1818, the Serampore version of the Old Testament was printed, 1,000 copies. Imperfect as the translation appears to have been, it was much sought after. Many sepoys, in their desire to obtain a copy, brought testimonials from their Commanding Officers, hoping by this means to ensure the granting of their request. The missionaries mentioned at this time, that of their converts, eighteen had been indebted under divine grace to the translation of the Scriptures for their conversion. This fact encouraged them to persevere in their labour of love.

In 1818, Mr. Bowley, a missionary of the Church Missionary Society at Chunar, commenced altering Martyn's Hindustāni translation, so as to render it acceptable to the Hindus. It contained too many Arabic and Persian words to please them. Mr. Bowley was assisted by a Pandit, who had long been employed by Mr. Colebrooke, and also by a learned Brāhman. In the same year the printing of this version was begun, and Matthew was struck off, 5,000 copies.

In 1819, Mr. Bowley's translation of Mark, Luke and John was printed, 5,000 copies each, and his version was considered one of the most acceptable that had ever been conferred on the natives. In this year, the Serampore version of the gospels was reprinted, 4,000 copies.

In 1820, on the 16th September, Mr. Chamberlain's Hindi translation of the New Testament was finished, and in making the announcement, he "thanked God and took courage." It was resolved to print an edition of it instead of another edition of the Serampore version, and accordingly it was at once sent to press; and 3,000 copies of the gospels were printed, both in the Deva Nāgri and Kaithi characters. Mr. Chamberlain however did not live to see the remainder carried through the Press, and

in consequence of his death in 1822, the publishing of this version of the Scriptures was delayed. Such was the assiduity with which he had devoted himself to the translations, that there was reason to fear his life had thus been shortened. He was so anxious that they should be accurate, that after having finished them with the Pandit, he again transcribed a great part of them with his own hand.

In 1821, Mr. Bowley's translation of the Acts was printed, 2,000 copies; and in 1823, he had completed the translation of the Hindui New Testament. The Epistles of his version were printed in large type, and an edition of the gospels was struck off to correspond with them. These were ready in 1825, 2,000 copies.

In 1823, the two Hindui versions, commenced by Chamberlain, were printed to 1 Cor., as far as he had revised them, 3,000 copies of each, and in 1824, 4,000 copies of the gospels were reprinted, having been again thoroughly revised.

It may be well here to mention the plan pursued by the Bible Society in reference to the publishing of the Hindustáni Scriptures. The New Testament was first printed in Urdu or Hindustáni, Martyn's version, in the Persian character; then followed an edition from it in the Nágri character; and then the same translation was altered into the Hindui version.

In 1826, new editions of Matthew and John in Hindui were printed, 4,000 copies of each in Hindui Nágri, and 4,000 in Hindui Kaithi.

In 1827, Genesis in Hindui by Mr. Bowley was ready for the Press.

In 1830, Exodus, 4,000 copies, Leviticus, 4,000, and Isaiah, 2,000 copies were printed. All these were prepared by Mr. Bowley, who was indefatigable in his labours, for not only did he translate the Scriptures, but he also distributed them in large quantities. Mr. Thomason, fearing he was too lavish of the precious store, warned him not to throw away the volumes; and his reply is striking. "Permit me," he wrote, "to beg of you to picture to yourself for a moment, being in the midst

of an annual Hindu fair, as I was the other day at Mirzapore, surrounded by, on a moderate calculation, forty thousand people, pent up literally so closely as to be unable to move, by reason of the pressure of those heathens, soliciting for the words of eternal life, which were *translated, printed*, and sent you purposely for distribution among them : could you, Reverend Sir, permit me to ask, in such circumstances have refused those who could read (of which you had previously satisfied yourself) and were importunate with you for them ?”

In 1832, another edition of Mr. Bowley’s Gospels and Acts was commenced. They were completed in 1834, 4,000 copies of each. The printing of his Hindui Old Testament was also in progress, and was finished in 1836. 4,000 copies were printed.

Chamberlain has been called the “Apostle of the Hindus,” and the same term might with truth be applied to Bowley. He was untiring in his efforts for their good. He prepared the translations for them. He preached to them. He distributed the word of God amongst them, and yet he was ever pressing on himself and urging others to do more and more for them. His frequent letters for supplies of Scripture indicate a degree of jealousy, lest Bengal should be more highly favoured in this respect than the Upper Provinces ; but he was thus “zealously affected in a good cause,” and how few resemble him, in thus seeking not their own things, but the things of Christ and the advancement of His cause ! The Lord often encouraged him in his labours. He thus mentions one case : “At the melá in the hills, I met a learned Pandit, who three years before, at that annual fair, had received a copy of the New Testament in Hindui from me ; but I did not recognize the man till he himself stated the circumstance, and that was after he had sided with me against other idolatrous learned persons, who had been defending idol-worship, and had borne a delightful testimony to Christ and his religion. He said that book was worthy of repeated perusal, and that he had read it over several times. He spent about three hours with

me in a tent crowded to excess, and gladly took the Psalms and Proverbs, and prevailed upon others to accept of books." The circulation of the Scriptures, however, is a work the result of which will be fully seen, not in time, but in eternity. Those who are bearing the burden and heat of the day, and who often feel as if they were spending their strength for nought and in vain, ought to be encouraged by the thought that the seed they sow, though unseen by their eye, is watched over by the Searcher of hearts; and in an hour of trial, of sickness or of death, the Holy Spirit may bring it to mind, and cause it to spring up to eternal life. Unbelief is ever ready to say, "Let him make speed, and hasten his work, that we may see it;" but as "the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain," so, the soul of him who has full confidence in the faithfulness of his God, can wait, believing that in due season the showers of the Spirit shall descend, and the Sun of Righteousness shall arise with healing under his wings, and by His bright beams cause His people to spring up as the tender grass, till the moral wastes and wildernesses of the world shall blossom as the rose, "and instead of the thorn, there shall come up the fir-tree, and instead of the briar the myrtle tree, to the praise and glory of the Lord."

In 1836, a translation of the Psalms into Hindui was printed at Serampore. It was prepared by Mr. Thompson, who was for many years a Missionary at Delhi and was much blessed in his work. The 3rd edition of the Hindui New Testament prepared at Serampore was published there in 1837; it also was, probably, the work of Mr. Thompson.

In 1837, large reprints were commenced of Mr. Bowley's New Testament, he having revised it; 1,000 copies of the New Testament and 2,000 of the Gospels and Acts in Hindui Nāgri, and 5,000 copies of the Gospels and Acts in Hindui Kaithi. These were ready in 1839.

In 1839 also, Dr. Yates and his brethren published an edition of Matthew in Hindui Nāgri, 6,000 copies; but they

delayed the printing of the remainder of the New Testament, in order to see whether the translation was likely to be understood.

In 1840, Mr. Bowley's New Testament was again printed, 5,000 copies in 12mo., the Gospels and Acts, 1,000 copies; Matthew, 15,000, Mark, Luke and John, 10,000 copies each; and Genesis and Proverbs, 5,000 each. In 1842, 2,000 copies of the Gospels and Acts in one volume 12mo. were ready, and 8,000 of the Acts 12mo., in Hindi Nāgri; and in Hindi Kaithi, Mark, John and the Acts, 5,000 copies of each. In that year, the Baptist brethren in Calcutta reprinted their version of Matthew in Hindi Nāgri 3,000 copies, and published the other Gospels and Acts in the same dialect, 3,000 copies of each, and also, the four Gospels and Acts bound together, 1,500 copies. They also struck off their first edition of Matthew in Hindi Kaithi, 5,000 copies.

In this year a missionary at Agra mentions, that in conversing with a native on the Christian religion, the latter, a Pandit and an aged man, said, "I know that the precepts of your religion are excellent, but I have never seen Christians live up to them." This objection is one that has been brought against missionary efforts in all parts of India, from the days of Ziegenbalg downwards. In glancing over the records of missionary labour, it is humbling to read of the impression that has been left on the minds of the heathen, by the conduct of those called Christians. And though some of the natives now are able to distinguish between real and nominal Christians, yet, whose conduct is so consistent and so unequivocal, as at all times to bear the scrutiny of those among whom we dwell? It is a solemn thought, and one which each who loves the Lord should consider, whether his conduct, (and that is but the index of the state of his heart) is as holy, not merely as it ought to be, but even as it might be. We are not straitened in the Lord; but we have not, because we ask not, and desire not. If our souls are abiding in the light of the Lord's countenance, and we are walking in that light, we shall doubt-

less reflect some of those glorious rays, however feebly, and our conduct will tell on others, and it may be for their everlasting good. In these days of much activity and profession, we should be specially watchful of the inner life of our souls. As that is cherished and increases, so shall we be made useful in our day and generation. That worthy servant of God, Mr. Bowley writing of missionaries said, "If each one were to look into his own heart and conduct, and observe what is going on in the professedly religious world, he would soon find a solution to the obstacles in the way of the propagation of the gospel." And another godly missionary, who has also gone to his reward, thus expressed himself, "Oh that the people of God would remember that one wedge of forbidden gold in the whole camp may cause <sup>Ai</sup> to prevail, after Jericho has been taken! \* \* When the visible church in Calcutta, or in India, shall shine forth in the beauty of holiness, and shall eject from her the world and its beggarly elements, then will the Lord look upon his redeemed Bride as of old, and give her the nations as her dowry."

In 1843, Acts in Hindui Kaithi, 5,000 copies 12mo., was ready.

In 1845, an Auxiliary Bible Society was formed at Agra, and as thenceforth the duty of providing Hindui Scriptures would devolve upon it, a Committee was at once appointed to revise the translations already printed.

In 1846, Genesis and Proverbs, 5,000 copies of each, in Hindui Nágri, were finished in Calcutta, and handed over to the Agra Society; 5,000 copies of the Psalms were also in the press, and when finished in 1847, they also were sent to Agra. And in Hindui Kaithi, there were also finished, 5,000 copies each of Genesis, Psalms, Proverbs, Matthew and Luke.

The Baptist brethren too had now published their translation of the New Testament, 1,000 copies, and also 8,000 copies of the third edition of Matthew; 4,000 copies of the second edition of Mark, and Luke, 4,000 copies. These were in the Nágri character. Dr. Yates did not live to revise his trans-



lation of the New Testament, but Mr. Leslie undertook this work, and was enabled to accomplish it.

In 1847, they completed the printing of 1,500 copies of the Gospels and Acts, and 4,000 copies, each of John and the Acts in Hindui Nagri; 3,000 of Matthew in Hindui Kaithi, were also printed.

And in the same year, the New Testament, revised by the Agra Committee, was sent to press, 5,000 copies of the whole, and 3,000 extra copies of the Gospels and Acts. These were ready in 1849.

In that year also, it was arranged that the Calcutta Bible Society should continue to provide the Scriptures in Hindui Kaithi, but that those in Hindui Nágri should be prepared by the Agra Bible Society. Accordingly, during the year, Luke in Hindui Kaithi was printed, 5,000 copies.

In 1850, John and Acts were also ready, 5,000 copies each, and large editions were again sent to press of the Kaithi Scriptures. The printing of them was superintended by the Rev. Mr. Sternberg of Arrah. The Hindui Nágri Old Testament was also sent to press in this year by the Agra Society. Mr. Owen had been the principal reviser of it.

In 1851, in Hindui Kaithi, Genesis and Exodus to chapter xx., 5,000 copies was ready, also Matthew, Mark and Luke, 20,000 copies of each.

The Baptist brethren had also printed at this date, in Hindui Nágri, their second edition of the New Testament, 2,500 copies, also Daniel, translated by Mr. Thompson of Delhi, 1,000 copies, the first edition. And in Kaithi, they had printed their first edition of Mark, Luke, John and Acts, 3,000 copies, their first edition of the New Testament, 2,000 copies, and of the Gospels and Acts, 1,500 copies.

In 1852, Psalms and Proverbs, and the four Gospels and Acts, 5,000 copies of each were ready, also, John, 20,000 copies, and Luke and Acts together, 10,000 copies.

And in this year also, the first volume of the revised Hindui Nágri Old Testament, 4,000 copies was finished. It was printed

at Allahabad, under the superintendence of the Rev. W. Owen.

Thus have the Hindui Scriptures in both characters been prepared, up to this date, and cast as bread upon the waters. Missionaries in all parts of India have testified that the natives themselves say, that such labours will not be fruitless. One has recorded that in conversation, a native remarked to him, "Your holy book influences the mind, and when our boys can read and understand it, they are *Christians in heart*, accordingly we try to prevent the *first impressions*." Another native in a different part of India also said, "You do well to give books, though we may not read them, but our children will do so, for we know that at last all will become Christians." And a native gentleman, who last year was baptized, thus speaks of the influence the Scriptures had on him :

"The reasons why I embraced the Christian religion were, that Hinduism, Muhammadanism, Deism, Pantheism, Sufism, &c. could not satisfy my conscience, while the Bible did it abundantly. The morality and simplicity of the gospel, the lives of the blessed Lord Jesus Christ and his holy apostles, the doctrine of original sin, and that of salvation by the blood of the Saviour, are things which I found nowhere, and which are quite sufficient to convert the man who, through the Holy Spirit, is made to feel the insupportable burden of his sins. Let a man in this state of heart-felt misery—let him read the New Testament, and he must become a Christian."

#### THE HINDUSTĀNI OR URDU SCRIPTURES.

Urdu is the language of the Muhammadan population of Hindustān, who amount to many millions of people. It is spoken with the greatest purity at the two native Courts of Delhi and Lucknow; and being the language of those who ruled over India during several successive centuries, it is widely diffused throughout the whole of this country. Most of the native officers of Government in the revenue, judicial and customs' departments use it; therefore, for the benefit of tens

of thousands of souls, the Scriptures are required in Urdu or Hindustáni.

In 1804, an edition of the Gospels in Hindustáni issued from the College Press of Fort William. It was translated by Dr. W. Hunter, and was written in the Nágri character.

In 1805, Henry Martyn arrived in Calcutta, and without delay commenced studying Hindustáni. He laboured at it assiduously, and with great delight. Such entries as the following are frequent in his diary :

“The time fled imperceptibly, while so delightfully engaged in the translations: the days seemed to have passed like a moment. \* \* What do I not owe to the Lord, for permitting me to take part in a translation of his word? Never did I see such wonder, and wisdom, and love, in that blessed book, as since I have been obliged to study every expression; and it is a delightful reflection, that death cannot deprive us of the pleasure of studying its mysteries.” And again, “All day on the translations:—employed a good while at night in considering a difficult passage; and being much enlightened respecting it, I went to bed full of astonishment at the wonder of God’s word: never before did I see any thing of the beauty of the language, and the importance of the thoughts, as I do now.” We have seen that Carey feared lest his mind should become secularized, even with biblical criticism; and the spiritually-minded Martyn apprehended a similar danger, when he prayed, “May the Lord, in mercy to my soul, save me from setting up an idol of any sort in his place; as I do, by preferring even a work professedly done for him, to communion with him:” and added, “How obstinate is the reluctance of the natural heart to love God! But, Oh my soul, be not deceived; thy chief work upon earth is, to obtain sanctification and to walk with God.”

Martyn was assisted by Mirza Fitrut, an eminent Hindustáni scholar, and in March 1808, his translation of the New Testament was finished. It was then submitted to the inspection of various learned persons in India; and as it was consider-

ed idiomatic and plain, it was sent to press, at Serampore, in 1811.

The printing of it was retarded in consequence of the destruction of the printing-office by fire in 1812, but the loss of types and paper was soon replaced, and in 1815, the first edition was completed. It consisted of 5,000 copies, and was in the Persian character. Henry Martyn, on one occasion, had written, "Oh, may I have the *bliss* of soon seeing the New Testament in these languages," (Hindustáni and Persian) "ready." He did not, however, live to witness it, for in 1812, at the early age of thirty-two years, he was taken from service below to perfect glory above. And thus again was that saying true, "One soweth and another reapeth." So it is, "that both he that soweth and he that reapeth may rejoice together."

In 1817, a second edition of the New Testament was printed, 2,000 copies, in the Deva Nágri character; and in 1818, 5,000 copies of Matthew were struck off, English and Hindustáni on opposite pages.

In 1819, a commencement was made to procure a translation of the Old Testament in Hindustáni or Urdu, so as to form, with Martyn's New Testament, a complete edition of the Bible. Martyn's assistant Mirza Fitrut had prepared a translation of nearly the whole of the Old Testament, and at this date Messrs. Corrie and Thomason undertook to revise and complete it.

In 1822, the Pentateuch in Hindustáni or Urdu was printed, 2,000 copies in quarto; and in the same year Martyn's translation of the New Testament was again under revision for publication. The Principal of Bishop's College, Dr. Mill, superintended it.

In 1824, the Psalms in Hindustáni were published, 4,000 copies in octavo. This was the first good version of the Psalms ever printed in the Urdu language. A translation of them had been published at Halle in 1747, but it was very defective.

In this year another translation of Genesis also was printed, 4,000 copies.

In 1825, Isaiah and Proverbs were printed in Urdu, 2,000 copies each. In 1826, Mr. Thomason was obliged to go to Europe on account of health, and thus the Urdu Bible was delayed, which was a cause of much regret, as it was supposed that if once a "sound and faithful translation into Urdu" were completed, a basis would be laid for the employment of translators in all parts of India; as from it translations might be made into all the dialects of Hindustán. About this time Archdeacon Corrie mentioned one proof of the efficacy of the Urdu Scriptures. A native who died in his house at Benares, had been led to the truth by perusing them; and, nourished by the sincere milk of the word, his growth in grace was evident. During his illness, a native gentleman spoke to Corrie of the inutility of attempting to convert the heathen, and added, none of the converts were sincere in their profession of faith. The Archdeacon replied, by taking him to see the dying convert; and the sight of his meekness and patience, and faith and hope in Christ, astonished his heathen countryman, who departed, exclaiming, it was the *most* wonderful sight he had ever witnessed. The last words of the dying man were striking. A friend asked him how he felt; and he, utterly regardless of the weakness and suffering of the perishing body, answered, "I desire to be with Christ." Soon after he expired, and his desire was attained.

Mr. Thomason had carried on his translation to the end of 2nd Kings, and though no one had been found capable of completing the work, it was determined to print what was ready. Accordingly, in 1828, the first volume of the Urdu Old Testament was published, 2,000 copies. Also an edition of Genesis, 4,000 copies, and the Acts, 1,000 copies. Both these were in the Nágrí character.

In 1829, the revised edition of the Urdu New Testament was printed, 2,000 copies. It had been revised by Thomason to 2nd Corinthians, and the revision was concluded by Mr. DaCosta, under the superintendence of Archdeacon Corrie. In this year Mr. Thomason died. He was a man devoted to

his Master's cause, one of much judgment and meekness, yet who did not shrink from testifying against sin, even when committed by those who were high in station and in rank. He was a burning and shining light to his Master's glory in this land, and of him it may be said, that "the memory of the just is blessed."

In 1833, Mr. Robertson, one of the London Society's Missionaries at Benares, offered to carry on Mr. Thomason's translation of the Urdu Old Testament; and as he was considered well qualified for the work, the offer was gladly accepted. He had scarcely entered on his labours, however, when he was summoned from service below to glory above. So unfathomable are the ways of Him who seeth not as we see! In this year the Urdu New Testament was again printed, 2,000 copies. This was the third edition in the Nágri character. There was at this time a great demand for the Urdu Scriptures, especially in the Persian character. Mr. Bowley wrote from Chunar in 1835, "Next to the Gospels in Hindui, nothing do we so much need as the Gospels in Urdu, for the tens of thousands of Persian readers to be found everywhere up the country." Accordingly in 1835, Mark and John were printed, 5,000 copies of each; and endeavours were made to raise funds for printing the other Gospels.

In 1836, the missionaries at Benares, having formed themselves into a Translation Committee, were preparing a revised version of the New Testament in Urdu Persic; and Luke, 8,000 copies, and Acts, 3,000 copies, were printed. Matthew was also printed, 8,000 copies. All these were ready by the close of 1839.

The Benares missionaries undertook, in 1838, the continuation of Mr. Thomason's Urdu Old Testament, but after having revised the first twenty-four chapters of Genesis, they were obliged to give up their proposed plan.

Mr. Wilkinson, a Church Missionary at Goruckpore, then offered a manuscript translation, which he had prepared, of the greater part of the Old Testament, and this was handed over to

Messrs. Shurman and Kennedy at Benares, who were endeavouring to execute a translation, as Mr. Wilkinson did not consider his own ready to be printed, but hoped it might prove a help in preparing a good version.

In 1839, an edition of the four Gospels and Acts was printed in Romanized Urdu, 2,000 copies, and also 1,000 copies of the same with English and Urdu in opposite columns. The Urdu, or Hindustáni translation was one of the four translations Dr. Yates had undertaken, and in 1839, his version was published by the Baptist Missionaries, in two editions. The one in 8vo. with marginal references, 1,000 copies, and the other in smaller type, and without references, 500 copies. Of the smaller edition extra copies of the Gospels and Acts were struck off. This translation was considered an excellent one, and a competent judge, one who was afterwards actively engaged in the completion of Thomason's Urdu Old Testament, wrote of it: "In this work the Baptist body have conferred upon India a benefit of no ordinary character, and the time will come when thousands shall bless them for it."

In 1841, Genesis, Psalms and Proverbs were reprinted, 3,000 copies of each; also, the New Testament in 12mo. 5,000 copies, and in 8vo. 3,000 copies. The version of the New Testament printed in this year, was the revision of Martyn's translation, which had been commenced by the Benares missionaries in 1836. It had been found that Martyn's version, though excellent in itself, contained too many Persian words to be suited to the humbler classes, and the Benares version therefore was Martyn's, simplified, for the use of those who could not understand his original. All the Scriptures published in this year in Urdu, were romanized; many missionaries having written that such an edition was required for the perusal of Native Christians, drummers, and others acquainted with the English alphabet.

In 1841, there were also published 3,000 copies 8vo. of the Urdu New Testament, H. Martyn's translation, and 5,000 Gospels and Acts revised; also John and Acts, 5,000 copies, and

Luke and Romans together, 1,000 copies, and John and 1st John together, 1,000 copies. All these were in the Arabic character, for the use of another class of readers. The Urdu scriptures therefore were now published in three different characters, the *Persian*, the *Arabic* and the *Roman*.

In this year also, the Baptist brethren published the Urdu Testament 12mo. in the Arabic character, 3,000 copies, and separate Gospels and Acts, 1,500 copies, and the Acts, and John's Gospels 4,000 copies each. They also printed the four Gospels, 4,000 copies each, in the Persian character. One of the Baptist brethren at this time met with an interesting circumstance in connection with an Urdu Testament. At the Hurdwar fair, he gave a copy to a feeble old man, who on receiving it, clasped it to his bosom, and with tears in his eyes exclaimed, "I have now got what I wanted—I have got the whole Word of Jesus : I will read it, examine it, and see how I may be saved through it !"

In 1842, the Urdu Old Testament was at length completed. Messrs. Shurman and Kennedy, assisted by Mr. Wilson, a missionary at Allahabad, and Mr. Hawkins, a member of the Bengal Civil Service, finished that which Mr. Thomason had commenced upwards of twenty years before. Editions were printed both in the Arabic and Roman characters. Before the close of 1843, there were ready 6,000 copies of the Old Testament 8vo. and 1,000 of the Pentateuch 8vo. with 5,000 copies of Psalms and Isaiah 12mo., and 5,000 copies of the New Testament 8vo. and 11,000 12mo. All these were in the Arabic character. And in the Roman character, there were ready 3,000 copies of the Old Testament 8vo., and 1,500 copies of the New Testament, and 3,000 copies of Isaiah 12mo. Messrs. Shurman and Hawkins had revised the translation of the New Testament, and carried it through the press. They had in this edition returned very much to the original translation by Henry Martyn. An Urdu Persic reprint was also undertaken of Genesis, 3,000 copies in 8vo. and 5,000 in 12mo., and of the Proverbs, 12mo. 5,000 copies. The Baptist brethren likewise struck off 3,000 copies of the Gospels and Acts.



In 1845, Matthew, Mark and Luke were printed, 5,000 copies each, in Urdu-Persic, and in 1846 John, 5,000 copies. Another edition of the Urdu Roman New Testament was also issued, 5,000 copies: and by the close of the same year the Baptist brethren had printed large editions of the Urdu scriptures, both in the Persian and the Arabic character. In the latter, their 4th edition of the New Testament, with marginal references, was issued. It consisted of 2,500 copies. After the death of Dr. Yates in 1845, the Urdu Scriptures were carried through the press by Mr. Thomas and Mr. Lewis.

In 1847, the Acts were printed, 5,000 copies in Urdu-Persic, and by the close of 1851, the Baptist brethren had completed their 1st edition of the Urdu New Testament in the Persian character, 2,500 copies 12mo., and they had also printed 23,000 different portions of the Gospels and Acts, in the Arabic character, besides their 5th edition of the whole Testament in that character, 3,000 copies.

We have now traced the entire Urdu New Testament through sixteen editions. As one thinks of such large numbers of the Word of God being in circulation in this heathen land, one cannot but rejoice; and the more so, when such instances as the following show the power of even one word, and of small fragments of the Gospel. Mr. Sternberg, the missionary at Arrah, mentions that on one occasion, a Muhammadan, a violent opposer of the truth, found an Urdu Psalter in a neighbour's house; and looking into it, the 2nd Psalm interested him, and his curiosity was roused as to the "everlasting," kingdom of Messiah. He asked some of his brethren, how this could agree with the Qurán; and not meeting with a satisfactory reply, he from that time became more willing to listen to the truth. Mr. Sternberg adds, "The copy of the Psalms had been given to the person, in whose possession it was found, *most reluctantly on my part.*" The other case was narrated by Bishop Corrie, and we will give it in his own words: "In 1807, when I was stationed at Chunar, a native Roman Catholic used to visit me for religious instruction. There was not *at that time*

*any translation of the Scriptures to be put into his hands ; I therefore selected some of the most important passages of the Bible, and according to the best of my ability, dictated a translation of them, very imperfect, it is true, to the poor man, who wrote it on a number of pieces of loose paper. I soon lost sight of him, and heard nothing of him for many years ; but have been lately informed by the Rev. Mr. Wilkinson of Goruckpore, that a short time ago, he had been called to visit this same man, when upon his death bed. On entering into conversation with him, he was surprised by the extent of his acquaintance in scriptural religion, and the propriety of the feelings he expressed in reference to the solemn situation in which he was then placed. He asked an explanation ; when the poor man produced the loose slips of paper on which he had written my translations. On these it appeared his soul had fed through life, and through them he died such a death that Mr. Wilkinson entertained no doubt of his having passed into glory."*

#### THE MARATHI SCRIPTURES.

In 1662, Bombay was ceded to the British Crown, and a prosperous trade commenced ; but the "one thing needful" appears to have been wholly neglected.

In 1718, the first church was built ; yet such was the state of society at that time at the western presidency, that it is recorded, that after the consecration of the church, the sermon being ended, "the Governor, Council, and ladies, repaired to the vestry, where having drunk success to the new church in a glass of *sack*, the whole town returned to the Governor's lodgings, where was a splendid entertainment, wine and music and good cheer."

While such was the spiritual condition of the nominally christian population, it can be no cause of surprise, that the eternal welfare of the heathen was neglected. It was not till 1804, that any effort was made to supply the natives of western India with the word of God in their own tongue. At that time

Dr. Carey engaged a Munshi to translate the New Testament into Marathi, a language spoken by twelve millions of people. This translation was in the first instance the work of natives, but it was revised by the Missionaries. Dr. Carey thus wrote: "Whatever helps we employ, I have never yet suffered a single word or a single mode of construction to pass, without examining it, and seeing through it. Brother Marshman and I compare with the Greek or Hebrew, and brother Ward reads every sheet." In the course of 1804 the printing of the Marathi New Testament was commenced, and 465 copies of Matthew were ready in 1805. They were in the Nāgri character. In 1804 the London Missionary Society endeavoured to establish a Mission at Bombay. One of their Missionaries, however, settled at Madras, and the other, Dr. Taylor, arrived at Bombay in 1807, taking with him from Serampore, where he had passed some time, some copies of Matthew in Marathi. His subsequent career proves the wisdom of our Lord's arrangement in sending out his disciples two and two, so that one might strengthen and uphold the other. Missions were then new in the western presidency, and were looked upon with such doubt and suspicion, that though Dr. Taylor was received on his arrival there by the chaplain, his host did not venture to speak to him on the subject. From Bombay, Dr. Taylor proceeded to Surat, but he was so discouraged on reaching that station, that he wrote, "Although in this part of India, Surat and Guzerat present a fine field for missionary labours, I am afraid the time for occupying it is somewhat distant." Influenced by such feelings, and being offered an appointment under government, he threw up his connection with the mission.

In March 1811, the Marathi New Testament issued from the press at Serampore, 1000 copies in octavo, and about the same time the Lord opened a way for the circulation of the Marathi Scriptures. Dr. Marshman thus alludes to it: "A lieutenant in the army, with prudence and steadiness which surprise me, has quietly recommended the Mahratta Scriptures to various persons around him, without causing the least

uneasiness. A letter, received from him last week, tells me of several who have read the New Testament through, and of two who have gone through it a second time. Two or three request to be baptized. \* \* You can scarcely conceive how much this encourages our faith. This is a man whose face we have never seen; and we know that the Lord who has given one the genuine spirit of a missionary, can give the same to a thousand, and bless their labours in the most abundant manner. We have also in this the most satisfactory evidence, that the translation is intelligible. When men read the Scriptures with delight, and feel the power of them within, surely the translation must be understood." It may here be mentioned that the Marathi translation, prepared at Serampore, was in a dialect peculiar to a district in the province of Nagpore, and was not generally approved of in the Mahratta country.

At this time Bombay appears to have been literally a spiritual desert. This is forcibly proved by an incident, which the godly Henry Martyn mentioned. He visited Bombay in 1811, and there the sabbath was openly profaned, and the form of religion neglected; and in one of his letters he thus wrote: "I do not know any thing more delightful than to meet with a Christian brother, where only strangers and foreigners were expected. This pleasure I enjoyed just before leaving Bombay; a rope-maker who had just come from England, understood from my sermon that I was one he might speak to; so he came and opened his heart, and we rejoiced together."

In 1812, Mr. Aratoon left Serampore for Bombay, and subsequently went to Surat, preaching and distributing Scriptures. He, too, often wrote of the loneliness of his position. "I go out," he says, "every day, but when I return home, I am greatly discouraged; for I do not see a single Christian who would ask me to pray for him or with him, or with whom I could read a chapter in the Bible. Oh! where shall I see Christian meetings again? where shall I see Christians shaking hands with each other, and talking to each other about the goodness of God?"

In 1813, an Auxiliary Bible Society was formed at Bombay, and two Missionaries arrived there from America, via Calcutta. After much difficulty and trouble, they were, in 1815, allowed to settle in Bombay, and at once commenced the study of Marathi. In the same year the Pentateuch was printed at Serampore, 1000 copies. The portions of Scripture already published, were widely circulated, and the great day alone will make manifest with what success. One of the Missionaries, writing at this date from the neighbourhood of Nagpore, mentions the manner in which, in one case, the word was received. He says, "I here distributed Mahratta books. A servant of the English Resident, when he had obtained a book, and had read it, and heard it explained, said, 'God is very gracious to me, thus to send to me the Holy Book. I will read it to all my friends.' He called many of the inhabitants, and made known the contents of the New Testament, and gave away to them ten or twelve copies: he himself heard the word daily, and with the New Testament in his hand went to the Jemadar of the city, and gave it to him, thus honoring the word of our Lord, and declaring that all their books and purānas were the writings of man, and did the mind no good. He had many Hindu books by him, and used to read them daily. He now said he would read the Holy Book daily: it would do his mind good."

In 1815, Mr. Aratoon wrote from Surat, "I see the difficulties at Surat are almost gone: I hope we shall rejoice hereafter, in seeing the good seed, sown in this dry and thirsty land, spring up. Many copies of the New Testament and various tracts have been distributed; and though I do not see present fruit, yea, should I die without seeing the fruit, yet surely the brother who succeeds me, will rejoice in the harvest which shall be gathered in here."

About this time Dr. Taylor undertook to superintend the translating of Matthew and Mark into Marathi; and in 1816, Matthew was completed. It was printed in 1817 at the American Mission Press, and a few months previously another

translation of the same gospel, which had been prepared by the American Missionaries themselves, had also been printed.

In 1819, the Serampore version of the Old Testament in Marathi was printed, 1000 copies; and in 1822, the 2nd edition of the Gospels, 3000 copies, was published; and the remainder of that edition of the New Testament in the following year.

In 1822, the American Missionaries entered into communication with the Bombay Bible Society for the publication of the Marathi New Testament. By September 1823, there had been printed, by the American Mission, one edition of Genesis and of the Acts, and they were anxious to commence a second edition of these portions. The Parent Society at home and the Bombay Auxiliary aided the mission with grants of paper and of money, and the first edition of the Marathi New Testament by the American Missionaries was carried on. It had been prepared with much care. One of the Missionaries, writing of it some years subsequently, says, "A considerable part of the first complete edition of the New Testament was made, when five of our number were living, all of whom had a tolerably good acquaintance with Marathi and with the original languages of the Scriptures. Four of this number translated each a part. And each of the others (besides the translator) revised each part, comparing it with the original, and sending in his remarks to the translator of that part. He then examined all their remarks, and generally corrected his version, so as to adopt the corrections or something equivalent to them. But the final decision of doubtful subjects was made by the translator in view of the opinions of the rest. Each one, of course, had the constant assistance of one or more pundits, who were from different parts of the country." This edition was completed in 1826, and then a second edition was commenced by the American Missionaries, for the Bombay Auxiliary Bible Society. Before, however, the final arrangements for the publication of this edition could be made, one only of the five American Missionaries, who had prepared the

first edition, was living. This was the Rev. Mr. Graves, and he, though alone, undertook to carry on the work, and devoted himself to it with much earnestness. His principles of translating were thus recorded by himself: "To pay a deference to the opinions of my deceased colleagues, and of others, so far as I knew them, and so far as a conscientious regard to the word of truth would permit, not meaning to indulge the least bias from any sectarian or private religious principles whatever. In the first place, to study the original thoroughly, and to express as far as practicable the full sense—and that only—of sentences, parts of sentences, words and particles that stand in the original Greek. To have all these sustain in Marathi the same relation to what precedes and follows, as in Greek; while retaining, if possible, the form and relations of every word, to adjust the same to the obvious sense of the sentence as a whole and in its relations. When the Greek admits of various and important senses, and when annotators are known to differ, to render the passage as open to each sense, if possible, as the Greek is: when this cannot be done, to preserve that sense which seems the best supported. To use pure, correct, and neither the highest nor the lowest Marathi words, but as far as may be, those best understood; and to render the different parts of the Marathi sentences as simple and idiomatical as practicable, but never to sacrifice sense to sound or show. To retain all the figures and idioms of the original, when they are declared by pundits to be intelligible in Marathi, and not particularly uncooth; but never to adopt any word or expression which is not sanctioned by all our pundits."

The version of the Marathi New Testament thus prepared by Mr. Graves was finished in 1830. It consisted of 5000 copies. In the same year also, a new translation of Matthew's gospel was printed by private subscription, and circulated among the different missions at Bombay. This translation had been prepared by the Rev. Dr. Mitchell of the Church Missionary Society, as many considered the version of the American Mis-

sionaries stiff and obscure, faults not uncommon in first versions of the Scriptures.

In 1831, the Bombay Bible Society turned their attention to the reprinting of the Marathi New Testament, and the versions prepared by Dr. Taylor, by the American Missionaries, and by Mr. W. Mitchell, were submitted to the various Missionaries for examination, with a view to obtaining an accurate translation. The result of this reference was, that the majority considered the American version the most faithful, but recommended that corrections should be made in it according to the translation of Mr. Mitchell, which was thought the most idiomatic. A committee was then formed to prepare such a version, and of this Committee the Rev. Dr. Wilson, of the Free Church Mission in Bombay, was Secretary for twelve years. In the following year Dr. Wilson met with a devotee, who, having received a copy of a Marathi Gospel from a native catechist, had become acquainted with the life of Christ, and professed himself anxious to join His church. He never, however, did so, but went up and down the country, declaring to all the truths he had learned. This case and the effect produced on the Beni Israel, who by the perusal of the Marathi Scriptures were led to renounce idolatry, encouraged Dr. Wilson to labour assiduously at the preparation of the Scriptures in this language.

In 1833, 8000 copies of Matthew's gospel, of the revised version, were prepared and printed. Dr. (then Mr.) Wilson had bestowed much care and time on this gospel. In 1833, a translation of Exodus, by Mr. Graves of the American Mission, was printed, 300 copies. Mr. Graves had also given to the Translation Committee versions of Leviticus, Numbers and part of Deuteronomy; but as the Committee wished to make more alterations in these books than he was willing at once to adopt, he was allowed to strike off 500 copies of each for examination. The translation Committee also published in this year Matthew's Gospel in the Bal-bodh (Nagri) character.



In 1834, the revised edition of the New Testament was in progress, and it was resolved to print an edition of the Gospels in the modern Marathi character, for the use of the lower class. 2000 copies of Matthew in the Bal-bodh character were also printed in this year, and 2000 copies of Mark, from the last edition by the American Missionaries. The Rev. John Dickson of the Church Missionary Society had also translated the Psalms into Marathi, and an edition was in the press.

Mark and Luke of the revised version were printed in 1835, 8000 copies of each.

And Luke, 2000 copies, and Romans, and 1st Corinthians 1000 copies each, of the old version, were reprinted for immediate circulation. Matthew, in the modern Marathi character, 2000 copies, was also ready in this year. About this time Bapu Maydá, now an esteemed catechist of the Free Church Mission in Bombay, was first impressed in favour of Christianity by the perusal of Mark, and of Dr. Wilson's Exposure of Hinduism.

In 1836, Genesis was reprinted with emendations, 3000 copies; and Mark lithographed, in large characters, for the use of the aged, 3000 copies. Two translations of the Psalms were also published in this year, one by Mr. Dickson, of which 1000 copies were printed, and the other by Mr. Graves. The latter named gentleman had also translated Leviticus, and 500 copies were printed.

In 1836 also, 3000 copies of Exodus, with emendations, were printed.

In the following year the American Missionaries printed Mr. Graves's translation of the historical books of the Old Testament, and the Bombay Bible Society purchased from them 500 copies of Numbers, Deuteronomy, Joshua, Judges and Ruth, for revision by the Translation Committee. Mr. Dickson had also prepared a translation of the prophetic books; and in 1837, Isaiah, Jeremiah, Lamentations and Ezekiel were ready, 1000 copies of each, and Daniel was in the press. Of the revised version of the New Testament, 8000

copies of Luke and of the Romans were ready in this year, and 1000 copies of the New Testament, from Galatians to Revelation, were struck off to meet present demands.

In 1838, 1st Corinthians of the revised version of the New Testament was ready, 8000 copies, and 1500 copies of the 1st Book of Samuel were also completed, the translation having been prepared by Mr. Allen.

Little progress was made with the Marathi Scriptures during 1839, owing to the indisposition, occupation, or absence, of the members of the Translation Committee; but in 1840, 1500 copies of Genesis were reprinted, and 2000 copies of Mr. Graves's translation of the Psalms. Arrangements were also made for again revising the New Testament, and printing a large edition.

The Rev. H. Ballantine, writing in that year from Ahmednuggur, says, "The reading of the word of God has, we believe, in several instances here been the principal instrument in leading those who were once bowing the knee to idols, away from their vanities to the service of the one living and true God. One of our Bráhmaṇ converts, who received baptism in connection with our Mission Church last year, was led to see the excellence of the Christian religion and the vanity of heathenism, more by a course of reading the Sacred Scriptures which was long pursued with him, than by any other instrumentality, as far as we are aware; and a similar course of reading, pursued now in his family, has been the means, as we believe, of leading some others in connection with him to attend to the salvation of their souls." Such statements as this encouraged the translators to persevere in what was often a labour, but still "a labour of love," to which the love of Christ constrained them to devote themselves with diligence.

In 1841, the printing of 10,000 copies of Matthew and Mark of this revised version was finished, and that of Luke and John was in progress. Much labour and care had been bestowed on the revision, and this edition was considered a decided improvement on any previous one. In the same

year, 1000 copies of the two books of Kings were published, from a translation by Mr. Graves; and Exodus, 2000 copies, Deuteronomy, 1500 copies, and 2nd Samuel, 2500 copies, were in the press. It is worthy of mention that in the Bible Society's Report for that year, 1841, it was stated that during the year more volumes and portions of Scripture in Marathi were issued from the depository, than in any other language; and it is a curious coincidence, that in the very next year the publication of the Marathi Scriptures was for a time retarded. So mysterious are the dealings of Him whose thoughts and ways are not as ours. In 1842, the only portion printed was 1st Chronicles, 1000 copies; and in that year Dr. Wilson and Dr. Stevenson were obliged to leave India on account of health, and their places in the Marathi Translation Committee could not easily be supplied. The American Missionaries at this time published some portion of the Marathi Scriptures at Ahmednuggur, for the use of their own Mission; but we have not been able to obtain any detailed account of their labours. The Bombay Bible Society, however, appear to have made little or no progress with these Scriptures till 1847. In that year the following portions were printed: 1st Chronicles to Esther, 1000 copies; Deuteronomy, 1,500 copies 8vo.; Luke, 5000 copies 8vo.; and Acts, 5000 copies 8vo., and 1,500 copies 18mo.; and John 1,500 copies 18mo.; and as at the same time Drs. Wilson and Stevenson returned to India, an impetus was again given to the preparation of the Marathi Scriptures.

Thus we may learn, how much it is in the power of individuals to advance the cause of Christ, when they diligently employ the talents He has given them for His service.

The following interesting anecdote, illustrative of the power of God's word, when accompanied by the Spirit's teaching, was at this time mentioned by the Rev. S. Hislop of Nagpore. "During the current year," he wrote, "there has been received into the Church at this station a Kunbi, named Yadoji, whose progress in Christian knowledge has been greatly advanced by the blessing of the Spirit on the private reading of the word of

God. His thirst for instruction was first excited by a tract ; but when he came to the mission here, we gave him a New Testament in Marathi, which he carried home with him as a valued gift. Having occasion to visit him at his own village, a few months after, we found he had just finished the perusal of the whole New Testament ; and with such care had he read it, and with such clearness did he comprehend it, that he could illustrate our statements of doctrine by passages, which he quoted as readily and appropriately, as if he had been accustomed to the Bible from his boyhood. I regarded his experience as a striking instance of the work of the Spirit, in directing the studies of an unaided inquirer, enlightening his eyes, and converting his soul."

In 1848, the revised version of the New Testament, commenced in 1840, was completed, and 3000 copies of Luke were struck off in small size and type, and 1000 copies of the Acts in the Modh Marathi character.

In 1849, it was found that by printing certain portions of the New Testament in 12mo. a complete edition might be obtained, as the remaining portions had already been printed, and were lying unbound. Accordingly this was commenced, and the edition was ready in 1850. In that year, arrangements were made for publishing 1000 copies of the Old Testament ; and in 1851, this work was in progress, only in addition to 1000 copies in 8vo., extra copies of particular books were to be struck off, as might be considered necessary ; and it was also determined to print 500 copies in 4to. Every care was to be taken in the revisal of the translation. Mr. Allen was the editor of this version, and devoted himself wholly to the work. In the year 1851, the Pentateuch was finished, and in the following year the progress made was as rapid, as could be expected, when such minute revision and care were required. Mr. Allen reported, that in that year the printing had advanced to the book of Job, and the revision of the prophetic books was almost completed. Of Deuteronomy 1000 extra copies had been printed, and besides the 8vo. and

4to. editions, it was determined to print a 12mo. edition of the Historical books from Joshua to the end of the 2nd Kings, 1000 copies. It was thought, this small size would render it acceptable to the Jews and others.

In February of this year, 1853, Mr. Allen's health obliged him to withdraw from his labours, and the Rev. J. S. S. Robertson succeeded him as Secretary to the Marathi Translation Committee. In September last the printing of the Old Testament had been completed to Ezekiel, and the translation of the New Testament was under revision, in anticipation of its also being printed, uniform with the Old Testament.

Having thus endeavoured, as far as our materials would admit, to trace the history of the Marathi Bible, we would now conclude this sketch with an extract from the Bombay Bible Society's Report for 1851. The report is from the pen of one, whose name is known both in Europe and Asia, and who, besides his labours in other departments of the Lord's work, has long been zealous in endeavouring to circulate His word. The Rev. Dr. Wilson thus describes the general effect of Bible circulation in the Bombay Presidency.

"Every year enhances the Bible Society in my estimation. It is an institution needed by, and fitted for, every country on the face of the globe. In India it is destined, in union with other Christian agencies, by the blessing of God, to accomplish a work of unspeakable magnitude and importance. The Scripture given by inspiration of God, which it translates and circulates, addresses the understanding, conscience, and heart of the peasant and the prince, the priest and the philosopher. It makes war against every system of error and delusion which has ever existed, or can exist in the human soul. It is the voice of Truth itself, calling upon men of every variety of character and culture to recognize Jehovah as the only Sovereign of heaven and earth; His well beloved Son as the only Redeemer and Saviour of the lost; and His Holy Spirit as the only enlightener, regenerator, sanctifier, and comforter of God's people. The majesty, sublimity, purity, tenderness,

and harmony of its substance and style; its unswerving loyalty to God, and perfect adaptation to the wants and aspirations of man, as the creature of both time and eternity; and its corroboration by history, miracles, and prophecy; and its divine effects in the improvement and advancement of the human race, form a variety and amount of evidence in its behalf, which is irresistible to every candid mind, and the force of which is often felt, even when it cannot be formally stated and expounded. Its dissemination throughout this great country, so remarkably distinguished both in ancient and modern times for its apostacy from God and goodness; and its exhibition to young and old, both by the preceptor and preacher, is evidently accompanied in every instance by the diffusion of light, and in some cases, most encouraging to our faith and patience, by the origination and growth of spiritual life. The missionary sees and feels its workings and movements in the native community; and he is led to believe that they have only to be continued, directed, and empowered by the providence and spirit of God, to accomplish all the hallowed and wondrous changes which the promises of God lead us to expect, and Christian benevolence urges us to seek."

#### THE GUJARATI SCRIPTURES.

The Gujarati language is the popular tongue from the south of Surat, as far north as the Runn of Cutch. The population of Gujarat alone is five millions, but as this language is likewise spoken by great numbers of Musalmáns in all the great cities, such as Surat, Ahmedabad, Cambay and others, it is supposed that six millions use it.

In 1809, the Serampore Missionaries commenced translating the New Testament into Gujarati, but seeing no prospect of being able to circulate the Scriptures in that language, they laid it aside till 1813, when they resumed it. Their version, however, has been found to be in a dialect not generally intelligible in the province of Gujarat, and indeed the locality where it is used, has not yet been definitely ascertained. Dr.

Wilson of Bombay supposes it to be spoken in the hill-country between Gujarat and the south of Rajputana.

In 1815, Messrs. Skinner and W. Fyvie, two Missionaries of the London Missionary Society, arrived at Surat, and, as Mr. Fyvie expressed it thirty years subsequently, found things "most gloomy." There was not one person in the place who at that time cared for his soul; but one evening, when much depressed by this fact, a saying of John Wesley's was brought to Mr. Fyvie's mind. It was, "If you have not a Christian friend, endeavour to make one." On this Messrs. Skinner and Fyvie acted; they preached the gospel to a European regiment then at Surat. The Lord blessed their labours: an officer, Donald Mitchell, was converted, retired from the army, entered the church, came out to India as the first Missionary from the Scottish Missionary Society; and on his dying bed his last words were, "Let the whole earth be filled with thy glory, O Lord!"

By November, 1817, Messrs. Skinner and Fyvie had translated the whole of the New Testament and also the Pentateuch into Gujarati, and in the same year Dr. Taylor, who has been already mentioned in connection with the Marathi Scriptures, had prepared a translation of Matthew. The printing of his version was delayed for want of funds, and it does not seem ever to have been published.

In 1820, the Serampore edition of the New Testament was printed, 1,000 copies, and the translation was then handed over to the London Missionary Society's Missionaries at Surat, who in that year set up a printing press. Just after this, Mr. Skinner, who had voluntarily qualified himself to superintend the printing of the Bible, was suddenly removed by death, and his loss at this juncture was a sad blow to the Mission, and hindered the publication of the Scriptures.

In 1821, however, the whole of the New Testament was printed, 1,000 copies, the Bombay Bible Society having contributed 2,000 Rs. towards the expense. The translation of this edition was, it is believed, chiefly the work of a native.

He transferred the Hindustáni or Hindúi version, current in the eastern part of India, into Gujarati, and the Missionaries then revised the manuscript and compared it with the original Greek. Two editions of the gospels were printed at this time.

The printing of the Old Testament was immediately commenced, and in the course of 1823, the whole volume was published. The New Testament had been at once put into circulation, and a number, amounting to about 600, had been widely distributed. In 1825, there was a demand for a second edition, which was prepared as soon as a printer, who was expected, arrived. It consisted of 4,000 copies; and the Bombay Bible Society remarked of this edition: "It is a pleasing duty to bear testimony to the unwearied labours of the pious translators and printers. Ten years ago two individuals had to commence learning the language of Gujarat; since that period they have translated the whole of the Old and New Testament, have learned to print, have sent out from the press a complete edition of the whole Bible, and a second edition of the four Gospels."

In 1826, Mr. Fyvie, who had been joined by his brother, the Rev. A. Fyvie, commenced the printing of a quarto edition of the New Testament, averaging 1000 copies. This was completed in 1827, and in the following year, Mr. Fyvie wrote, "Much real good is doing among the people by the circulation of the Scriptures. Many begin to see the folly of idolatry, and are earnestly desirous of receiving Christian instruction."

In 1828 and 1829, the Gospels were reprinted, and it was proposed to publish an edition of the New Testament in the Deva Nágrí character, for the use of the better educated natives, and of those dwelling on the borders of Rajputana and Malwa, who prefer that character. Unfortunately, however, this proposal was never carried out.

In 1830, the 2nd edition of the Old Testament, which had been commenced in 1827, was finished. It consisted of 1,000 copies. And in 1832, the 3rd edition of the New Testament,



averaging 3,000 copies, was issued. In connection with this edition of the New Testament, one of the Messrs. Fyvie thus wrote to the Bombay Bible Society: "There are many and great difficulties to be surmounted in going over the whole of the New Testament, which none, we imagine, can fully understand but those who have the responsibility of such an undertaking upon them. Since the middle of April 1830, to the day on which the printing of it was finished, Mr. A. Fyvie has devoted the whole of his time of study to the revision and correction of the work. Every part has been compared with the Greek, and the best critical works on the original, which could be obtained, have been consulted. Much time has also been employed in labouring to obtain words and phrases expressive of the original, and such as are also understood throughout the whole of Gujarat. We, therefore, humbly hope that the whole work has been brought somewhat nearer to the original Greek than the former edition, whilst the idiom of the Gujarati language, has been in most, if not in all places, more closely followed." Of the Scriptures already in circulation, the Missionaries had many proofs that, if they were not already as good seed, sown in good ground, which bringeth forth fruit, yet they were read and pondered by those who received copies. One Missionary, writing in 1823, says, "When out among the people, I am frequently called to explain parts to them. They often ask, 'Who was Jesus Christ? who were the apostles? who was Matthew, John, &c.?' " And another, some years later, says, "I was frequently much gratified on my tour through various parts of Gujarat, to find that those parts of divine truth, which I had circulated on a former occasion, had been read with a considerable degree of attention." In 1831, the Rev. Dr. Wilson mentions that circumstances had proved to him that many of the Pársis and Musalmáns had acquired a knowledge both of the Old and New Testament, and were willing even to purchase the Scriptures.

No further editions of the Gujarati Bible were taken in hand till 1836, when arrangements were made for revising and

reprinting the gospels of Matthew and of Mark. In 1837, 8,000 copies of each were published.

About this time Mr. Fyvie, who had so long laboured with diligence at the Gujarati Scriptures, wrote that "they were now very extensively read among the Gujaratis;" and he adds, "Were a prayerful spirit poured out on all who contribute to the funds of the Bible Society, no doubt glorious results would follow,—for then we should have reason to believe that God's word would enter into many hearts, and give spiritual light and understanding to many souls now in darkness." This remark ought to lead those who endeavour to advance Christ's cause by pecuniary contributions, to ask whether the reason why so little visible effect follows the circulation of the word, may not be in themselves. The prophet of old was commanded, not only to preach to the dry bones in the valley of vision, but also to pray for the life-giving breath to enter into and quicken those bones: so it should be now. We must not only give the word to the countless millions of India, who are dead in trespasses and sins; but we must pray that the vivifying Spirit may descend into those multitudes and cause the incorruptible seed to take root in their hearts, and spring up unto everlasting life.

In 1840, the Rev. Mr. Fyvie died. He appears to have been a true and zealous servant of the Lord Jesus, and devoted to the Missionary work. In the same year, 1,000 copies of Matthew's gospel were reprinted from the version printed in 1836; and in 1841, a similar number of the Acts were struck off. Both these editions were printed in alternate verses of English and Gujarati, being intended for the use of those youths, who were learning the English language.

In 1841, also, endeavours were made to obtain a new edition of the New Testament; but difficulties arose as to the revision of the translation. In 1843, 1,500 copies of the Acts and of Luke, and 2,000 copies of Genesis had to be struck off for immediate use; and it was not till 1846, that a version was in

circulation for the examination of the Sub-committee. This version had been prepared by Messrs. Clarkson and Flower.

Matthew's Gospel was ready for press in 1847. The printing was delayed in consequence of Mr. Clarkson's return to Europe, but the demand for Gujarati Scriptures was very great. One who is now labouring as a Missionary minister in connection with the Free Church, thus wrote at that time of his own obligations to the Bible. "Fourteen years ago," he says, "a copy of one of the Gospels and a couple of tracts were put into my hands at Demaun, by a Missionary of the Cross, who, as I afterwards learnt, had been out in that direction on a tour towards Gujarat. Thirteen years ago, my own father, having read and re-read these books, occasionally recommended his mischievous sons to read especially the 5th, 6th, 7th and a few other chapters of the gospel (it was the gospel according to Matthew), and a page here and there of one or both of the tracts. Twelve years ago, a strong suspicion was manifested in my family and amongst my friends, that these books, however good in themselves, might one day destroy my faith in Parsiism, and prove the ruin and reproach of my father's house and nation. Eleven years ago, having purchased an English Bible and the four Gospels in Gujarati, I often read it in both these languages together, not with a view, however, to profit my soul, but simply to learn the foreign language, by comparing the two translations. Nearly ten years ago, the fears of the family and friends were realized. A power from on high now convinced the hitherto blind reader of the Bible, that it was not the language or literature, but the matter and mode of divine instruction,—not the mere letter, but the spirit,—that was to be so assiduously pursued. Since then, being first blessed, I have more or less endeavoured in my humble way, to become a blessing to others, and to make the blessed Bible itself an ever-increasing blessing to both. And, blessed be God, the once deluded wretch has been set apart, by the great Author of the Bible, to undeceive and enlighten his fellow-men by means of this same blessed Book. Such are the

wonders the Bible has done, and is still doing, mediately and immediately, amongst the countless numbers of our race. Say, then, is not the Bible a sweet name, and precious in the believer's ear? Are not its riches sure, and its results successful?"

Occasionally, copies of the Scriptures were sought and read for the purposes of controversy, and the Missionaries did not consider it right to refuse even such applicants. The following is given as a specimen of the way in which such persons understood the word of God. "Your statements respecting God," wrote one, "are not in accordance with the Scriptures. You say he is infinitely powerful. But in the prophecies of Amos it is written of Him, (ii. 13.) 'Behold, I am pressed under you, as a cart is pressed that is full of sheaves,' from which it appears that he may be overloaded, and feel pressure!" How true it is that many portions of Scripture may be wrested from their true meaning, and prove, like Him of whom they testify, a stumbling-block! But, blessed be our God, that while the scorner seeketh wisdom and findeth it not, "he that will do his will, shall know of the doctrine whether it be of God:" so that our concern should be to see that our hearts are right with God, and willing, in the spirit of obedient children, to receive the testimony of our Father in heaven;

"Who to the pure and lowly heart  
Hath heavenly truth reveal'd;  
Which from the self-conceited mind  
His wisdom hath conceal'd."

In 1849, Matthew's gospel, 2,000 copies; was printed, and in 1850, Mark's gospel. These were published at Surat, but so urgent was the demand for Gujarati Scriptures, that it was resolved to set up a press also at Bombay, and there, in 1851, an edition of the New Testament was in progress and completed to the end of Acts. 1,000 copies of the whole Testament and 2,000 copies of the Gospels and Acts in 12mo. were to be printed. This edition was to be edited by the Rev. Messrs. Hormazdji Pestonji and Dhanjibhai Nauroji, from the old Surat

version, with such alterations as they in connection with Dr. Wilson might deem necessary ; and it has passed through the press during this year. The new revised version also has been carried on at Surat, under the superintendence of the Rev. R. Montgomery, of the Irish Presbyterian Church. The Gujarati Scriptures appear to have been prepared also by the American Missionaries, but of their progress we have not been able to obtain details. Before closing this paper, however, we may give the following sketch of a—

*Polyglot Gospel of Matthew.*

In the Report of the Bombay Society published in 1850, it was stated that the Committee had resolved to print an edition of 500 copies of the gospel of Matthew in English, Sanscrit, Marathi, Gujarati, and Hindustáni: “By some classes,” it is said, “such a work is likely to be much valued, and carefully read.” In the next report it is stated that “the Polyglot edition of the gospel of Matthew in English, Marathi, Gujarati and Sanscrit would have been ready during the year, but owing to the constant employment of the American Mission Press in printing tracts and other publications in the native languages, it is not yet completed.”

In 1852, it is stated that “the Polyglot edition of the gospel according to St. Matthew, mentioned in former reports, is all in type, and copies will soon be bound and ready for use. The edition consists, 1st, of 250 copies of English and Marathi in separate columns on the left hand page, and in Gujarati and Sanscrit on the right hand page, making an 8vo. volume of about 250 pages,—and 2nd, of 250 copies in English, Marathi, Gujarati and Hindustáni printed in the manner abovementioned, with the Sanscrit at the close of the volume, making a book of about 300 pages. The printing, including the proof reading, has been a work requiring much care and labour, and exhibiting as it does the same chapters and verses in so many Indian languages, and all so arranged as to admit of being easily compared with each other, the work, the Committee

believe, will be highly valued, and very useful to some classes of people both European and Native. It is the intention of the Committee that this edition shall be disposed of at cost price."

The Report in 1853 states that this Polyglot edition of Matthew's Gospel had been issued, and "copies forwarded to the various societies in India, to the Parent Society, and to learned societies in India, and in Europe, connected with India."

We may briefly refer here to three other versions in use near the western presidency. These are the Kunkun, the Katchi, and the Scindee. .

#### THE KUNKUN SCRIPTURES.

*The Kunkun* (or Concan) language is spoken along the coast from Bombay to Goá. A translation of the New Testament in it was undertaken by the Serampore Missionaries. It was sent to press in 1814, and 1,000 copies were finished in 1818, it having taken about five years to print. The character is the Deva Nágrí. In 1821, the Pentateuch was ready, 1,000 copies, and on the completion of it, this translation was handed over to the Bombay Bible Society, as it came within their province. It does not appear, however, to have been carried on by them, till 1840, when an edition was reprinted by the Bible Society, from Dr. Carey's translation. This was reported to be intelligible, and it was added, that in the Concan it might no doubt be circulated to advantage; but whether this was done, we have not been able to trace.

#### THE KATCHI SCRIPTURES.

In the *Katchi* (or Cutchee) language, spoken in Cutch, a translation of Matthew's Gospel was prepared by the Rev. James Gray, and after his death examined by the Rev. Dr. Wilson, and in 1835, 500 copies issued from the press. These were put into circulation, in order that the Bombay Bible Society might decide, whether or not the work should be carried on. It was then determined that it should be discontinued, as the Katchi

language was rapidly disappearing, being displaced by the Gujarati and Hindustání. This gospel was not only the first book printed, but the first book written in Katchi. It was, therefore, considered a great curiosity, though not likely to be of much use. In 1843, however, another effort was made to procure a translation in Katchi. Mr. Gray's version had been printed in the Deva Nágrí character, and this rendered it quite unintelligible to the mass of the people; but it was thought that if printed in the Gujarati character, a translation would be largely circulated and be useful in Cutch and on the borders of Scinde. A few copies were accordingly printed and distributed, but nothing further appears to have been done in the matter.

#### THE SCINDEE SCRIPTURES.

In 1815, the Serampore Missionaries commenced a translation in this dialect, but no portion was printed till 1825, and then only Matthew's Gospel was sent to press, and the translation laid aside. No further effort was made till 1843, when Lieut. Eastwick, of the Bombay Army, undertook to prepare a translation. Ill health, however, obliged him almost immediately afterwards to leave India, and thus the work was in God's providence retarded.

In 1849, another officer, Captain Stack, finished a translation of Matthew's Gospel in Scindee, and 500 copies of it were printed; and in 1850, a Missionary being appointed to that newly-acquired territory, some of the gospels were entrusted to his care for distribution. It is interesting to read of those who, the servants and soldiers of an earthly king, are also warriors of the Cross, and who thus use their talents in opening up to their fellow-creatures the records of everlasting life, in order that they also may be led to range themselves under the banner of the Lord Jesus, clothed in the armour of light, whereby alone they can be conquerors over Satan, sin, and this present evil world.

THE PERSIAN SCRIPTURES.

The Persian language is spoken between the Indus and the Euphrates, and understood by educated Mahomedans from Calcutta to Damascus. A portion of the Scriptures was translated into this language from the original, very soon after the death of Christ. About A. D. 380 Chrysostom preached a homily on Mary's memorial, and in enumerating the nations who had "spoken of the deed of Mary for a memorial of her," he mentions the *Persians* first, and *Britain* last. Dr. Buchanan refers to this in his *Christian Researches*, and adds, "The isles of Britain who were last in the enumeration, are now the *first* to restore this memorial to the Persians as well as to other Mahomedan nations, who were to lose it generally during the great prophetic period of 1260 years."

That translation of the four Gospels and the Pentateuch is still extant, and is the version used in the Polyglot Bible, but the dialect and orthography of it are so ancient, that it is scarcely intelligible even in Persia.

In 1740, Nadir Shah attempted to have the New Testament translated, and a version of the four Gospels was prepared. This translation was a very defective one, as the Mahomedan Mullahs, who were engaged in the work, had their own prejudices against it. The consequence was, that when some parts of the version were read to the king, he turned the mysteries of the Christian faith into ridicule, declaring he could make a better religion himself. No further effort seems to have been made to publish the Persian Scriptures till 1803, when the Serampore Missionaries commenced a translation. They however shortly laid it aside, as a similar work was undertaken by others. In 1804 an edition of the gospels in Persian was published at the College Press of Fort William: Colonel Colebrooke translated it, and the Government paid the expense of printing Matthew's Gospel. This was the first publication in India, of the Scriptures in Persian, with the exception of the first three chapters of Matthew, translated by



Mr. W. Chambers, which had appeared as an appendix to Gladwin's "Persian Moonshee."

In 1807, Henry Martyn commenced his translation. He was assisted by Sabat the Arabian, whose life, at one time professing the faith and then apostatizing, and whose death of suffering and apparent repentance, are well known to all. His career loudly reiterates the warning voice, "Examine yourselves, whether ye be in the faith. Prove your own selves." It teaches that association with the holy, even with such a one as Henry Martyn, cannot bring us into a state of grace; and it teaches also the danger of indulging one sin. Sabat's temper was ungovernable; and as a little leaven by degrees leaveneth the whole lump, so that one sin was the first step in his downward career; just as king Saul's jealousy of the youth David was the first step in his departure from God to utter ruin.

In 1810, Martyn's translation of Matthew and Luke was printed and circulated for examination, but it was not considered a correct one, and therefore Martyn resolved to visit Persia, in order to have it examined and improved in the country, where the language is spoken. He left India in 1811. In the same year the printing of 1000 copies of each of the Gospels was commenced from a translation, which had been rendered from the original Greek into Persian, by the Rev. L. Sebastiani, who had passed many years in Persia.

In June 1811, Henry Martyn arrived at Shiraz, and finding that his translation was not an accurate one, within a week after his arrival he commenced another. He was assisted by a Mahomedan, named Mirza Seid Ali Khan, with whom he had many interesting conversations. One we cannot resist inserting, as it manifests so strikingly that living union which subsists between Christ and believers, but which they too often forget, and thus deprive themselves of much comfort. Seid Ali on one occasion spoke in terms of contempt of our blessed Saviour, but perceiving that Martyn was pained, he expressed his regret, asking, however, what it was that had so grieved

him. Martyn replied, "I could not endure existence, if Jesus was not glorified; it would be hell to me, if he were to be always thus dishonored." Seid Ali was surprised, and again asked, "Why?" "If any one pluck out your eyes," said Martyn, "there is no saying *why* you feel pain;—it is feeling. It is because I am one with Christ, that I am thus dreadfully wounded." How few even of real Christians are there who realize such oneness with Christ! and yet the Scriptures of truth say, "He that is joined to the Lord, is *one* spirit."—1 Cor. vi. 17.

In February 1812, the translation of the New Testament was completed, and Martyn thus wrote: "I have many mercies for which to thank the Lord, and this is not the least." The translation of the Psalms he also finished in March, and this "sweet employment had," he says, "caused six weary months, that waxed and waned since its commencement, to pass unnoticed." In May, Martyn left Shiraz with the intention of laying his translation before the King of Persia, but unforeseen obstacles, added to his own severe illness, prevented his being able to accomplish this object. And in August of the same year, 1812, he ended his labours and his life at Tocat, a village on the road from Tebriz to Constantinople, a spot which we may believe is precious in the sight of the Lord, as the last earthly resting place of the godly and devoted Henry Martyn. When leaving England, he had written thus of a special season of prayer: "I scarcely knew how to express the desires of my heart. I wanted to be all in Christ, and to have Christ for my 'all in all;'—to be encircled in his everlasting arms, and to be swallowed up altogether in his fulness. I wished for no created good, nor for men to know my experience, but to be one with thee, and live for thee, O God, my Saviour and Lord." And it is interesting to see how, after seven years of much peculiar and painful discipline, his last entry in his diary manifests that that prayer had been so fully answered even on earth, as to make him ardently long for heaven as that abode where alone his desires could be fully

satisfied. Ten days before his death, he made this last entry in his diary: "I sat in the orchard, and thought with sweet comfort and peace of my God; in solitude my company, my friend and comforter. Oh! when shall time give place to eternity! When shall appear that new heaven and new earth, wherein dwelleth righteousness! There, there shall in no wise enter in any thing that defileth: none of that wickedness, which has made men worse than wild beasts,—none of those corruptions, which add still more to the miseries of mortality, shall be seen or heard of any more."

Before Martyn quitted Shiraz, he gave directions that a copy of his manuscript translation of the New Testament should be sent to Calcutta, and that another should be entrusted to Sir Gore Ouseley, the English Ambassador to the Persian Court, to be laid before the king of Persia.

In 1813, Sebastiani's Persian Gospels were published in Calcutta, and efforts were made to procure the lamented Martyn's translation; but lest any accident should befall it on the way from Persia to Bengal, orders were given that four copies should be taken of it, before its transmission. It was received in 1814, and sent to press, and his translation of the Psalms appears to have been forwarded to England, and was first published there.

The copy of the New Testament, left with Sir Gore Ouseley, was presented by him in the name of the Bible Society to Fateh Ali Shah, the Persian King, on the understanding that he was to read it, and state his opinion of the style and translation. This he did, and expressed himself as "particularly delighted with this copious and complete translation," and therefore desired several copies of it to be taken for his friends. Sir Gore then carried the original to St. Petersburg, and there happening to meet with Prince Galitzin, the President of the Russian Bible Society, the latter at once agreed to have the translation printed. A set of Persian types was soon procured. Sir Gore Ouseley promised to correct the proofs, and was to be assisted by a Persian, named Jaffier Khan. The

Bible Society gave £300 towards the expense of printing, and in 1814 an edition of 5000 copies in quarto was sent to press. Great diligence was given to the work, and while it was in progress, many Persians resident in St. Petersburg bespoke copies of it, when ready, for friends in their native country. In September 1815, the edition was published. The Rev. R. Pinkerton had devoted much time and pains to the printing of it, as on Sir Gore Ouseley's leaving St. Petersburg, the whole superintendence of it devolved upon him; and on its completion, Prince Galitzin thus wrote to him: "Praise be given to the incomprehensible counsels of God, who for the salvation of man gave his word, and causeth it to increase among all nations; who useth as his instruments the inhabitants of countries, of different languages and tribes, not unfrequently the most distant from each other, and altogether unacquainted with those for whom they labour! This is a true sign of the holy will of God respecting this work, who worketh all and in all. This is the case with the finished edition of the Persian New Testament, which was translated into that language in a far distant part of Asia, and prepared to be printed in another, but brought into Russia, (where nothing of the kind was ever thought of,) and printed off much sooner than was at first intended. Here men were found endued with good will and the requisite qualifications for the completion of this work, which at first seemed to be so difficult. To you belongs the honour of having had the greatest labour in this edition."

In the same year, 1816, the edition in progress at Calcutta was also finished and put in circulation; and as Dr. Marshman, when occupied with the Chinese Scriptures, rejoiced on learning that Dr. Morrison was similarly engaged, so the Russian Society addressed the Bengal Auxiliary as "fellow-labourers," and hoped that great as was the distance between Petersburg and Calcutta, they would ere long "meet, and join hands in sowing the seed of eternal life in Armenia, Persia and Tartary."

After Henry Martyn's death, endeavours were made to

induce his assistant Seid Ali to come to Calcutta and translate the Old Testament into Persian, but the plan was not carried out, and it was not till 1822, that any other effort was made in Hindustán to obtain a version of the Persian Old Testament. At that time, the Rev. T. Robinson, chaplain of Poonah, commenced a translation.

Dr. Pinkerton, however, had commenced one, in the previous year, at St. Petersburg, and in 1822, he sent a specimen of it for the inspection of Professor Lee at Cambridge.

This learned man devoted much labour and pains to the translation of the Scriptures into various languages. The advice he once gave to a student, is therefore worthy of being laid to heart by all who follow his example, as it is the result of his own experience. "Private prayer," he said, "is the marrow of religion. It is that which makes the soul delight itself in fatness: but for literary men it appears to me to be almost the 'one thing needful.'"

In 1824, the 2nd edition of Martyn's translation of the New Testament was sent to press in Calcutta, 2000 copies of the Gospels and Acts, and 500 of the whole Testament. The Gospels and Acts were in circulation in the course of 1826, and it was then resolved to reprint that portion, and thus form an edition of the New Testament complete. About this time, there seems to have been a great demand for the Persian Scriptures: many persons having read the New, desired also to peruse the Old Testament. Besides the editions of the Old to which we have already referred, one of the Psalms was finished in 1826, under the superintendence of Dr. Lee: and the Rev. Mr. Glen, of the Scottish Missionary Society, at Astrachan, commenced a translation of the poetical and prophetical books.

Mr. Glen was retarded in his labour by a severe attack of illness, and then by the death of his Munshí, but in 1828, his translation of Isaiah was printed, 1000 copies, Professor Lee having revised it. In this year also the Professor carried through the Press an edition of the Persian New Testament, and one of the book of Genesis. The latter had been prepared

by Mirza Jaffier, who had assisted Sir Gore Ouseley in carrying Martyn's New Testament through the press.

In 1829 Archdeacon Robinson's translation of the Pentateuch was printed at the Bishop's College Press at Calcutta. It was at once put in circulation, and met with a very favorable reception from the most learned men, being considered "far more elegant and idiomatic than any other" version.

In 1830 Mr. Glen's translation of the Psalms and Proverbs was printed, 1000 copies of each.

In 1833 an edition of Isaiah was also printed at Hayleybury, where the translation had been prepared by the Mirza Ibrahim of the College there; and in the following year Mr. Glen's translation of the poetical and prophetical books was ready for the press. At this time an interesting fact was mentioned, which was calculated to encourage those who were labouring at the preparation of the Persian Scriptures. "A young Persian," wrote one of the Missionaries, "by name Fisullah, came, about two years ago, from Persia to Shamashi, the capital of the province of Shirwin. He there received a copy of the Persian New Testament from an awakened Armenian; and the perusal of it, combined with many conversations which he held with the Armenian before mentioned, led him soon to a conviction of the truths of the Gospel, and to a lively faith in Christ; so that two of my colleagues, who visited Shamashi this year, found in him a sincerely devoted disciple of Christ. Such occurrences," justly adds the narrator, "tend greatly to encourage us not to be weary in sowing the seed of the divine word, but rather to redouble our diligence and faithfulness, with earnest supplication to the Lord, that His abundant blessing may enable it to spring up and bear fruit."

In 1835 Mr. Glen's Psalter was reprinted, but his translation of the remainder of the Old Testament was not approved of by Persian scholars. It was not therefore printed by the Bible Society.

In 1837 the remaining portion of the Old Testament in Persian, translated by Archdeacon Robinson, was published. The

edition, which did not include the Pentateuch, was in 2 vols. octavo, and consisted of 4000 copies. In the following year Dr. Hæberlin, the Bible Society's Agent in Calcutta, being in England, proposed to reprint in England Archdeacon Robinson's translation of the Pentateuch, to correspond with the edition printed in Calcutta in 1837. This was commenced in 1839, 4000 copies octavo. Dr. Hæberlin corrected the proofs, and was assisted by the translator himself, who on Dr. H.'s return to India finished the edition.

In 1840, the Calcutta Bible Society obtained a copy of the Persian New Testament in Hebrew characters. It was procured by the assistance of some friends across the Indus. The translation was that of Henry Martyn; and Dr. Login, at present in charge of the Christian Seikh' Rajah, Dhulleep Singh, had had the whole transcribed into the Hebrew character, as he had frequently been applied to for Scriptures in that form, and thought he could without difficulty dispose of 500 copies at Herat, Bokhara, and other places. It was hoped that the Jews in those parts would receive this edition of the Testament, and it was therefore determined to print 2000 copies at Calcutta, under the superintendence of Dr. Hæberlin. The edition, however, never seems to have been published.

In 1840, an English gentleman, who was at that time in Affghanistan, offered to the Calcutta Baptist Missionaries a considerable sum of money for re-printing Martyn's version. Anxious to embrace so favourable an opportunity of diffusing the word of God, they added a considerable sum from the Baptist Mission Translation Fund, and struck off 1,000 copies of Martyn's translation, unaltered, on account of the anonymous giver; and 1,000 copies of the entire Testament, 1,000 of the Gospels and Acts, and 15,000 separate Gospels and Acts, on their own account, with slight alterations.

In 1841, there were printed in Calcutta, Proverbs, 5000 copies; Gospels and Acts, 1000 copies; besides 20,000 separate copies of the Gospels and Acts, and a large edition of Isaiah. In 1842, 5000 copies 8vo. of the New Testament were litho-

graphed, and about the same time the Scottish United Associate Synod agreed to print 2000 copies of Mr. Glen's translation of the Old Testament, towards the expense of which the Bible Society contributed £500. In 1843, Genesis and Exodus to chap. xx. were lithographed in Calcutta.

In 1846, the edition of Dr. Glen's Persian Old Testament, commenced in 1842, was finished, and the Bible Society authorized an edition of Henry Martyn's New Testament to be struck off to circulate with it: 3000 copies were ready in the following year, and 2000 were handed over to the United Associate Synod in Scotland.

In 1848 Dr. Glen was permitted to present a copy of his translation of the Old Testament to the king of Persia, with a copy of Henry Martyn's translation of the New Testament. The latter, his Majesty seemed well acquainted with, and the former he received with respect, for it is mentioned that "on handing the book to the servant in waiting, he first kissed and then put it to his forehead, with the same indication of reverence which he would have shown, had it been their own sacred book, the Koran." In 1851, the Baptist brethren in Calcutta printed a very large and carefully revised, edition of the New Testament from Martyn's translation, and since that period, no editions of the Persian Scriptures seem to have been published.

#### THE CHINESE SCRIPTURES.

The British and Foreign Bible Society was formed in 1804, and a translation of the Scriptures into Chinese was one of the first objects that engaged their attention. A manuscript in Chinese was found in the British Museum, which was supposed to be a translation of the New Testament; but after examination, it was determined, for various reasons, not to print it.

In the early part of the century the Provost and Vice-Provost of the College of Fort William in Calcutta, had endeavoured to procure a translation of the Scriptures into this language, and in the following year, they secured the services



of a Mr. Lassar, an Armenian and a native of China. He seemed admirably qualified for his work, and in 1805, took up his residence at Serampore, for the purpose of devoting himself to the translation. His expenses were paid by Dr. Buchanan and some others. Dr. Marshman, with two sons of his own, and a son of Dr. Carey's, commenced the study of Chinese, and in 1807, they began the printing of the New Testament.

While Dr. Marshman was thus occupied at Serampore, Mr. Morrison of the London Missionary Society was similarly engaged at Canton. He had copied and carried out with him the manuscript translation, which had been preserved in the British Museum, and found that it was an excellent translation. Who had prepared it, was not known by man, but it was a work which the Lord had seen and brought to light in His own time.

Dr. Marshman devoted much time and labour to his version ; but he wrote, "The importance of presenting the Word of Life, faithfully and perspicuously expressed, to two or three hundred millions of perishing sinners, when I duly realize it, removes all thoughts of the labour, and causes me to feel a joy I cannot describe. And I cannot but view it as a part of divine wisdom, to put it into the hearts of two persons, labouring independently of each other (Mr. Morrison and myself) thus to care for the translation of the Sacred Scriptures into a language so peculiar in its nature, and understood by such multitudes of men."

In 1814 Mr. Morrison's translation was passing through the press, 2000 copies octavo.

The Author said of it, "I give this translation to the world, not as a perfect translation. \* \* All who know me, will believe the honesty of my intentions, and I have done my best. It only remains, that I commit it by prayer to the divine blessing."

In this year Mr. Morrison was joined by Mr. Milne, of whom the beautiful anecdote is told, that when he appeared

before the Committee at home and offered his services, they, thinking little of him from his appearance and manner, deputed one of their number to ask him, if he would join the Mission in the capacity of a servant, and he in the spirit of Him who was meek and lowly in heart, humbly yet nobly replied, "Yes, Sir, most certainly, I am willing to be any thing, so that I am in the work. To be a hewer of wood and a drawer of water is too great an honour for me, when the Lord's house is building."

It is men such as he was, that are needed for the Lord's work. Jehovah can bless such to the good of others, for they will not rob Him of His glory.

The delay in printing Dr. Marshman's version was great, as there was much difficulty in procuring suitable types.

In 1811 the translation of the New Testament was finished, and Matthew and Mark were printed. At the close of 1813, Dr. Marshman wrote, "Our progress in printing at first was slow. We were two months in getting ready the first double page: the next two months each produced two double pages; the next two months twelve, or six each; and so much are we now improved, that the last week saw three double pages printed off." The printing had been commenced in octavo, but it was now resolved to use smaller type, and accordingly, after the completion of the first two Gospels, a new edition was commenced of the entire Bible.

In 1815 Mr. Morrison wished to print a second edition of the New Testament in duodecimo. He found that the Scriptures were willingly received, but as to their effect he could say nothing. "They are," he wrote, "but like a drop thrown into the ocean. We must commit them to the care of Providence; hoping that they will produce a certain, though a silent effect."

In 1816, Mr. Morrison's duodecimo edition of the New Testament was sent to Press, 8000 copies, and also an edition in octavo, 1500 copies, and both he and Mr. Milne were engaged in the translation of the Old Testament. About this time

Mr. Milne wrote from Malacca, that he had had permission given him to hold a weekly lecture for the Chinese in a temple, and he adds, "It would be gratifying to the members of the Bible Society, to see half a dozen New Testaments taken out, and opened in this idol's temple by the heathen, in order to search for the text, or to look over the passage explained. This is usually the case. There are some who had received the Chinese Testaments two years ago. They bring them from their houses, and carry them back when the service is over." Were not these like the Bereans of old, searchers of the word?

In 1818, Dr. Marshman's version of the New Testament was printed 3000 copies, and in 1822, his Chinese Bible was completed. 6,400 copies of the Old Testament, and 3000 copies of the 2nd edition of the four Gospels were published. He had devoted sixteen years to the preparation of it.

In 1823, Mr. Morrison and Mr. Milne's version of the Old Testament was printed at Malacca, and thus the Scriptures were ready in two versions for the use of the vast population of China, computed in 1813 to amount to 362,447,183 souls.

No further editions of the Chinese Scriptures were published in India. Henceforth the work was carried on in China, and at Malacca, and as our present object is only to glance at what has been done in translations in Hindustán, we shall not further follow the history of the Chinese Bible. We may, however, briefly allude to the death of Dr. Morrison. It took place in 1834, after he had spent nearly twenty-seven years in China. When he entered on the missionary field, the language was considered an almost insurmountable difficulty; but he lived to see published in that language from his own translation, two editions of the whole Bible, three editions of the New Testament, and four of the Psalms. He also had the joy of witnessing some brought from darkness into light, by means of his labours, so that about a year before his death he wrote, "The set time to favour China is, I hope, now come; and sons and daughters shall be brought to the Lord from the LAND OF SINIM. Praise ye the Lord! Hallelujah! Amen!"

Of such it may with truth be written, "Blessed are the dead which die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labours; and their works do follow them."

The recent movements in China lead to the supposition that the distribution of the Scriptures in China has not been wholly in vain; and it is an interesting fact that a portion of the book of Genesis has been republished by the insurgents, bearing the *imprimatur* of their chief, and the heading "Volume the First." As the Bishop of Victoria justly remarks, "It is no slight event in the history of the world to find a Chinese claimant of imperial dignity taking up the work of the British and Foreign Bible Society and publishing the Holy Scriptures for his followers."

#### THE CINGALESE SCRIPTURES.

Early in the 18th century, the Rev. Mr. Konge, the Dutch minister of the Gospel at Colombo, had translated the four Gospels into Cingalese, and in 1739, these were printed under the patronage of Baron G. Van Imhoff, the then Governor of Ceylon. Before 1776, the Rev. Messrs. Tybrand and Philips had translated the remainder of the New Testament, and their translation of it was printed at Colombo, in 1783. About the same time Genesis and Exodus in Cingalese were also published, but nothing further seems to have been done, till the beginning of this century.

Then another clergyman, named Philipz, a Cingalese by birth, who had been educated in Holland, commenced translating the Old Testament, and had proceeded as far as the book of Job, when he died. His translation was laid up in the archives of the Dutch Church at Colombo, and not even examined, till after the formation of the Calcutta Bible Society in 1811. One of the first objects of that Society was the Cingalese Scriptures, and Mr. Philipz's manuscript was then brought forward, but it was found to be very defective. Mr. Giffening, the then Dutch Minister at Colombo, offered however

to revise it, and prepare a new translation of the whole Scriptures, and for this work he was considered well qualified. He was of Dutch extraction, but had been born in Ceylon, and was thoroughly acquainted with the language, in which he frequently preached. This plan, however, does not seem to have been accomplished, for the work was soon undertaken by others.

In 1811, the Calcutta Auxiliary Bible Society resolved to print 5000 copies of the New Testament at Serampore, after it should have been revised. But in 1812, the Colombo Auxiliary Bible Society was formed; and on examination, it was found that the old established version of the New Testament needed so much revision and correction, that a long time must elapse before it could be ready. It was therefore resolved to print at Colombo an edition of the original version without any amendments; and the Calcutta Society reduced the edition they had undertaken to provide, from 5000 copies to 2000. Matthew's Gospel was ready and despatched to Ceylon in 1813; and in the course of 1814, the whole New Testament had reached its destination.

From statistics prepared by the Colombo Bible Society, it was found that in 1813-14, the number of Native Christians in Ceylon amounted to 200,000; of whom 150,000 were Protestants. The majority of these Christians spoke the Cingalese language, and it was therefore very desirable that a correct translation of the Scriptures should be prepared for their use. One was now in progress under the superintendence of Mr. Tolfrey, who was well versed in the language; and he was assisted by a schoolmaster named Armour, who was also said to have acquired an extraordinary knowledge of Cingalese. It is interesting to find, that they were materially helped in their task by Dr. Carey's Sanscrit and Bengali versions of the New Testament. Mr. Tolfrey stated it as his opinion, "that so great are the difficulties of rendering the true meaning of the Scriptures into the imperfect and uncultivated language of Ceylon, that the work could not have been satisfactorily com-

pleted without the important assistance derived from the previous labours of Dr. Carey." Thus we may see how good it is to press on and toil on in the work of our God, not knowing when or to whom our labours may prove profitable. "We shall reap in due season, if we faint not."

In 1814, the translation of the Gospels, preparing under Mr. Tolfrey's superintendence, was ready for the press; and that there might be no delay when the printing commenced, four Cingalese boys were apprenticed to the Superintendent of the Government press, to learn the business of compositors.

Early in the following year, 1815, 200 copies each, of Matthew and Mark's Gospels were printed; and on being circulated for criticism were considered "not only pure and suitable to the dignity of the subject, but plain and intelligible." Mr. Tolfrey was not only engaged with this translation into Cingalese, but also with one into the Pali language. The Pali is the Sanscrit or the Latin of Ceylon, and Mr. Tolfrey's opinion was, that it was expedient to translate every chapter into Pali, before the Cingalese version could be thoroughly revised. He devoted himself with much assiduity to the work. The Cingalese translation he compared not only with the Greek original and the English translation, but also with the Tamul translation; and a native assistant compared it with the Pali translation. And the Pali translation itself was compared with the Sanscrit and Bengali, both by Mr. Tolfrey and his assistant.

In 1815, the Cingalese translation of the whole New Testament was finished.

In 1816, the printing was in progress. In that year two cases of conversion took place, being the "first-fruits" of the circulation of the Scriptures by the Bible Society in Ceylon. We give the account of one in the words of the Honorable Sir Alexander Johnston, the Chief Justice of the Island at that time. "There are some circumstances," he writes, "in the history of Nadoris de Silva, which deserve particular attention, and are highly interesting to every one who has the propaga-

tion of the Gospel sincerely at heart. In the year 1808 he left Ceylon, with eighteen pupils, to finish his religious studies in the kingdom of Ava, which has long been considered to be the chief repository of Buddhist knowledge. On his way thither, he landed at Negapatam, and proceeding to Madras, he remained there about five months, which he employed in learning the Sanscrit language. From Madras he went to Ava, and resided for more than two years at Amerapoorā, or the 'Eternal City.' He had been appointed a priest before he left Ceylon, and at Amerapoorā he was promoted to the dignity of Maha Nayaka by the Emperor, who gave him many honorable marks of distinction on his departure. In 1811 he returned to Ceylon, and fixed his residence at a temple, over which he presided, in the Galle district, but made frequent excursions to different parts of the island, visiting his brethren, the Buddhist Priests, among whom he enjoyed an eminent reputation for his conduct, abilities, and learning. Soon after his return, the Cingalese Scriptures began to be circulated by the Colombo Auxiliary Bible Society; and a diligent perusal of the Gospel convinced him of the vast difference between the fabulous confusion of Buddhist mythology, and the simple, impressive truths of Divine Revelation. Inquiry and conversation at Galle and Colombo completed his conviction; and he resolved, as well as his pupil, Don Andris, who had been one of his companions in Ava, to embrace Christianity."

Both the Pali and Cingalese versions were rapidly passing through the press in 1816, and it was hoped, with the unremitting exertions of Mr. ~~Tolfrey~~, they would soon be completed; but in February 1817, that gentleman's labours were unexpectedly terminated by death. It was feared this event would wholly arrest the publication of the Scriptures, but the Lord had ordered it otherwise. Mr. Chater, a Baptist Missionary, who had passed some time in Burmah and thence gone to Ceylon, had studied the Cingalese with Mr. Tolfrey. He, aided by Mr. Armour and a Wesleyan Missionary, Mr. Clough,

now carried on the translations. In 1817 the first edition of the revised version of the Cingalese New Testament was completed, and the translation of the Old immediately commenced. In the course of 1817 also a glossary was prepared, to be bound up with the revised version of the New Testament, as it was found that many words had been admitted into the translation, which were above the comprehension of the common people. A translation of the Psalms was also now commenced, and the book of Genesis was sent to press, and 1000 copies in quarto finished in 1818. A second edition of the revised New Testament, 3,500 copies, was also in progress, of a smaller type than the first edition, and was completed in 1819. In this year also, the Psalms were printed, 2000 copies, and Proverbs, 1000 copies. The translation of the Old Testament likewise was proceeding prosperously. In 1821, the Pentateuch was printed; and such was the demand for the book of Genesis, that it was found necessary to reprint it, and accordingly 1000 copies were struck off without delay. In 1823, the first edition of the Old Testament was completed. It consisted of 1000 copies in three quarto volumes. But this number was quite inadequate to meet the demand for it, and as this edition was of an inconvenient size, measures were at once taken to print an octavo one, which should comprise the whole Bible in one volume. 2,500 copies were commenced, with 1,500 additional copies of the New Testament. Mr. Clough, one of the Wesleyan Missionaries, who had been engaged in translating and publishing the Cingalese Scriptures, mentions the interesting fact that the Buddhist priests were willing and anxious to read the Bible; and that at Matura, in which district alone there were 13,000 priests, the high priest had allowed a New Testament to be placed in the chief temple. Mr. Clough adds, "In one of the public apartments adjoining the temple, certain portions of the New Testament are read every day by one of the priests to the rest, generally thirty or forty being present; after which, discussions and explanations take place, and opinions are freely given."



In 1824, reprints were made of Genesis, Psalms and Proverbs, but the publication of the octavo edition of the entire Bible was retarded for want of funds. It was in the mean time undergoing a thorough revision. In 1826, a very encouraging case of conversion took place. An assistant to the Wesleyan Missionaries met a Buddhist priest in a prison, where both had gone to visit a man condemned to death. They had a little conversation, and the Christian challenged the priest to produce a single proof of the authenticity of his sacred books. The priest's pride and anger were roused, and he determined to search out the required proof: two years passed in this fruitless endeavour. He then chanced to meet another Missionary, who gave him a Cingalese New Testament. This he took to his temple and read, but four years elapsed before he would acknowledge himself a believer in the Lord Jesus. When at length he did reveal how long and how effectually the Spirit had been striving with him, the whole body of the Buddhist priests were roused. They endeavoured by threats and by bribes to turn him from his purpose of becoming a Christian, but in vain. God gave him grace to be steadfast, and when he was baptized, before a large concourse of people, he gave a detailed account of his reasons for renouncing Buddhism, and embracing Christianity. The Missionary who gives the particulars of this event, concludes by saying, "The conversion of this man is so glorious an event, that it rewards us more than a thousand-fold for all the toils we have had in translating and publishing the Scriptures in Cingalese."

In 1828, 2500 copies of the Pentateuch and 6000 copies of the four Gospels issued from the press; and in 1829, 6000 copies of the entire New Testament of a small size were completed, and Mr. Clough thus wrote: "I do assure you, the going forth of the word of God, accompanied as it is by education, is becoming a terror to heathenism."

In 1830, the revised edition of the entire Scriptures in one volume was finished. Here we shall leave the Cingalese Bible, as our chief object is to state what has been done in Hindustan as to translations.

## THE MALAY SCRIPTURES.

In the 17th century there were several editions of portions of the Bible published in Malay. In 1677, the English published at Oxford an edition of the Gospels and Acts. But the entire Malay Bible was not printed till 1731—33.\* It was then printed at Amsterdam in the Roman character, under the patronage of the Dutch E. I. Company. And from that edition one was printed at Batavia in 1758, in the Arabic character.

In 1804, the Gospels were also translated into Malay by a Madras Civilian; and in 1813, there being a demand from Amboyna for Bibles, the Calcutta Auxiliary Bible Society undertook to have printed at Serampore, from the version reprinted at Batavia in 1758, an edition of 3000 Malay Bibles, quarto, in the Arabic character, and 3000 Malay Testaments, octavo, in the Roman character. The expense was estimated at 32,000 Rs. and of this the East India Company promised 10,000 Rupees. The Bibles in the Arabic character it was found necessary to delay.

In 1814, the 3000 copies of the New Testament in the Roman character were finished, and it was then resolved to publish a Roman Malay edition of the Old Testament in octavo. Subsequently, however, it was found more advisable to print an edition in quarto, and in 1816, an edition of the Bible, 1000 copies, was commenced, and was finished in 1817.

In 1816, 1000 copies of Genesis, Roman-Malay, octavo, were printed and forwarded to Amboyna, where the demand for Scriptures was great.

In 1814 also, it had been determined to print an edition, 3000 copies, of the New Testament, and 1000 copies of the Old Testament, in the Arabic character, octavo, but difficulties were experienced in finding a corrector of the press, and it was not till 1816, that a revised version of the New Testament could be sent to press. The Rev. Mr. Hutchings and Major McInnes interested themselves in this translation, and super-

\* See *C. C. Observer* for 1847, p. 375.

intended the revision at Penang ; and by the end of 1817, the New Testament was printed, 3000 copies. Mr. Hutchings then commenced the Old Testament, and came to Calcutta, for the purpose of carrying it through the press. It was determined to print 2000 copies of the Bible in quarto, instead of the 1000 Old Testament in octavo. The revision was ready in 1820, but it was not out of the press till 1822, when the whole Scriptures having been again revised by Mr. Hutchings, were ready ; and since then the Malay Scriptures have not been published in Hindustan. Mr. Hutchings spared no pains in the care with which he prepared his version, but he by no means supposed it to be a perfect one. Alluding to the diversities of opinion that might exist as to any translation, he mentions an anecdote quoted from Walton's Life of Bishop Sanderson, with which we shall conclude this sketch. "Dr. Kilby, who was one of the most learned oriental scholars of his age, and one of those employed in our English translation, having accidentally heard a person condemn a particular passage, and adduce three very strong reasons why it should have been rendered in another manner, the Doctor informed the objector that those *three* reasons had been fully considered, and that *thirteen* other reasons having been also considered, the passage was translated as it then stood."

#### THE BURMESE SCRIPTURES.

In 1806-7, arrangements were making for the establishment of a Mission in Burmah, and one of the first necessary steps was to become acquainted with the language. In 1808, Mr. Felix Carey, a son of Dr. Carey, and his colleague in Burmah, Mr. Chater, succeeded in finding a person to teach them the language, and in 1810, they wrote, "We have both of us begun translating."

In 1813, a printing press was sent to Rangoon, which the King ordered up to Ava, as he wished to see it. Such sanguine hopes were then entertained of the speedy publication of the Burmese Scriptures, as the Burmese themselves aided

the project in every way, that at the commencement of this year (1813) Mr. F. Carey thus wrote: "Ever since I engaged in the work of this Mission, I have always had many doubts and fears upon this head: how the Bible was to be printed even though translated, was a difficulty which always lay with great weight upon my mind, and which I saw no possibility of removing; but now, adored be the name of the Lord, with whom all things are possible, the clouds begin to be dispersed; my doubts and fears are gradually removing; and I believe the blessed period at no great distance." In the same year the late Dr. Judson arrived at Rangoon, to establish the American Mission, and commenced studying the Burmese language. Mr. Felix Carey's attention, however, was for a time drawn away from his Missionary labours by being nominated in 1815, ambassador from the king of Ava to the Government of Bengal, an appointment which his father regretted, and which he announced to a friend by saying, "Felix is shrivelled from a Missionary into an Ambassador!"

When Mr. F. Carey came on this embassy to Calcutta, he brought a translation of the Gospels with him, and in the course of the same year, Matthew's Gospel was printed, 2000 copies, at Serampore, and in 1817, another edition was struck off at Rangoon, where a printing press was erected. These Gospels were distributed amongst the Mugs, who gladly received them.

In 1819, Burmah, as a mission field, was made over by the Serampore Missionaries to the American Baptist Mission, and it is well known how much the Lord has blessed the labours of Judson, Boardman and others in that country, and especially among the Karens. The breaking out of the first Burmese war retarded all Missionary efforts for a time, and caused delay in printing the Burmese Scriptures, the translation of which, however, was wonderfully preserved. When Dr. Judson was taken prisoner in 1824, a large portion of the translation of the New Testament was in manuscript, and was the object of anxious care to the captive Missionary and his noble-minded

wife. She in the first instance buried it under the house, with a few other articles of value, but as it was feared it might there be destroyed by the damp, it was dug up; and then, after consideration as to the most secure mode of preserving it, it was sewn up into a pillow, so hard and uncomfortable, that it was hoped that not even a Burmese would covet it. In this state it lay for seven months under Mr. Judson's head. His prison was then changed for one yet more confined and disagreeable, and the pillow fell into the hands of one of the jailers, who soon cast it aside, as a useless thing. Then, to all appearance it would have been irrecoverably lost, had not He who watches even the sparrows in their fall, guided the eye of a native Christian to the apparently worthless roll of cotton. He took it up as a relic of the prisoners who had been carried away, and some months after, the uninjured manuscript was found within, and now forms a part of the Burmese Bible.

In 1826, Mr. Judson commenced translating the Psalms, and in that year the 2nd edition of Matthew in Burmese was printed at Serampore, 3,500 copies, also John's Gospel, 2000 copies, and the Acts, Hebrews and Epistles of John, 3000 copies.

In 1829, Mr. Judson's translation of the New Testament was finished and revised; but sickness and other causes retarded the printing, so that it was not out of press till December, 1832. In the mean time, however, Dr. Judson was busily engaged with the translation of the Old Testament, and on the 31st January 1834, he thus wrote: "Thanks be to God! I can now say, 'I have attained.' I have knelt down before Him, with the last leaf in my hand; and imploring His forgiveness for all the sins which have polluted my labours in this department, and His aid in future efforts to remove the errors and imperfections which necessarily cleave to the work. I have commended it to His mercy and grace: I have dedicated it to His glory. May He make His own inspired Word, now complete in the Burman tongue, the grand instrument of filling all Burmah with songs of praises to our great God and Saviour Jesus Christ. Amen."

Dr. Judson then commenced the revision of his translation, and as speedily as this could be effected, it was sent to press.

The 1st and 2nd volumes of the Burmese Bible were completed in June 1835, 2000 copies of each, and the whole Bible was ready in 1837. Of the 3rd volume, 3000 copies were printed, and of the 4th volume, which comprised the New Testament, 10,000 copies. The 2nd edition of the Psalms were struck off in 1836, 13,000 copies; and in 1838, Hebrews and the Pentateuch were printed, a quarto edition of 5000 copies. In the same year, a quarto edition of the whole Bible was commenced. The translation was again revised by Dr. Judson, and the printing was completed in 1840. This edition consisted of 5000 copies, and appears to have been the last issued.

In 1829, Dr. Judson wrote: "I consider it the work of a man's whole life, to procure a *really good* translation of even the New Testament in an untried tongue." This work he was permitted to accomplish and to do even more, but it was one he long avoided. "I warded off," he wrote, "the translation of the Bible for several years, thinking it would fall to Boardman, or Jones, or some other, but the providence of God at length laid it upon me. And seeing how some eminent Missionaries divided their attention among several objects, at the risk of doing nothing well, I thought it incumbent on me, with less capacity, to aim at *more singleness of object*. And I now feel that it is one main duty of the remnant of my life to study and labour to *perfect the Burmese translation of the Bible*." His progress in this work was slow. Twenty-five or thirty verses a day was all he could accomplish, by giving his whole time to it. But his great object was to prepare a standard translation, direct from the original, such as Ziegenbalg and his colleagues had prepared in Tamul, Dr. Carey and his colleagues in Bengali, and Morrison in Chinese. His wish was that his Burmese Bible should be perfect, and to attain this, he spared no pains or prayers, nor was he unsuccessful. A Missionary in Burmah thus writes: "The translation of

the Holy Scriptures into the Burman language by the late Dr. Judson is admitted to be the best translation in India; that is, the translation has given more satisfaction to his contemporaries and successors than any translation of the Bible into any other eastern language has done to associate Missionaries in any other part of India. It is free from all obscurity to the Burmese mind. It is read and understood perfectly." And another able linguist and competent judge says, "We may venture to hazard the opinion, that as Luther's Bible is now in the hands of Protestant Germany, so, three centuries hence, Judson's Bible will be the Bible of the Christian Churches of Burmah." Human praise is of little moment to him, now that he has entered into the joy of his Lord, but we can imagine how his blessedness must increase, as Burmese saint after saint enters into the realms of glory, having been guided to its portals by that lamp and light, which he was the means of igniting.

#### KAREN SCRIPTURES.

The Mission in Burmah had for its object the conversion of the Burmese; but while some of these received the truth, and the majority rejected it, the inhabitants of the mountains and jungles of Burmah, known as the Karens, welcomed it as the message of eternal life, and turned to the living God in multitudes. It is computed that 10,000 of them are now Christians. Mr. Wade of the American Mission studied the language of the Karens, and finding it had never been reduced to writing, he arranged an alphabet of it, made up chiefly of Burmese characters. This was in 1832, and the dialect he commenced with, was the one used by the *Sgaus*. He also found that a different dialect was used by another division of the Karen race, called the *Pwos*, and for them he prepared an alphabet in 1834 or 1835. By the close of 1837, fonts of type were ready in each of these dialects, and the presses were immediately set to work. We have not been able to obtain details as to the progress of the whole of the Karen Bible.

Messrs. Wade and Mason translated the New Testament, and the 1st edition in the Sgau Karen character seems to have been printed in 1843.\* It was in 12mo. and was soon followed by another edition, the number of copies in all amounting to 9000. Portions of Scripture also were struck off at different times, in different editions—so that it is thought 10,000,000 pages were thus printed. The printing of the Old Testament was completed in 1853. In the Pwo Karen character, the New Testament has been published; and the Gospels, the Acts and the Romans have been in circulation for some time.

#### THE PEGUAN SCRIPTURES.

The Peguan dialect is spoken by about 48,000 people, who are in a very feeble and degraded condition. Mrs. Sarah Judson translated a large portion of the New Testament into this language, and then the work was carried on by Mr. Haswell, of the American Baptist Mission. In 1847, the 1st edition of the New Testament was printed, 3000 copies 8vo. but ten years before that time, in 1837, a Harmony of the Gospels had been published, and in 1839 and 1840, an Epitome of the Old Testament, and a Digest of Scripture, and in 1842, 2000 copies of the Epistles from Galatians to Titus, were likewise printed.

#### SERAMPORE VERSIONS.

Besides those translations of which we have been endeavouring to give details, many others were undertaken by the Missionaries at Serampore, and in other places, and also by the Calcutta Auxiliary Bible Society. To these, we shall now briefly refer.

In the year 1803, Dr. Carey wrote, "We have it in our power, if our means would do for it, in the space of fifteen years to have the Word of God translated and printed in all the languages of the East. \* \* On this great work we have fixed our eyes." His scheme was not looked upon as chimerical by

\* See *C. C. Observer* for 1844, p. 93.



the men of that day. For in 1806, Dr. Claudius Buchanan drew up "proposals for a subscription for translating the Holy Scriptures into fifteen Oriental languages." This was, in fact, the plan of the Serampore Missionaries, though it thus appeared in another's name. But it was not carried out, in consequence of the reduction of the College of Fort William, at whose press it had been hoped that the translations would be published; and from this time therefore the publication of the Scriptures in the vernacular languages was left to private channels.

The plan pursued by Dr. Carey and<sup>a</sup> his colleagues was, to employ Pandits and learned persons, first to write the translations, and then "these were revised and re-revised" by the Missionaries themselves. When one<sup>a</sup> now calmly looks back and reflects on the labours of that devoted band, of whom Carey, Marshman and Ward, were "the first three," one cannot but think that they ought to have followed more the leadings of God's providence, than they seem to have done. They judged, that it was well to have translations ready, in the hope that God would subsequently open the way to the places for which such translations had been prepared. Some of these versions were certainly much blessed, as is evident from the anecdotes given in connection with them; but it seems to us that, had the Missionaries contented themselves with providing translations for those countries to which "doors of entrance" had already been opened, and with the languages of which they were so well acquainted, as to feel certain, that their translations really were fitted for the people, they would have done better. It is, however, easy for us now to write thus. We might have acted differently, had we lived in their time, and had before our minds that glorious prospect, which so often cheered and sustained them, of giving to the millions of Hindustán that Word of God, which alone can make wise unto salvation. Their work is with the Lord, and their judgment with their God; and He who saw the desire of their heart, has doubtless given them their reward. To us, how-

ever, the very vastness of their plans and endeavours may convey a word of warning. The heart of man is deceitful above all things; and Satan ever remembers this, though we too often forget it. He may lead us astray, by tempting us to desire or to endeavour to do great things for God, even while we neglect the little things that lie in our daily path. It is sometimes more trying to the flesh, to be faithful in that which is least, than in that which is great. But our God is a God of judgment; by Him actions are weighed, not according to the standards of man, but in the balances of the sanctuary, where the secret struggle with sin, or the effort, unknown by man, to glorify God, or the visit paid in sickness to the Lord's people, may weigh far more than many of the doings of the Lord's saints which are seen and known of their fellow-men and obtain their approbation. Had the Serampore brethren attempted less, they might perhaps really have done more. But while we may learn a lesson from their error, we would do well to imitate their example, in working as diligently and as untiringly, and walking as circumspectly as they did.

We say, in walking as circumspectly, for the Lord appears to have given them special wisdom as to their conduct, in the peculiar circumstances in which they were placed. Obligated, as they were, to betake themselves to the protection of a foreign state, when the British Government dreaded the effect of permitting Missionaries to labour in India, even there, under the Danish flag, their proceedings were minutely watched, so that one injudicious step might have led to their expulsion from Hindustán, and have indefinitely retarded the admission of the gospel. But their God kept the feet of his saints, and those who watched for their halting, could find no occasion against them. Now that Missionaries ~~may~~ penetrate into all parts of the country, we do not reflect how much, under God, this free access may have been owing to the wise conduct of the Baptist Brethren of Serampore. Their position, and the consequences which might result from it, were however fully understood by the godly of their own time; for Mr. Charles Grant

thus wrote of them to Mr. Fuller in 1811 :—" Under God, the extensive establishment of Christianity in India seems now to depend on their personal conduct. What need for prayer by them and for them !"

In another manner, also, the Serampore Missionaries were the honoured instruments of spreading the gospel in India. They were in the habit of sending out godly men, taught of the Spirit, to preach, to distribute Scriptures, and to establish Missions. Thus Leonard of Dacca, and Thompson of Delhi, both of whom have finished their course, and Aratoon, who still survives, and who has so long laboured in various parts of India, were off-shoots from the goodly tree which had been planted at Serampore, and which, like the cedar of Lebanon of old, multiplied its boughs, and lengthened its branches, thus seeking the refreshment, the safety, and the eternal peace of the multitudes, who were dwelling in a weary land without a hiding-place from the wind, or a covert from the tempest. In the day of the disclosure of all things, we shall know, how much good was thus indirectly done by the Serampore band. To return, however, to the translations. Of those in the vernacular dialects of Hindustán, one was

#### THE BRIJ-BHÁSA SCRIPTURES.

The Brij-Bhásá is spoken in the Upper Provinces of Hindustán, from Agra to Sirdháná, and was esteemed by Gilchrist the purest dialect of Hindi. It contains a greater mixture of Sanscrit words than most of the other dialects of Hindi, and claims the Deva-Nagree as its own proper character. It was thought that a version of the Scriptures in it would be more acceptable to the people of the Doab, than either the Hindi or the Hindustáni translations, and therefore in 1811, Chamberlain commenced the study of this dialect.

In 1812 he wrote, " The translation of Luke is begun : the two first Gospels are finished. My Pandit comes from Muttra : his language is likely to be well understood in all the Brij country, which comprehends a tract of about 110 miles

from the centre. \* \* Would you wish to have the gospels printed as soon as they are ready? We shall do nothing among the Hindus in these parts without the gospels in this language."

In 1815, the whole of the New Testament was translated, and that of the Old commenced. The gospels were sent to press in that year, but the rest of the New Testament needed revision.

Chamberlain had proofs in his own experience, that it was well to sow the good seed of the word, and that in other days it might spring up. A convert of his own mentioned that on a visit to Delhi, hearing of a number of people congregated in one place, busily employed reading, he went to them and found them perusing the Word of God in Hindustáni. On questioning them, the convert learned that some of them had received copies of the book at the Hurdwar fair, where Mr. Chamberlain was in the habit of distributing such works, and that on looking into them, they were so interested that they copied them in manuscript for the use of others.

Chamberlain longed to see the Brij-Bhásá version ready, and laboured at it assiduously; but the translation was much retarded by his long continued illness. He, however, finished it, and after his death the entire Testament was printed, in 1827.

The OODYAPOREE and the JOYPOREE were also dialects of Hindi, in which translations were commenced, and some of the gospels printed, but in which the whole New Testament was never completed.

The BIKANER New Testament, 1,000 copies, was ready in 1820; the BHUGELKUND and MARWAR New Testaments, 1,000 copies each, in 1821; the HAROTEE and KANOUJ New Testaments, 1,000 copies each, in 1822; the Oojein and BHUTNEER New Testaments, 1,000 copies each, in 1826; the MUNIPORE SREENAGUR and PALPA New Testaments, 1,000 copies each, in 1827.

And the KUMAON New Testament, as far as Colossians, was also printed, 1,000 copies.

All these dialects, except the MUNIPOREE, seem to have been varieties of the Hindui, and in many cases the difference between them, and the original Hindui spoken all over Hindustán, was no more than the difference that exists between the English spoken in Northumberland and in London. Not many of them were ever circulated, and as to some of them it is doubtful if they are intelligible to any portion of the population.

Another and more important translation undertaken by the Serampore Missionaries, was that of—

#### THE ORIYA SCRIPTURES.

The Orissa or Oriya language is that spoken in the country, whose name it bears, which extends about 250 English miles, from Midnapore to Ganjam. In January, 1804, the translation of the New Testament into this dialect was commenced, and in March, 1809, an edition was printed at Serampore, in octavo, 1,000 copies. In 1811, the poetical and prophetic books of the Old Testament were published; in 1814, the historical books; in 1815, the Pentateuch; and thus the Oriya Scriptures were completed.\* A way also had been opened for the circulation of them by the establishment of a Mission in Orissa, and the translation was found to be intelligible. One Missionary writes, “I have engaged nine persons to read the Orissa Scriptures, for the purpose of ascertaining the character of the translation; and I have read them to many others. They all declare this is the Orissa language; though some say, there are some Sanscrit words in it.”

The following may be mentioned as a proof; that in some cases at least this translation of the Word of God was read, and the good seed was thus sown. The duty is our's, the result is in God's hand. “On Thursday I went to a market and preached the unsearchable riches of Christ to about 500 Oriyas, many of whom were very attentive and reluctant to my leaving them. I distributed a number of tracts and ten Orissa

\* We believe the celebrated Pandit *Mrityunjoy Bidyálankár*, who was a native of Orissa, was employed in this work by Dr. Carey.—ED. C. C. O.

Testaments among them. One of them, who received a Testament, was a Jemadar. He came to me a day or two after, to inquire further concerning the gospel. He said that he, with about thirty or forty others, met together at night to read the Testament. They have a secret fear of man. I told him to fear God, and not man; and referred him to Matt. x. 28."

In 1822, the 2nd edition of the Oriya New Testament was printed, 4,000 copies, and the Missionaries report that "fruit had been already gathered in that country."

In 1832, the 2nd edition of the Pentateuch, 2,000 copies, was ready; and in the following year a new edition of the Psalms in Oriya was published at Serampore.

Mr. Sutton, of the General Baptist Mission at Cuttack, had for some years wished to prepare a revised translation of the Oriya Scriptures, but the work was retarded from various causes till 1836; and then only Matthew and John's gospels were printed, after a slight revision.

About this time, the Cuttack Mission Press was established, and the first work executed there was an edition of 3,000 copies of Mark's gospel, which was printed at the expense of some benevolent ladies in Philadelphia.

In 1837, the Serampore Brethren published a volume of Scripture Selections, which had been revised by Mr. Sutton. This work contained 12 chapters of Genesis, the gospels of Matthew and John, and the books of the Acts and Revelation.

In the same year Mr. Sutton wrote to the Calcutta Bible Society:

"The last cold season we had opportunities of sending portions of the undying Word through the whole extent of the Oriya hill country, from Cuttack to Rájmahal, and in all the region of Goomsur and Sumblepore, but we had not a single gospel to distribute. That defect is, however, now remedied; and we are getting through the press a volume of the Sacred Scriptures, embracing part of Genesis, Matthew and John, Acts and Revelation, besides an edition of Matthew and John

printing singly. When the above is complete, we hope to commence upon the Psalms, under the patronage of your Society."

The Calcutta Bible Society immediately entered into communication with Mr. Sutton, with a view to publishing a new version of the Orissa Scriptures, and in 1840, Genesis was sent to press. In that year also the new translation of the New Testament was printed, 2,000 copies, at the united charge of the American and Foreign Bible Society and the English Bible Translation Society. In 1841, 5,000 copies of Genesis and Exodus to chap. xx. and of the Psalms and Isaiah were ready, and in 1842, 5,000 copies of Proverbs; and then Mr. Sutton proceeded, according to agreement, to re-translate the Old Testament. About this time he remarked, that "it would appear to be almost characteristic of the work of conversion in India, as if God would hide pride from man, that there are few cases in which any one may say, 'I did it;' while it is also true that there is scarcely any of the usual means of grace, of which it can be said that "this had nought to do with it.'" He then continued to point out how tracts, Scriptures and preaching, had each in their turn been made profitable for the conversion of souls, and concludes: "Above all, do the Scriptures occupy, in the majority of cases, the important position. We deem it of special importance that we should, as far as possible, imbue the minds of the rising church in India with correct scriptural knowledge. This is emphatically 'the sword of the Spirit.'" "

In 1843, the first two volumes of the Oriya Old Testament were published; and in 1844, the whole of the Old Testament was completed, 2,000 copies, besides the editions of Isaiah, Genesis, Psalms and Proverbs, already mentioned. Mr. (now Dr.) Sutton had himself had experience of the benefit of circulating the Scriptures, and he mentions an interesting anecdote, in proof of the advantage of giving portions of the word, even to those who cannot read. A cart-driver on one occasion received the gospel of Mark, but was unable to read it. He carried it, however, to

a distant village. There another man happened to find it, and he read it, not only to himself, but to some others. The result was, that by this means nearly a dozen people were led to Christ. After a time they heard of the Missionaries at Cuttack, and that they distributed similar books. A deputation was therefore sent to Cuttack, and these men ; after attending service at the Mission Chapel, and thus finding that the instruction there given, was the same as that contained in their precious book, applied to Mr. Sutton for further teaching. It was subsequently found that those who remained in the village, were likewise Christians in heart. How various are God's ways for bringing His chosen ones within the fold !

In 1845, a revised edition of the new translation of the New Testament was printed, and in the following year, 50 copies of a folio edition of the Oriya Bible was published. This was for the use of the pulpit.

In 1849, a new selection of Scripture was printed, which contained part of Genesis and Exodus, several Psalms, the Proverbs, and the gospels of Matthew and John.

And in 1851, a harmony of the gospels, prepared by Dr. Sutton, was printed.

In addition to the editions already mentioned, the following single volumes have been published at Cuttack during the last ten years :

Three editions of Mark, two of Matthew, two of Luke, and two of John's gospels, each edition consisting of 5,000 copies, and one edition of the Acts, of 3,000 copies.

We shall now return to the translations prepared for the countries north of Hindustán.

#### THE AFFGHAN SCRIPTURES.

Early in the century, endeavours had been made to procure an Affghan or Pushtu translation.

In 1810, Dr. Leyden, the Professor of Hindustáni in the College of Fort William, offered to translate the gospels into several of the native dialects, as he had in his employment



learned natives from different parts of the country. The Corresponding Committee of the British and Foreign Bible Society gladly accepted his offer, and promised him 200 Rs. for the translation of each gospel. One of the languages he undertook was the Pushtu or Affghan. Matthew and Mark were translated and ready for the press in 1812, but there it was feared the work must cease for a time, in consequence of the sudden and unexpected death of Dr. Leyden. The Missionaries at Serampore, however, engaged the Affghan Moonshee who had been with Dr. Leyden, and thus carried on the translation. The printing of the New Testament was soon commenced, and it was finished in 1818, after seven years' labour. It was in the Arabic character, 1,000 copies. In 1821, the Pentateuch passed through the press, and in 1832, the Historical Books, 1,000 copies of each. The want of funds much retarded the printing of the Old Testament Scriptures.

The Pushtu is spoken in the region beyond Peshawur; and when the American Missionaries first went to the north-west, they distributed many copies of the Pushtu Scriptures, but they found that the Persian translation was preferred.

No further effort therefore appears to have been made to circulate the Pushtu version. And in 1850, a lady in England having offered a sum of money for the dissemination of the Scriptures in Affghanistan, enquiries were made as to which version would be most useful, and it was considered that the Persian Scriptures were most in demand, and the Pushtu, the vernacular language of the Affghans, was very little read. This version therefore was laid aside. Recent events, however, have shown that a Pushtu edition would be acceptable to the people. Major Edwardes, during his adventures in the Punjab, met with an interesting proof of this. An old man, uncle to one of the chiefs, possessed a copy, which had been printed at Serampore in 1818. It had been given to him at Hurdwar, thirty years before he saw Major Edwardes, when, as a boy, he accompanied his relatives to the great fair for the purpose of selling horses. The English gentleman who gave it to him,

told him to "take care of it, and neither fling it into the fire nor the river; but hoard it up against the day when the British should be rulers of his country!" The old man had evidently obeyed this injunction, but whether the precious volume had been to him, as it is to many in nominally Christian lands, a neglected treasure, we know not. We can but hope, that He whose ways are far above, out of our sight, has thus brought a copy of this edition to light for wise and loving purposes of His own. The story of Akbar Khan calling out in Persian, "Spare the English," and in Pushtu, "Slay them all," proves the popular character of the latter dialect.

Efforts are now being made for the republication of the Pushtu version; the Mission to the Affghans, lately established at Peshawur, having undertaken it.

#### THE PUNJABEE OR SEIKH

Is the dialect spoken in the Punjab. A translation of the New Testament was commenced in this language in 1809 by the Serampore Missionaries. It was sent to press in 1810, and 1,000 copies were ready in 1815. The Pentateuch was published in 1817, and the whole Scriptures in 1826, 1,000 copies. This edition was in the Gurmukhi character, the only one used by the Punjabees. The translation does not appear to have been a good one; but the Missionaries found great facility in circulating this version, such as it was, and they mention that no nation, except the Mugs on the borders of Aracan, were more ready to accept the Scriptures than the Seikhs.

In 1834, the American Mission was established at Ludiana; and in 1837, Mr. Newton, one of the Missionaries, assisted by a Munshi, commenced a new Punjabee translation.

In 1840, the translation of Matthew's gospel was published; and in 1841, that of John, 5,000 copies, 8vo. of each. Similar editions of the Gospels and Acts were then sent to press, and an edition of Mark's gospel 12mo., but the sheets were unfortunately burnt in a fire which occurred in 1845. The 2nd edition of Matthew's gospel, 10,000 copies, 12mo., was

ready in 1846; and in the following year the 1st edition of Mark, 12mo. 10,000 copies. In 1847 also, the Gospels and Acts were printed, 5,000 copies, 8vo. The 2nd edition of John's gospel was ready in 1848, 5,000 copies, 12mo., and in 1849, Luke and Acts, 5,000 copies, 12mo. The Gospels and Acts were prepared under the superintendence of Mr. Newton; and in 1851, he carried the 2nd edition of Luke through the press, 6,000 copies, 12mo. In the same year, an edition of Genesis, 3,000 copies, 8vo. was ready. Mr. Janvier, of the American Mission, had superintended the translation and printing of it. Exodus to chapter xx. had also been published by him, and he was now revising a translation of the Psalms. A rough translation of the Hebrews also had been prepared by Mr. Porter, another of the American Missionaries, and the Munshi of the Mission had rendered the whole of the Epistles into Punjabee, but these translations required much revision, and have not yet been published. It seems very desirable that the Scriptures should be prepared in Punjabee without delay, as the people appear very willing and even desirous to receive them. One instance is known of a man having travelled a hundred miles to obtain a copy of a portion of Scripture. In other cases too, the volumes distributed have been discovered years subsequently, as having been kept, valued, and perused by those who had received them. A shop-keeper was found one day reading a copy of a Punjabee gospel, which had been out of print for years; and the Missionary who mentions this, justly concludes that it must have been prized, as it had been so carefully retained. A knowledge of gospel truth, too, appears to be acquired by the people, and this must in great measure be owing to the circulation of the Scriptures. A Thug who had been convicted of many murders, and was asked, how he could have committed so many crimes, pointed to a portion of Scripture which he had received at a melâ, and replied: "If I had had this book, I could not have done it, it contains so many good precepts." An interesting fact is also mentioned of a faqir living about forty miles from Ludiana, who had obtained some of the

Punjabee translations, and who laid aside idolatry, declaring himself a worshipper of the "Sachí Pité Isá." A number of followers had joined him, and they had suffered much persecution from their native rulers. Who can tell, how many there may be all over Hindustán, who have been led to flee for refuge to the hope set before them in the gospel, by the simple reading of the word of truth, which converts the soul, and makes wise the simple, and of which the God of truth has said, that it shall not return to him void?

The other translations, undertaken for the inhabitants on the north and north-western frontier of Hindustán, were the following

In the KASHMÍR language the New Testament, 1,000 copies, was printed by the Serampore Missionaries in 1820. It was in the Bráhmínical Kashmír character, and could only be read by the Hindús. The character used by the Muhammadans resembles more the Arabic. The Pentateuch was ready in 1827, and the Historical books in 1832.

In 1826 also, 1,000 copies of the JUMBOO New Testament were finished.

In the BELLOCHEE, the vernacular dialect on the western bank of the Indus, a translation was commenced, but appears never to have been finished. And in the Wuch or MULTÁNÍ, supposed to be spoken in the district of Multán, the New Testament was printed in 1819, but it has since been found that this is merely a dialect of the Punjabee.

Forty translations were commenced by the Serampore Missionaries. These were the

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|-----------------|----------------|---------------|
| 1. Assamese.    | 9. Chinese.    | 17. Kumaon.   |
| 2. Belochce.    | 10. Gujaratee. | 18. Khassia.  |
| 3. Bengalee.    | 11. Harotee.   | 19. Khosala.  |
| 4. Bhugelkhund. | 12. Hindee.    | 20. Kunkun.   |
| 5. Bhutneer.    | 13. Jumboo.    | 21. Kurnata.  |
| 6. Bikaneer.    | 14. Jypoorá.   | 22. Magudha.  |
| 7. Bruj.        | 15. Kanooj.    | 23. Mahratta. |
| 8. Burmese.     | 16. Kashmír.   | 24. Malay.    |

25. Maldivian.	31. Ojein.	37. Seikh.
26. Marwar.	32. Orissa.	38. Sindh.
27. Multání.	33. Palpa.	39. Sanscrit.
28. Munipur.	34. Persian.	40. Telinga.
29. Nepal.	35. Pushtu.	
30. Oodypura.	36. Shreenugur.	

In this series of papers we have referred to thirty-seven of these translations. The other three were the Khosala translation, in which Matthew was printed; the Maldivian, into which the Four Gospels were translated and printed; and the Magudha, spoken in South Behar, in which language the New Testament, 1,000 copies, was printed in 1826. The former language of that province was the Páli, which is held in the same estimation in Burmah and Ceylon, as the Sanskrit is in India proper. In their tenth report, dated 1834, the Missionaries observe, that the "entire Scriptures of the Old and New Testaments have been printed and circulated in *seven* languages," including the Chinese; that "the New Testament has been printed in *twenty-three* languages more; that the Pentateuch and other parts of the Old Testament have been also printed and circulated in several of those languages in which the New Testament has been completed; and that portions of the Scriptures have been printed in ten others, or in all forty languages." Some of these versions were never reprinted; and others were handed over to the Auxiliary Bible Societies in Calcutta, Madras and Bombay; or formed the basis of translations undertaken by Missionaries, who have followed in the steps of Carey, Marshman and Ward, the pioneers of translation in the vernacular languages of India.

#### THE KHASIA SCRIPTURES.

The Serampore Missionaries published the New Testament in what they believed to be the Khasia language, in 1827, 1,000 copies; but when the late Rev. T. Jones, a Welsh Calvinistic Methodist Missionary, who laboured for some years at Cherra Poonjee, arrived in the hills in 1840, he reported

that the people had no written language. His progress in the study of their dialect was very slow, but by 1845, he had translated Matthew's gospel, and offered the translation to the Calcutta Auxiliary Bible Society, who undertook to print it. Mr. Jones considered that many of the people who had been instructed by the Missionaries in Scripture doctrine, would be thankful to receive the written word. In 1846, 1,000 copies of Matthew's gospel were published. The Roman character was that which was used. Mr. Jones continued his translation of the Acts, but his progress was delayed by his bad health, and then on his death the preparation of the Khassia Scriptures for a time ceased. An edition of the Gospels and Acts, however, is now being published by the Calcutta Bible Society, the translation being the work of his successor, the Rev. W. Lewis, of the Calvinistic Methodist Mission.

#### THE ASSAMESE SCRIPTURES.

In the Assamese language a translation was commenced at Serampore in 1810. The New Testament, 1,000 copies, was printed in 1819, the Pentateuch in 1822, and the whole Bible in 1832. Before the Scriptures were finished in this language, God had opened a way for their circulation. A Mr. Rae, a Scotchman, who had come out to India as a soldier, and had subsequently passed some time in Assam, was led to a knowledge of the truth, and then earnestly desiring to proclaim to those among whom he had so long dwelt, "the unsearchable riches of Christ," Dr. Carey set him apart in 1829 for Missionary work in that country. He settled at Gowhatty, and seems to have been much blessed in his labours.

The Serampore version, on the whole, has not been found to be intelligible to native readers. The idiom of the New Testament was very incorrect, and in some parts, even the meaning had been changed, either through the perversity or the carelessness of the Pandit whom Dr. Carey employed. The translation of the Old Testament is more idiomatic, and, for want of a better, is still used by the native converts. After the establishment of the American Baptist Mission in Assam,

the Missionaries turned their attention to the translation of the Scriptures. By 1837, they had printed an edition of the parables of our Lord, from the Serampore version. They, however, commenced a version of their own, and the printing of the New Testament, translated by the Rev. N. Brown, was commenced in 1810. We have been unable to obtain particulars as to the publication of the Assamese Scriptures, but it seems that the 3rd edition of the New Testament issued from the American Mission press in 1850, and that the blessing of the Lord has accompanied the circulation of the word in Assam, so that by the perusal of it, souls have been added to the church of such as shall be saved.

#### THE LEPCHA SCRIPTURES.

The Lepcha language is spoken by a hill tribe, numbering about 10,000 people, in the Nepalese and Sikkim territory near Darjeeling. In 1845, the first attempt was made to translate any portion of Scripture into this dialect. Matthew's gospel was then prepared by the Rev. Mr. Start, and in the course of the year, 400 copies were lithographed. A revised and improved edition of the same Gospel, 500 copies, was published in 1849. And in this year also, 500 copies of John's gospel, and 800 copies of Genesis and Exodus to chapter xx. were likewise printed. The translation of these last portions was the work of the Rev. Mr. Niebel, one of the Missionaries brought to India by the Rev. Mr. Start. All the expenses of the Lepcha Scriptures have been defrayed by Mr. Start, even to the casting of the types; he having devoted himself and his property to the advancement of his Master's cause.

There seems to be little or no desire among the Lepchas to receive the Scriptures, but the Missionaries sow the seed *in hope*, and leave the result in the hands of Him who has given the seed, and who can alone cause it to take root, and bring forth fruit unto eternal life.

## THE NEPALESE SCRIPTURES.

A translation of the New Testament into Nepalese was prepared under the superintendence of the Serampore Missionaries, and in 1821, they published an edition of 1,000 copies, but their version does not seem to have been intelligible. In 1850, the Calcutta Auxiliary Bible Society published Luke's Gospel, 1,000 copies, and in 1852, Acts, 1,500 copies. The translation of both these portions had been prepared by Mr. Start, whose knowledge of the Nepalese language eminently qualified him for the work. Little or nothing can be said of the effect produced by the circulation of the Nepalese Scriptures. A Missionary, who is at present labouring in the vicinity of Nepal, thus writes: "Of the Nepalese Scriptures I have distributed a small number, and a desire for them is manifest among the people; still it is difficult to say anything of the result; the Nepalese, that come to Darjeeling, remain here generally only for one season, return with the books they have received here to their homes, and are afterwards seldom met with again; but in this way the Word of God is at least carried into a country, which otherwise is shut to Europeans and consequently to all direct Missionary operations."

We shall conclude this paper with a notice of what has been done as to

## THE TULU SCRIPTURES.

The German Mission in the Canara, South Mahratta, and Malabar provinces, which was commenced at Mangalore in 1834, and now has numerous stations, has produced translations of several portions of Scripture in the Tulu language, which appears to be commonly used in part of the Canara country. In 1843, Mr. Ammann reported, that the translation of Matthew's Gospel into that language was daily read in the schools; and it appears by the report of the literary department of the Mission, that this translation was by Mr. Greiner, and that 800 copies had been printed. In 1844,



there were printed 400 copies of a translation of the Apostolic Epistles from Galatians to 2nd Thessalonians, (also by Mr. Greiner) and the same number of the first chapters of John's Gospel by Mr. Ammann. In 1845, the latter wrote, "I spent the greater part of the last rainy season in translating and printing some parts of the New Testament, and a large catechism, which gives the chief doctrines of the Bible in the language of Scripture." In 1845-46, there were printed 400 copies of the Epistle to the Romans by Mr. Greiner; 400 of 1st and 2nd Timothy, Titus, Philemon, Hebrews, 1st and 2nd Peter, and Jude by Mr. Ammann; and the Gospel of Luke (in an incomplete state) by Mr. Buhner. The next year, there were printed 400 copies of that Gospel in a finished state, by the same Missionary; part of the Epistles to the Corinthians by Mr. Greiner; and the book of Revelation by Mr. Ammann. In 1847-48, there were also printed two new editions of 400 copies each, of these works; the Epistles to the Corinthians having been completed. In 1849, there were printed 775 copies of the Psalms, 200 of the Proverbs, and 200 of Ecclesiastes, and it was stated that Mr. Ammann had been engaged "as hitherto, in watching the little church around him, (at Mulkí,) which consists of fifty-one souls,—in preaching the Gospel in most of the villages of his districts, in translating the Scriptures, and revising the first Tulu translation of the New Testament." In 1850, 125 copies of Genesis were printed; and of that year's work it is reported, that "the revision of the New Testament has been completed, with the exception of a part of the Acts of the Apostles. The latest report before us (that published in 1852) does not record any further publication of Tulu Scriptures.

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We have now endeavoured, in this series of papers, to shew what progress has been made in the work of translations in India. We feel it to be cause for gratitude, that so much has been accomplished, and that notwithstanding innumerable difficulties and trials, men have been raised up and qualified

to give to so many of their fellow sinners, in their own tongues, the life-giving Word of God. Much, however, still remains to be done, both in translating and in revising translations already prepared; and the question we would desire to suggest to all is, *Can I individually do anything in this work?* In following the history of some of the translations, we have seen what efficient help was rendered by those who, in the first instance, studied the languages only with a view to their own employment and advancement in the civil or military service of Government. Are there not many others now who could follow this example? And would not their doing so be a fitting employment of the "talent" the Lord has committed to their keeping?

It is well to look into the records of the past, and bring to light the works and the doings of those who in their own day were men of renown, but have long since passed away. It is well also to search into the wondrous works of God in creation, and from the handy work of the firmament above, and the depths of the earth beneath, to bring proofs of His wisdom and His power. But it is better, far better, to search into and make known to others the "secrets" of that "wisdom" which is from everlasting, and which passeth not away. Great as are the wisdom and glory manifested in the material creation, there is a "glory that excelleth," "the glory of God in the face of Jesus Christ." To manifest that glory is the end and object of creation and revelation. With that end in view were the heavens prepared, and the mountains settled; and for that end did the Son of God become incarnate; and when the purposes of God, as connected with that end, are attained, the heavens and the earth shall pass away, and that alone remain which is revealed to us in the Scriptures of truth. When we seek to make these known to others, our end and object is the same as that which animates the Triune Jehovah—the manifestation of His own glory in the conversion of sinners.

It was the remark of some of those who saw the case with the Bible Society's volumes in the Crystal Palace, "This is the

glory of the whole Exhibition ; this ought to have had a place like the Koh-i-noor ;"—and the remark conveys a great truth. When most of what has been highly prized in this world, shall have been laid aside as stubble, fit only for burning, the labours devoted to the translation and circulation of the Bible, wearisome as they may often have been, will call forth the Master's commendation, " Well done, good and faithful servant, enter thou into the joy of the Lord." He did not of old overlook the works of those who handled the pen of the writer, (Judges v. 14) and He will not overlook them at the end. We would say then to all engaged in this work, Go on, falter not, weary not. And we would say to others who can help, Come and do so, for those who thus employ their time and talents are bearing precious seed ; and *it is written*, that they shall *doubtless* come again with rejoicing, bringing their sheaves with them.

[*Printed for the use of the Committee and the Missionaries.*]

THE  
MINUTES AND REPORTS  
OF A  
CONFERENCE OF THE BAPTIST MISSIONARIES  
OF  
B E N G A L,  
*Held at Calcutta from Augt. 22nd to Sept. 12th, 1855:*  
WITH A  
LETTER FROM THE SECRETARY OF THE SOCIETY  
AND AN  
APPENDIX OF DOCUMENTS.

CALCUTTA:

PRINTED BY J. THOMAS, BAPTIST MISSION PRESS.

1855.



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## MINUTES OF CONFERENCE.

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*Wednesday, August 22nd, 1855.*

A meeting for prayer was held in the vestry of the Circular Road Chapel, at 7 o'clock, P. M. Present: E. B. Underhill, Esq., Secretary of the Baptist Missionary Society, and Messrs. Anderson, Aratoon, Bion, Fink, Leslie, Lewis, Martin, Page, Pearce, R. Robinson, Sale, Smylie, Supper, Thomas, Trafford, Wenger, and Williamson, missionaries.

Mr. Leslie presided, and Messrs. Aratoon, Pearce, Williamson, and Leslie offered prayer.

The devotional service being ended, Mr. Underhill presented to the brethren a printed programme of Subjects for Discussion, and briefly stated in what way he thought the business of the following meetings might best be conducted.

*Thursday, August 23rd.*

10 o'clock, A. M. Present: E. B. Underhill, Esq. and Messrs. Anderson, Aratoon, Bion, Denham, Fink, Leslie, Lewis, Martin, Morgan, Page, Pearce, R. Robinson, Sale, Sampson, Smylie, Supper, Thomas, Trafford, Wenger, and Williamson.

Mr. Underhill opened the meeting.—A hymn was sung, Phil. ii. was read, and Mr. Page prayed.

It was then proposed by Mr. Leslie, seconded by Mr. Lewis, and unanimously agreed, that Mr. Williamson take the chair at the present meeting.

The chair having been taken,

I. It was proposed by Mr. Underhill, seconded by Mr. Wenger, and resolved, that Messrs. Lewis and R. Robinson be the Secretaries of the Conference throughout all its sittings.



II. Proposed by Mr. Underhill, seconded by Mr. Wenger, and agreed, that at the conclusion of each day's proceedings, the appointment of the Chairman for the following day be made.

III. Proposed by Mr. Underhill, seconded by Mr. Pearce, and unanimously agreed, that the wives of the missionaries be at liberty to attend the meetings of the Conference.

IV. The Chairman read the Circular addressed by Mr. Underhill to the Baptist Missionaries in Bengal, dated May 1st, convening the meeting. It is as follows :—

*Calcutta, May 1st, 1855.*

DEAR BROTHER,

At the Meeting of the Association in December last, I consulted with the brethren then present as to the most suitable time for holding a Conference of the whole body of our Missionaries in Bengal. They unanimously selected the close of the month of August. I propose therefore, that the brethren assemble (D. V.) in Calcutta by the 22nd of that month, and occupy probably some ten days in the consideration of the subjects it will be my privilege and duty to bring before them.

The subjects that call for attention you will find generally stated in the following paragraphs of the Circular addressed to you, on the 15th August, 1854, and signed by Mr. Gurney.

“3.—The projected enlargement of the Mission, and the arrangements consequent upon it, will require, that in future, the Missionaries, and the expenditure of Mission Funds, be under the *direct* control of the Committee; and that all correspondence relating thereto, be carried on with them. It is right also that we should explicitly state for your guidance, that no expenditure of the Society's funds will be sanctioned which has not received their approval; and further that Mission Funds will be kept distinct from the funds and operations of the Press, and that payments ordered by them will be no longer made by the Superintendent.

“4.—It may also be found desirable to divide the Indian Mission into one or more sections for the convenient holding of annual meetings of the Missionaries, which, besides being seasons of special devotion and prayer, will afford the brethren an opportunity of reviewing the state and peculiarities of their work,

and the relative value of plans in operation, of devising improved arrangements, of examining, selecting, and appointing native agents, of considering the condition of the Schools so as to render them increasingly efficient, of instituting a careful revision of the expenditure at each station in the Section, that if possible, a more economic application of it may be secured.

"The conclusions of the Missionaries at these annual meetings can then be forwarded to the Committee for their guidance and approval; who will cheerfully allow all reasonable expences which the brethren may incur in attending them.

"5.—Mr. Underhill is further instructed to press on your attention the views of the Committee on the employment of native converts as Pastors of Native Churches, and erecting these Churches, as soon as practicable, into independent Christian communities.

"These have been expressed in their resolutions of April 21st, 1852, and June 14th, 1853, and in other documents, which have been forwarded to you. We also trust, that as the Committee are growingly alive to the paramount importance of preaching the Gospel, and imparting to the people, by *vivid voce* communications, a knowledge of salvation, you will give your candid and most serious consideration to the representations Mr. Underhill is charged to make to you on these subjects."

Two or three other subjects will also require your very serious consideration; as the proposed formation of a Normal School at Serampore for training teachers for the mission schools; the arrangements necessary for an efficient theological class for native preachers; and a provision for the families of missionary brethren who may be removed by death.

For the purpose of carrying out the plan suggested in para. 4 above, it will be necessary that you should bring with you an estimate of the probable, or desirable expenditure of the missionary stations under your care for the year 1856. I shall also be obliged to you to give me an account of all the property of the Society at your stations, its nature, its tenure, and the names of trustees, if any.

I beg to propose that the first meeting of the brethren be held in the vestry of the Circular Road Chapel, on the 22nd of

August, at 7 p. m., to be devoted entirely to prayer for the blessing of God, and for divine guidance in our deliberations; and that all subsequent meetings be begun and ended with prayer.

I hope then to be prepared with a programme of the proceedings of the Conference, to be submitted to the first business sitting of the brethren for their approval.

As it is important that *every* missionary should be present, I trust that you will be able conveniently to make the necessary arrangements for that purpose.

Believe me, to remain,

Your's most cordially and sincerely,

EDW. B. UNDERHILL,

*Secretary of the Baptist Missionary Society.*

V. Mr. Underhill laid before the Conference the Instructions given to him by the Committee of the Baptist Missionary Society, in the following letter.—

DEAR BROTHER,

As the time is rapidly approaching for your departure to fulfil that service which we, the Committee of the Baptist Missionary Society, have requested of you, and which you have kindly undertaken, it is requisite that we should call your attention to those important matters, to the accomplishment of which you will devote the period of your residence in the East; and,

1. For the better discharge of the duties you are about to undertake, we conceive it to be necessary that you should personally be acquainted with the condition of all the Stations of the Society. You will, therefore, as soon as convenient, visit them, and make yourself as conversant as possible with their state and peculiarities; and in doing so, you will present to the brethren, both European and native, our most cordial and affectionate greetings. Their spiritual condition and wants, the efficiency of the native assistants, the state of the schools, the means of extending the Gospel in the vicinity, and allied matters will receive your kind attention, and you will adopt such measures as may place the Stations and their operations in thorough working order. On all these matters you will, we are sure, regard it as a privilege and an advantage to gain the assistance and judgment of our valued missionary brethren.

2. Among the earliest of your duties it will be necessary that you should make arrangements for the settlement, at their Stations, of the brethren who are about to enter on Mission Service in the East, or may be sent out during your stay. Not only do we hope to strengthen the present Stations of the Society in India, but to be enabled, by the liberality of the Churches, and the consecration of other servants of Christ to the work, to form new ones, and to extend to destitute places the knowledge of the Gospel. You will therefore give your earnest attention to the selection of suitable localities, always remembering the importance of so placing the new Stations, as that they may become, if possible, the means of strengthening and aiding those already established. It may indeed be found necessary that a Missionary should be withdrawn from one or more of the present Stations, in which case you are authorized to arrange with the Missionary so released for his settlement at some Station now from its weakness requiring aid, or to commence a Mission in a more desirable or accessible locality.

3. The anticipated enlargement of the Mission, and the increase in the number of agents, will constrain the adoption of new arrangements, both as it respects the relation of the Missionaries to the Society, and the manner of their support. You are aware that, hitherto, all matters connected with the Mission in India, pecuniary and otherwise, have in the first instance been brought before, and in some measure decided by, the brethren in Calcutta; while the necessary expenditure has been effected through the agency of the Superintendent of the Mission Press. We have resolved that the Missionaries, and the expenditure of the Mission funds, shall henceforth be under our immediate direction and control. We wish it to be distinctly understood, that for the future every Missionary (in fulfilling the duties he has undertaken,) should correspond directly with us, and receive from us the directions that are necessary for his work; and also that no expenditure of the funds of the Society will be sanctioned, which has not received our approval. It is further our wish, that Mission funds should be kept entirely distinct from the funds and operations of the Press, and that the payments ordered by us, be no longer made by the Superinten-

dent of the Press. In making the necessary arrangements for the carrying out in detail these important changes, we confide in your judgment and discretion.

4. For the effective accomplishment of the objects referred to, it may be found needful that the India Mission should be divided into two or more sections, for the convenient holding of an annual meeting of the Missionaries of each district, which should be a season of special devotion and prayer. A general review of the state and necessities of the work in which they are engaged might well occupy a portion of their time. They might consider the relative value of the plans in operation; suggestions for more effective modes of labour; new or improved arrangements of the Stations, by which the Gospel may be more widely promulgated, and the Stations rendered mutually helpful; the examination, selection, and location, of native agents; the condition of the Schools, and their improvement; the expenditure of each Station, and its more economical application: and other topics of importance to the well-being of the Mission. The conclusions of the Missionaries, at these annual gatherings, should then be transmitted home for our guidance and approval. Whatever reasonable expense is incurred by such annual meetings should be borne by the Society.

5. In your conversations and deliberations with the brethren, you will press on their attention the Resolutions of April 21st, 1852, and June 14th, 1853, respecting the employment of Native Converts as pastors of the Native Churches, and the independence of the Native Churches themselves. We also desire you to urge upon their attention the paramount duty of *preaching* the Gospel to all classes, especially to the natives, and of imparting to them, by *vivâ voce* communications, a knowledge of salvation. It will be your duty—without undervaluing other kinds of Christian exertion, such as Schools, and the distribution of the Scriptures and tracts—to bring prominently before our brethren the example of our Lord and his Apostles, who, by the “foolishness of preaching,” sought to spread, and spread so successfully, the Word of Life.

6. You will, however, give to the Educational department of our brethren’s labours, a due share of your attention, seeking to

improve, in every possible way, and if need be to extend, the present agencies in operation. But especially will you endeavour to establish on an effective footing, at Serampore, the proposed Normal School for the training of Native youth for school-masters, and the Boarding-school for girls at Intally. Appended to these instructions you will find the Reports of Sub-Committees on these points, which have been adopted by the Committee. These will be a sufficient guide to your procedure with respect to this matter.

7. Another subject that demands your attention, is the training of Native Christians for the ministry of the Word, either as pastors or evangelists. A Class already exists for this purpose at Serampore College, supported partly by the funds of the Society, and partly by the funds of Mr. Ward's trusts in this country and America. It will be your duty to give as great efficiency as possible to this department of our labours; and by consultation with the brethren to enlarge to the greatest possible extent the usefulness of the funds devoted to this highly important object.

8. In the next place, we have to request your most anxious and serious attention to the present condition and the future management of the Press. It is important that you should early ascertain its actual commercial position; and, for this purpose, you will adopt suitable measures for taking stock, and for the preparation of a balance-sheet that shall show the assets and liabilities of the Press, the amount of its capital, and the profit or loss accruing since the last stock-taking. You will further inquire how far the directions forwarded in January, 1852, have been complied with, and the reason of the delay in forwarding the accounts required. The sources of profit should carefully be investigated: whether derived from general business and agency or from the printing of works connected with Missionary operations. The cost of management and of conducting the business of the Press will also have your attention.

But, besides these matters, you will entertain the following questions:

1. How far it is desirable to continue the general business of the Press. 2. Whether it is desirable to restrain the operations of

the Press to purely Missionary purposes? And, 3. Whether it may not be, in all respects, the best and wisest course to discontinue printing altogether, and to realize for other purposes the capital employed? To these points you will give deliberate and most earnest consideration, and forward to us a statement of the whole case, and your views upon it. In order to facilitate your inquiries and action, we provide you with a Power of Attorney, to be used at your discretion.

9. One other important subject remains to be noticed, viz., The translation, printing, and distributing of the Holy Scriptures, and the application, to these purposes, of the funds entrusted to the Society by the Bible Translation Society, and the Bible Societies of America. These funds, as you are aware, constitute a separate fund, but are expended by the agents of the Society, in the preparation, printing, publication, and distribution of versions of the Scriptures made by the Missionaries of the Society. We shall be happy to receive from you the results of your inquiries on the application of these funds, and any suggestions which may offer themselves to you, for our future conduct in relation to this very important and sacred department of our labours.

10. As soon as your other duties will permit, we wish you to visit Ceylon, and to look carefully into the state of the Mission there. In concert with the brethren, you will determine whether all, or what portion, of the resolutions lately laid before us by them, can be carried out; and endeavour to place the Mission in the most effective state possible.

11. Both in India and Ceylon it will be highly desirable that you should inform yourself accurately of the nature of the property connected with the Mission, its tenure, and any other circumstances that may suggest themselves to you as worthy of note, being guided in such enquiries by the points introduced into the Schedule of Property presented to the Society at the Annual Meeting in 1850.

12. In concluding their instructions, the Committee wish to express the importance they attach to the objects of your mission being carried into effect in a spirit of fraternal confidence and co-operation with our brethren in India: in cases, however,

should any such arise, in which there may be a difference of judgment between them and you, the Committee invest you with the ultimate decision (except in such instances as you may deem it necessary to refer to the Committee), assured that you will exercise this power both with discretion and courtesy, and that they will see the propriety of concurring in it.

13. We now, with hearty confidence and good-will, intrust this most important work to your hands. We earnestly pray that the Spirit of meekness, wisdom, and charity, may rest eminently upon you; that you may be preserved in all your journeyings; and that when you have accomplished the objects of your Mission, you may be brought back again in safety and peace.

The Lord be with you.

We are, Dear Brother,

Yours most sincerely,

(Signed on behalf of the Committee).

W. B. GURNEY,	} <i>Treasurers.</i>
S. MORTON PETO,	
FRED. TRESTRAIL,	<i>Secretary.</i>

*London, August 9th, 1854.*

VI. Mr. Underhill stated what were the impressions produced upon his mind by the observations he had made during his visits to the several stations of the mission, calling particular attention to such things in the existing arrangements as appear to him to require alteration.

VII. The following list of Subjects for Discussion was laid before the Conference.—

1. MISSIONS TO THE HEATHEN.—Their primary purpose and authority—The spirit in which they should be carried on. Difficulties peculiar to Bengal, and how to be met—Is the agency at the command of the churches of Christ sufficient to secure success?—The conditions of success.

2. PREACHING.—Its position, value and results, in the evangelization of a heathen land, with reference to other modes of Missionary labour—Local stations, their advantages and disadvantages—Can stated congregations be formed. *Itinerary*.—How to be carried on in the towns and villages of Bengal—at what



seasons—By whom should itinerant journeys be made—Value of native converts as itinerants and preachers—Should itineracy be desultory, occasional, infrequent, as it respects the Missionary's visits to places, or can means be devised to prolong his stay should encouragement present itself—The cost of itineracy, how to be met—Treatment of inquirers met with on Missionary tours—The formation of congregations and churches, as the result to be specially aimed at—Labours on the Sabbath.

3. NATIVE CHURCHES AND PASTORS.—Is it the Missionary's duty to assume the pastorate of native churches?—What number of converts should be deemed sufficient to constitute a church—Is a perfect or imperfect organization of the converts into churches desirable at an early period, or should they continue, and how long, in a state of dependence on the Missionary—*Native pastors*, why so few or none hitherto in Bengal—where to be obtained—by whom to be first chosen—their support—The relations of native pastors and their churches to the Missionaries and to the Society—What native congregations in Bengal it is desirable to organize into distinct churches with native pastors—Is it desirable to establish a distinction between native pastors and native preachers, or evangelists?

4. SCHOOLS.—Results and value of schools as a means of evangelization.—Have they answered expectation—For whom to be established—For heathen or Christian children, or both?—The present condition of our schools and means of improvement—The subjects of instruction—Instruction by means of the English language or the vernacular. *Female Education*.—Its extent in the missions of the Society in Bengal—Its difficulty—Boarding Schools for boys and girls—Reasons for them, and the principles on which they should be carried on—The Native Christian Institution at Intally—Its history and future management—The payment of the scholars for attendance—Fees for tuition.

5. GRANTS IN AID.—As offered by the Government of India, can they be accepted by the Missionaries of the Society.—Influence of such grants on mission schools—Influence of Government schools on our mission schools.

6. SERAMPORE COLLEGE.—Its relations to the Society and its Missionaries—*The Theological class* for training native

preachers—The education required—Rules for the admission of students, and for the conduct of the class—Language of instruction—Term of study—Support of students—*Class for training Schoolmasters*—of whom to be constituted—subjects and medium of instruction—Rules for the admission of pupils and their conduct.

7. NATIVE CHRISTIANS.—Their social condition—Their relations to the proprietors of land—Degree of persecution and suffering endured by them on confessing Christ—The causes of it—Marriage—Polygamy—Is caste retained?—Their recognition by the laws of the land—Means of their elevation and improvement—Ought temporal aid to be given to the indigent?—*Christian villages*.—History and condition of those connected with the Missions of the Society—Is it desirable to perpetuate them?—General principles that should govern the relation of the Missionary to the native converts.

8. SALARIES.—The principle of maintenance of Missionaries and individuals employed by the Society—Rent of houses and allowances—Salaries of native preachers—Its amount—Allowances.

9. WIDOWS AND ORPHANS OF MISSIONARIES.—Provision to be made for them.

10. MISSION HOUSES AND CHAPELS.—Kind of buildings required—Average cost—Whether temporary or permanent in their character—Chapels, by whom to be built—Style and general character of chapels, for native congregations.

11. CALCUTTA AS A MISSION STATION.—Its importance—Arrangements for the future—Intally—Allipore. The relations of the two native churches to each other and the Mission—Can the Mission be extended and how?

12. STATIONS IN THE MOFUSSIL.—Their requirements—should any be given up?—What new station should be opened?—Means at command for the extension of the Mission—Number of Missionaries required.

13. TRANSLATIONS AND DISTRIBUTION OF SCRIPTURES AND BOOKS.—Value to the Missionary—The present condition of Scriptural translation in Bengal—Should books be given away or sold?—Class of books required for the heathen—for native

Christians—Facilities for distribution—Reception given to the Scriptures and religious works by the heathen.

14. ANNUAL CONFERENCE OF MISSIONARIES.—Shall Bengal be formed into one or more districts for Mission purposes?—Objects of the assembly—Rules for its conduct.

15. EXPENDITURE OF MISSION FUNDS.—Annual Estimates—How the funds are to be distributed—Correspondence with the Home Committee—Local contributions and their application.

VIII. Agreed that the following Committees be appointed to report upon the subjects for discussion, as numbered in the list.—

1. Messrs. Bion, Leslie, Page, and Pearce.
2. Messrs. Bion, Sale, Wenger, and Williamson.
3. Messrs. Page, Pearce, Smylie, and Trafford.
4. Messrs. Denham, Lewis, Sampson, and Thomas.
5. Messrs. Leslie, Pearce, Trafford, and Wenger.
6. Messrs. Denham, Martin, R. Robinson, and Sale.
7. Messrs. Page, J. Robinson, Supper and Williamson.
8. Messrs. Anderson, Bion, Smylie, and Thomas.
9. Messrs. Denham, Morgan, Thomas, and Wenger.
10. Messrs. Fink, Leslie, Page, and Williamson.
11. Messrs. Aratoon, Lewis, Pearce, and R. Robinson.
12. Messrs. Bion, Martin, Sale, and Supper.
13. Messrs. Page, Thomas, Wenger, and Williamson.
14. Messrs. Bion, Leslie, Smylie, and Trafford.
15. Messrs. Morgan, Page, Pearce, and Thomas.

IX. Mr. Pearce proposed,—

1. That the question, what should be done with the Bishtupore Mission house, be considered in connexion with the 12th subject on the list.

2. That the relations of this Mission to other Missions form an additional subject for discussion. Messrs. Denham, Pearce, Trafford, and Wenger to be the Committee to report upon it.

Both propositions were unanimously carried.

X. Mr. Underhill mentioned that he had received a letter from Mr. Parry, stating that, owing to the disturbed state of the Birbhum district and the apprehensions entertained that the

Santals were about to attack Sewry, he feared he should be unable to attend the Conference.

XI. Resolved that Mr. Leslie be requested to deliver an address to the missionaries and such members of their families as may attend, on Tuesday evening next.

XII. Proposed by Mr. Trafford, seconded by Mr. Page, and resolved, That the Conference meet every morning at 10 o'clock.

XIII. Proposed by Mr. Lewis, seconded by Mr. Page, and resolved, That Mr. Leslie be appointed Chairman for to-morrow.

XIV.—The business was concluded with prayer by the Chairman.

A. LESLIE,  
*Chairman.*

*Friday, August 24th.*

10 o'clock, A. M. Present: E. B. Underhill, Esq. and Messrs. Anderson, Bion, Denham, Fink, Leslie, Lewis, Martin, Morgan, Page, Pearce, R. Robinson, Sale, Sampson, Smylie, Supper, Thomas, Trafford, Wenger, and Williamson.

Mr. Leslie in the chair.—A hymn was sung, Psalm lxvii. read, and Mr. Sampson prayed.

I. The minutes of yesterday's meeting were read and confirmed.

II. Proposed by Mr. Wenger, seconded by Mr. Underhill, and resolved, That the Committees have power to add to their number.

III. The 1st Subject on the list was discussed, Mr. Underhill introducing it by a few explanatory observations. The subject was then referred to the 1st Committee for report.

IV. The discussion of the 2nd Subject was opened by Mr. Underhill, and then left to be taken up to-morrow.

V. Proposed by Mr. Fink, seconded by Mr. Page, and resolved, That Mr. Wenger be the Chairman of the meeting to-morrow.

VI. The Chairman concluded the day's proceedings with prayer.

J. WENGER,  
*Chairman.*

*Saturday, August 25th.*

10 o'clock, A. M. Present : E. B. Underhill, Esq., and Messrs. Anderson, Bion, Denham, Fink, Leslie, Lewis, Martin, Morgan, Page, Pearce, R. Robinson, Sale, Sampson, Smylie, Supper, Thomas, Trafford, Wenger and Williamson.

Mr. Wenger presided.—A hymn was sung, 1 Cor. i. 17 to ii. 5 read, and Mr. Smylie prayed.

I. The minutes of yesterday's meeting were read and confirmed.

II. Moved by Mr. Trafford, seconded by Mr. Anderson, and resolved, That whilst this Conference trusts that it will be found possible so to conduct the discussions before it as to secure unanimity, and that when the brethren have unanimously adopted certain principles of action, they will adhere to them in their future proceedings, and that, in case of insuperable difference of judgment, the minority will be willing to yield to the decision of the majority, it is nevertheless declared that it is not the wish of the Conference by its reports or resolutions to bind the consciences of any of its members to the adoption of any opinion or practice contrary thereto, or to curtail that liberty of action each has hitherto enjoyed.

III. The report on the 1st Subject for discussion was laid upon the table by Mr. Page.

IV. The discussion on the 2nd Subject was resumed, and it was afterwards referred to Committee for report.

V. Proposed by Mr. Trafford, seconded by Mr. R. Robinson, and resolved, That Mr. Pearce take the chair at the meeting on Monday. •

VI. The Chairman concluded the meeting with prayer.

GEO. PEARCE,

*Chairman.*

*Monday, August 27th.*

10 o'clock, A. M. Present : E. B. Underhill, Esq. and Messrs. Anderson, Bion, Denham, Fink, Johannes, Leslie, Lewis, Martin, Morgan, Page, Parry, Pearce, R. Robinson, Sale, Sampson, Smylie, Supper, Thomas, Trafford, Wenger, and Williamson.

Mr. Pearce presided.—A hymn was sung, Acts xx. 17—38 read, and Mr. Morgan prayed.

I. The minutes of the meeting of Saturday were read and confirmed.

II. The report on the 2nd Subject was laid on the table by Mr. Wenger.

III. The discussion on the 3rd Subject was commenced, Mr. Underhill introducing it. At 3 o'clock p. m. it was proposed by Mr. Denham, seconded by Mr. Wenger, and resolved, That this discussion be adjourned until 10 o'clock to-morrow morning.

IV. Proposed by Mr. Leslie, seconded by Mr. Williamson, and resolved, That Mr. Trafford be Chairman to-morrow.

V. The meeting was concluded with prayer by the Chairman.

JOHN TRAFFORD,  
Chairman.

### *Tuesday, August 28th.*

10 o'clock, A. M. Present : E. B. Underhill, Esq. and Messrs. Anderson, Bion, Denham, Fink, Johannes, Leslie, Lewis, Martin, Morgan, Page, Parry, Pearce, J. Robinson, R. Robinson, Sale, Sampson, Smylie, Supper, Thomas, Wenger, and Williamson.

Mr. Trafford in the chair.—A hymn was sung, 1 Corinthians iii. read, and Mr. Sale prayed.

I. The minutes of the meeting of yesterday were read and confirmed.

II. The discussion of the 3rd Subject was concluded, and it was referred to Committee for report.

III. The 1st report, on MISSIONS TO THE HEATHEN, having been read, it was proposed by Mr. Sampson, seconded by Mr. Denham, and resolved, That it be adopted by the Conference.

IV. The 2nd report, on PREACHING, was read. The consideration of it was postponed until to-morrow.

V. Proposed by Mr. Lewis, seconded by Mr. Morgan, and resolved, That Mr. Sale take the chair to-morrow.

VI. The Chairman concluded the proceedings with prayer.

At  $\frac{1}{2}$  past 7 o'clock, P. M. another meeting was held; when

Mr. Underhill read Ephesians iv. and offered prayer, and Mr. Leslie addressed the brethren present, taking as his text Luke x. 26.

JOHN SALE,  
*Chairman.*

*Wednesday, August 29th.*

10 o'clock, A. M. Present : E. B. Underhill, Esq. and Messrs. Anderson, Bion, Denham, Fink, Johannes, Leslie, Lewis, Martin, Morgan, Page, Parry, Pearce, J. Robinson, R. Robinson, Sale, Sampson, Smylie, Supper, Thomas, Trafford, Wenger, and Williamson.

Mr. Sale presided.—A hymn was sung, Romans xii. read, and Mr. Lewis prayed.

I. The minutes of yesterday's meeting were read and confirmed.

II. Proposed by Mr. Trafford, seconded by Mr. Denham, and resolved, that the 2nd report, on PREACHING, be adopted by the conference.

III. Mr. Underhill laid upon the table copies of the reports of Sub-Committees of the Baptist Missionary Society, upon "Education in the East" and "Schools in India."

IV. The 4th Subject was discussed, and referred to Committee for report.

V. Proposed by Mr. Fink, seconded by Mr. Lewis, and resolved, That Mr. Denham be Chairman to-morrow.

VI. The Chairman concluded the meeting with prayer.

W. H. DENHAM,  
*Chairman.*

*Thursday, August 30th.*

10 o'clock, A. M. Present : E. B. Underhill, Esq. and Messrs. Anderson, Bion, Denham, Johannes, Leslie, Lewis, Martin, Morgan, Page, Parry, Pearce, R. Robinson, Sale, Sampson, Supper, Thomas, Trafford, and Wenger.

Mr. Denham in the chair.—A hymn was sung, Psalm cxxxii. read, and Mr. Martin prayed.

I.—The minutes of the meeting of yesterday were read and confirmed.

II.—The 5th Subject on the list was discussed and referred to Committee for report.

III.—The report on the 3rd Subject, NATIVE CHURCHES AND PASTORS, was laid on the table by Mr. Trafford. The report having been read, it was proposed by Mr. Sale, seconded by Mr. Thomas, and resolved, That this report be adopted by the Conference.

IV.—The discussion of the 6th Subject was commenced. At  $\frac{1}{2}$  past 3 o'clock, it was proposed by Mr. Trafford, seconded by Mr. Martin, and resolved, That this discussion be adjourned until 10 o'clock to-morrow morning.

V.—Proposed by Mr. Trafford, seconded by Mr. Sampson, and resolved, That Mr. Morgan take the chair to-morrow.

VI.—Proposed by Mr. Underhill, seconded by Mr. Pearce, and resolved, That the Conference meet a second time to-morrow, at 6 o'clock p. m.

VII.—The meeting was concluded with prayer by the Chairman.

T. MORGAN,  
*Chairman.*

*Friday, August 31st.*

10 o'clock, A. M. Present: E. B. Underhill, Esq. and Messrs. Anderson, Bion, Denham, Johannes, Leslie, Lewis, Martin, Morgan, Page, Parry, Pearce, R. Robinson, Sale, Sampson, Smylie, Supper, Thomas, Trafford, Wenger and Williamson.

Mr. Morgan in the chair.—A hymn was sung, 2 Corinthians iv. 7—18 read, and Mr. Bion prayed.

I. The minutes of yesterday's meeting were read and confirmed.

II. The discussion on the 6th Subject was completed, and referred to Committee for report.

III. The 7th Subject was discussed. At 3 o'clock, Mr. Trafford proposed, Mr. Denham seconded, and it was resolved, That the discussion be adjourned until 6 o'clock this evening.



IV. The meeting was concluded with prayer by the Chairman.

J. THOMAS,  
*Chairman.*

6 o'clock, P. M. Present: Messrs. Anderson, Bion, Johannes, Leslie, Lewis, Martin, Page, Parry, Pearce, R. Robinson, Sale, Sampson, Smylie, Supper, Thomas, Trafford, Wenger and Williamson.

Mr. Morgan being absent, it was moved by Mr. Wenger, seconded by Mr. Pearce, and resolved, That Mr. Thomas take the chair.

The Chairman read 2 Thess. iii. and Mr. Sampson prayed.

I. The Chairman read a note from Mr. Underhill, stating that, owing to the illness of Mrs. Underhill, he could not attend this meeting of the Conference.

II. The minutes of the preceding meeting were read and confirmed.

III. The discussion of the 7th Subject was concluded, and referred to Committee for report.

IV. Proposed by Mr. Trafford, seconded by Mr. Pearce, and resolved, That Mr. Page take the chair to-morrow.

V. The Chairman concluded the meeting with prayer.

JOHN C. PAGE,  
*Chairman.*

*Saturday, September 1st.*

10 o'clock, A. M. Present: Messrs. Anderson, Bion, Denham, Johannes, Leslie, Lewis, Martin, Morgan, Page, Parry, Pearce, R. Robinson, Sale, Sampson, Supper, Thomas, Trafford, Wenger, and Williamson.

Mr. Page in the chair.—A hymn was sung, Acts xx. 17—38, read and Mr. Lewis prayed.

I.—The minutes of the last meeting were read and confirmed.

II.—A note from Mr. Underhill was read by the Chairman, stating that, owing to personal indisposition, he was unable to be present at the Conference.

III.—The report on the 5th Subject, GRANTS IN AID, was

laid on the table by Mr. Wenger, and at once read. It was proposed by Mr. Sampson, seconded by Mr. Denham, and resolved, That this report be adopted by the Conference.

IV.—The 16th Subject, *THE RELATIONS OF THIS MISSION TO OTHER MISSIONS*, was discussed and referred to Committee.

V.—Proposed by Mr. Lewis, seconded by Mr. Denham, and resolved, That Mr. Bion be Chairman on Monday.

VI.—The Chairman concluded the meeting with prayer.

R. BION,  
*Chairman.*

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*Monday, September 3rd.*

10 o'clock, A. M. Present: E. B. Underhill, Esq. and Messrs. Anderson, Aratoon, Biop, Denham, Johannes, Leslie, Lewis, Martin, Morgan, Page, Parry, R. Robinson, Sale, Sampson, Supper, Thomas, Trafford, Wenger, and Williamson.

Mr. Bion in the chair.—A hymn was sung, Haggaï ii. 1—9 read, and Mr. Johannes prayed.

I.—The minutes of the meeting of Saturday were read and confirmed.

II.—The discussion of the 8th and 9th Subjects was commenced, and was then postponed until Saturday morning.\*

III.—Proposed by Mr. Trafford, seconded by Mr. Lewis, and resolved, That Mr. Supper take the chair on Saturday.

IV.—The meeting was closed with prayer by the Chairman.

F. SUPPER,  
*Chairman.*

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*Saturday, September 8th.*

10 o'clock, A. M. Present: E. B. Underhill, Esq. and Messrs. Bion, Johannes, Leslie, Lewis, Martin, Morgan, Parry, Pearce, R. Robinson, Sale, Sampson, Supper, Thomas, Trafford, Wenger, and Williamson.

Mr. Supper presided.—A hymn was sung, Psalms cxxi. and cxliii. read, and Mr. Williamson prayed.

\* In consequence of the meetings of the General Conference of the Bengal Protestant Missiounares of all denominations.

I.—The minutes of the meeting on Monday were read and confirmed.

II.—The discussion of the 8th and 9th Subjects was completed. It was then proposed by Mr. Trafford, seconded by Mr. Sale, and resolved, That these two subjects be referred to the Committees appointed to report upon them, with the request that they will unite in the preparation of a single report upon the two subjects.

III.—The 10th Subject was then discussed, and referred to the Committee for report.

IV.—The report on the 16th Subject, the RELATIONS OF THIS MISSION TO OTHER MISSIONS, was laid upon the table by Mr. Wenger. The report having been read, it was proposed by Mr. Morgan, seconded by Mr. R. Robinson, and resolved, That this report be adopted by the Conference.

V.—Proposed by Mr. Trafford, seconded by Mr. Leslie, and resolved, That Mr. Martin take the chair on Monday.

VI.—The meeting was closed with prayer by the Chairman.

THOMAS MARTIN,  
*Chairman.*

*Monday, September 10th.*

10 o'clock, A. M. Present: E. B. Underhill, Esq. and Messrs. Bion, Fink, Johannes, Leslie, Lewis, Martin, Morgan, Page, Parry, Pearce, R. Robinson, Sale, Sampson, Supper, Thomas, Trafford, Wenger, and Williamson.

Mr. Martin in the chair.—A hymn was sung, 2 Corinthians iv. read, and Mr. Pearce prayed.

I.—The minutes of the meeting of Saturday were read and confirmed.

II.—The 11th Subject was discussed, and referred to the Committee for report.

III.—The report on the 4th Subject, SCHOOLS, was laid on the table by Mr. Lewis.

IV.—The 12th Subject was discussed, and referred to the Committee for report.

V.—The report on the 4th Subject, SCHOOLS, having been read, it was proposed by Mr. Page, seconded by Mr. R.

Robinson, and resolved, That this report be adopted by the Conference.

VI.—Proposed by Mr. Lewis, seconded by Mr. Fink, and resolved, That Mr. Johannes take the chair to-morrow.

VII.—The Chairman concluded the meeting with prayer.

JOHN JOHANNES,  
*Chairman.*

*Tuesday, September 11th.*

10 o'clock, A. M. Present: E. B. Underhill, Esq. and Messrs. Bion, Denham, Fink, Johannes, Leslie, Lewis, Martin, Morgan, Page, Parry, Pearce, R. Robinson, Sale, Sampson, Supper, Thomas, Trafford, Wenger, and Williamson.

Mr. Johannes presided.—A hymn was sung, Psalm xiv. read, and Mr. Denham prayed.

I.—The minutes of the meeting of yesterday were read and confirmed.

II.—The report on the 10th Subject, MISSION HOUSES AND CHAPELS, was laid on the table by Mr. Leslie.

III.—The 13th Subject was discussed, and referred to Committee.

IV.—The 14th Subject on the list was discussed.

V.—The Chairman concluded the meeting with prayer.

6 o'clock, P. M. Present: E. B. Underhill, Esq. and Messrs. Bion, Johannes, Leslie, Lewis, Martin, Page, Pearce, R. Robinson, Sale, Sampson, Supper, Thomas, Trafford, Wenger, and Williamson.

Mr. Johannes in the chair.

I.—In reference to the 14th Subject, it was moved by Mr. Trafford, seconded by Mr. Leslie, and resolved, That this Conference acknowledge with much pleasure the confidence reposed in them by the Committee of the Society, by the suggestion of an Annual Conference, in the letter addressed to them on the visit of the Secretary of the Society. That while they appreciate the many advantages which would accrue from such an annual gathering, and from the fraternal intercourse it would involve, they are nevertheless of opinion

that it would be undesirable to adopt the course suggested, and that it would be more conducive to their comfort, and to the general well being of the mission, that every missionary, or mission station, should correspond directly with the Home Committee, and transact all mission business without the intervention of the annual assembly referred to.

II. The 15th Subject was discussed. It was then moved by Mr. Wenger, seconded by Mr. Williamson, and resolved, That in order to facilitate the transaction of business, the Members of this Conference cheerfully accede to the wish expressed by the Committee to forward an annual estimate of the expenditure of each station, early in the autumn of the previous year, and not later than the 1st September, for the examination and approval of the Committee, and that the scale of expenditure thus determined by the Committee, shall be the guide for the expenditure of the year, to which the estimates refer.

III.—Proposed by Mr. Wenger, seconded by Mr. Williamson, and resolved, That Mr. Underhill take the chair to-morrow.

IV.—The reports on the 6th and 7th Subjects, on SERAMPORE COLLEGE and NATIVE CHRISTIANS, were laid on the table by Mr. R. Robinson, and Mr. Williamson.

V.—The meeting was concluded with prayer by Mr. Trafford.

EDW. B. UNDERHILL,

*Chairman.*

*Wednesday, September 12th.*

10 o'clock, A. M. Present: E. B. Underhill, Esq. and Messrs. Bion, Denham, Fink, Johannes, Leslie, Lewis, Martin, Morgan, Page, Pearce, R. Robinson, Sale, Sampson, Supper, Thomas, Trafford, Wenger, and Williamson.

Mr. Underhill in the chair.—A hymn was sung, Isaiah lxi. read, and Mr. Morgan prayed.

I.—The minutes of yesterday were read and confirmed.

II.—The 6th report, on SERAMPORE COLLEGE, was read, and it was proposed by Mr. Wenger, seconded by Mr. Sale, and resolved, That this report be adopted by the Conference.

III.—The 7th report, on NATIVE CHRISTIANS, was read, and it was proposed by Mr. Morgan, seconded by Mr. Denham, and resolved, That this report be adopted by the Conference.

IV.—The 10th report, on MISSION HOUSES AND CHAPELS, was read, and it was proposed by Mr. Thomas, seconded by Mr. Sampson, and resolved, That this report be adopted by the Conference.

V.—The 12th report, on STATIONS IN THE MORUSSIL, was laid on the table by Mr. Sale. It was at once read, and it was proposed by Mr. Trafford, seconded by Mr. Fink, and resolved, That this report be adopted by the Conference.

VI.—The reports on the 8th and 9th Subjects, SALARIES, and WIDOWS AND ORPHANS, were laid on the table by Mr. Wenger, and at once read. It was proposed by Mr. Morgan, seconded by Mr. Sale, and resolved, That these reports be adopted by the Conference.

VII.—The 11th report, on CALCUTTA AS A MISSION STATION, was laid on the table by Mr. R. Robinson. The report having been read, it was proposed by Mr. Fink, seconded by Mr. Morgan, and resolved, That this report be adopted by the Conference.

VIII.—The 13th report, on TRANSLATIONS, was laid on the table by Mr. Page. Having been read, it was proposed by Mr. Sale, seconded by Mr. Martin, and resolved, That this report be adopted by the Conference.

IX.—Proposed by Mr. R. Robinson, seconded by Mr. Fink, and resolved, That Messrs. Denham, Trafford, Pearce, and Wenger, form a Committee to determine all matters of detail connected with the conduct of the theological class established in the Serampore College.

X.—Proposed by Mr. Trafford, seconded by Mr. Wenger, and resolved, That this Conference, convinced that there are great advantages connected with such fraternal intercourse as they have enjoyed through the Meetings now closing, desire to renew them triennially: and as the chief difficulty of doing so arises from the expense of travelling the great distances which separate the stations from each other, they venture to express a hope that the Committee at home will not object to receive, in those cases which might require help, an account of that expense, or a proportion of it, in the Estimates of the year. They are encouraged in such hope, from the pro-

posal on the part of the Committee, to meet the expense of the Annual Conference which, for reasons already given, this meeting has declined.

XI.—Proposed by Mr. Lewis, seconded by Mr. Wenger, and unanimously resolved, That this Conference cannot separate without expressing their gratitude to God for the unbroken harmony which has characterized all their meetings, and for the pure enjoyment which their fraternal intercourse has afforded them; that they most cordially thank their beloved and highly esteemed brother, Mr. Underhill, for the candour of his communications, and unite with him in the earnest prayer that the blessing of God may render their deliberations conducive to the increased efficiency of the missions with which they are connected.

XII.—The minutes of the present meeting were read and confirmed.

XIII.—Mr. Underhill concluded the business of the Conference by a brief address, after which a hymn was sung and the meeting was closed with prayer.

EDW. B. UNDERHILL,  
*Chairman.*

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# REPORTS.

## I.

### MISSIONS TO THE HEATHEN.

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IN reporting the result of the discussion upon the first of the subjects proposed to the Conference,—*Missions to the Heathen*,—we both find it difficult, and believe it unnecessary, to state the opinions of every brother in all their shades of dissimilarity or inequality. We trust that the following remarks will convey a correct idea of the general views expressed on the occasion, while there may be some individual sentiment, or solitary observation, unavoidably omitted.

There is, and necessarily can be, but one opinion as to the *authority* upon which the whole economy of missions rests. It is the solemn, imperative, last command of our Lord Jesus Christ which institutes, sanctions, and upholds it. On this subject it is not the pleasure, or will, or wisdom of man which constitutes either a motive or a guide; but the express and explicit injunction of “the Lord from heaven.” Missions are undertaken by the Church, because they are commanded by Him; and they *must* be commenced and carried on, because there ought to be no dereliction from the path of obedience.

There can be no doubt that the grand *end* to be ever kept in view in this glorious work, is nothing less than the conversion of sinners unto God; the turning man from sin, bondage, and death, to holiness, liberty, and life eternal. Nor is it less obvious, that in order to attain this *end*, it is the duty of christian missionaries to proclaim “the ever-blessed gospel” “to every creature.” Whether the result be more or less immediate; or whether the means for arriving at it consist in simply preaching, or in preparing for distribution the Word of God, or in teaching; or whether a missionary adopt one or all such means,—the communication of the pure gospel must be insisted on,



for this the Lord has enjoined. And, then, it is not sufficient that men be "discipled," but a second step must be taken, in order to "teach them to observe all things, whatsoever Christ has commanded." For this purpose, therefore, it seems desirable, whenever any people by hearing believe, and believing are baptized, that they be formed into Churches, small or large as the Divine blessing shall ordain, in order that they may be still further instructed, and that "the way of God may be expounded to them more perfectly."

With such a work before him, there is no one who will not exclaim, "Who is sufficient for these things?" Wherefore, it is becoming, wise, and necessary, that a "right spirit" actuate and sustain the laborer in his arduous, yet most honorable, engagement. All self-conceit, vain-glory, self-confidence, and boasting must be entirely, and for ever, excluded. Deep humility as respects his own capacity and ability; strong faith in the promise of Him who has said He "will be with his disciples to the end of the world;" unshaken confidence in the blessing of God, who alone "giveth the increase;" tender and large pity for a "world lying in the wicked one" in general, and for "the heathen who know not God" in particular; and earnest, believing, and unceasing prayerfulness, must characterize the spirit in which a missionary enters upon, and prosecutes unto the end, his holy calling.

There can be no hesitation in asserting that a work commenced under such authority, for such an end, and in such a manner, must eventually, under the operation of the Holy Spirit, be blessed with *success*. It may be, that any thing like universal, or very widely extensive, success can scarcely be immediately anticipated, inasmuch as the agency which the Church of Christ is able to employ must be limited. Nevertheless, it may still come to pass, that God shall be pleased to work mightily, and save by a few as well as by many. His will and purposes are sovereign, right, and good. If he please, he can accomplish the world's conversion and salvation without our agency at all. But, be it remembered, that all the promises of his Word give the encouragement that faithful labour will not be in vain. In some way, and at some time, prosperity will be granted.

Wherefore, it is believed that if the Churches of Christ in this and other lands, would but put forth their strength, and humbly "hope in God," the elements of success would be developed, even unto a glorious realization of effort and expectation.

It must, therefore, be conceded that there are *conditions of success*. If motive, means, and end be one or all wrong, we have no right to complain of the withholding of a blessing : rather should complaint be changed for self-condemnation. Perhaps in every work the accomplishment thereof is dependent on certain conditions of labour. And it cannot be otherwise in this glorious enterprise. If missionaries perform their part aright, God will not fail them in the exercise of his prerogative of mercy. If, indeed, to recapitulate, Missions to the Heathen be undertaken because Christ has instituted them ; if their object or end be the salvation of souls for which he has died ; if their means consist in the proclaiming his pure gospel to sinners, and uniting and building up believers in His name ; if in these solemn engagements a right spirit, even His Spirit, be cultivated ; and if His disciples universally become alive to their duty, privileges, and powers, surely a blessing, even the great blessing of God Almighty, must rest on them, and all who are with them.

Still, it is felt that there are many *difficulties*, peculiar to the country, which must be properly considered, and wisely met. These will be, in the course of after discussion, all specified and dealt with ; so that it is thought unnecessary, on the present occasion, to do more than allude to some of them. The physical state of the country, rendering travelling expensive and laborious ; the frightfully demoralized condition of the Hindu, in high life as well as low ; the institution of caste ; the social position of the poor ; the oppression and tyranny which grind down the ryot every where ; the general instability and weakness of character, and distressing apathy, which are peculiar to the people of the land :—these, with other topics, will all require serious attention.

JOHN C. PAGE.

A. LESLIE.

G. PEARCE.

R. BION.

## II.

### PREACHING.

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In discussing the subject of Preaching, the brethren did not think it necessary to dwell on English preaching, although it is included in the commission to preach the gospel to "every creature," and not unimportant in its bearings upon the object of the Mission at large. Preaching to native Christians in their own tongue was only touched upon incidentally, not because it was deemed unimportant, but simply because it was thought to be something distinct from the precise subject under consideration, which was preaching to the heathen and Muhammadans.

By preaching, the brethren understand the oral communication, with a view to win souls to Christ, of the great truths of the gospel, particularly those which refer to the lost condition of sinful man, and to the way of salvation through faith in Christ crucified. The gospel may, in this way, be set before large audiences, or before a few hearers and single individuals,—in markets and other places of public resort, or in visits from village to village, and even from house to house—although this last mode is not everywhere found to be readily practicable.

It was felt by all, that this work of preaching was the primary agency that should be employed in Missionary labour; whilst at the same time it was acknowledged that other agencies, such as educational labours, were not only important in themselves, but also very valuable as auxiliaries to preaching. In Bengal especially, the distribution of Scriptures and Tracts was deemed to be an almost indispensable adjunct to preaching. The brethren acknowledged the divine wisdom in instituting the ordinance

of preaching as the primary agency of evangelization, on account of its beautiful simplicity and its wonderful adaptation to the moral nature of man.

With reference to the value and results of such preaching, it was stated that very few manifest cases of decided individual conversion had been known to result directly from preaching to the heathen; many more, comparatively speaking, having resulted from preaching to native Christian congregations, consisting of church members, and persons who have renounced caste and placed themselves under regular Christian instruction. But the extensive preaching that has been carried on, has in many a district removed the gross ignorance and the inveterate prejudices of the people, and given them a strong impression in favour of the gospel and its messengers. In this way it may be said that from such preaching, in connection with the distribution of Scriptures and Tracts, the movements originally sprung, which have resulted in the formation of our native churches in the interior of the country. It is very probable that, in many instances, the feelings experienced whilst hearing the gospel from the lips of a preacher, may have proved, or may hereafter prove, the incipient germ of the life of God in the soul.

It was also suggested, that possibly the saving power of a preached gospel might have been manifested in more numerous cases, if the work of preaching had been more free from imperfections and serious defects, such as, the expectation of obtaining a candid hearing from a crowd intoxicated with the excitement of a religious festival or a busy market,—too great an eagerness to make Hindus and Muhammadans feel ashamed of their religious systems,—too vague and general a mode of setting forth the truths of the gospel,—and too inadequate an estimate both of the difficulty of the work, and of the amount of preparation which it requires in order to become impressive.

Fixed missionary stations were felt to have both advantages and disadvantages attaching to them. To the Missionary a settled station affords not only a home for himself and his family, but also an opportunity of becoming thoroughly familiar with his district, and with the places where the gospel can be preached to the greatest

advantage, as well as of exhibiting the Christian character long enough to produce an impression upon the surrounding population, and to secure their esteem and confidence. It is also useful to inquirers, by enabling them readily to ascertain the place where they can obtain instruction and sympathy. On the other hand, fixed stations have a tendency to stereotype missionary effort, and to circumscribe it within too narrow limits. It was felt strongly that the light of the gospel should not be concentrated in one populous district, whilst another, equally populous, and perhaps not far off, is left in utter darkness:—for (as one of the brethren present happily expressed it) if we had two candles, and two dark rooms, both full of people, we should naturally place one candle in each room, and not both in one room. At the same time it was urged that a missionary's usefulness would be materially curtailed, if he was not allowed to remain in the same place long enough to make the weight of his Christian character and example to be felt throughout the neighbourhood.

To form stated congregations of heathen hearers was thought to be impossible in Bengal, except in the immediate vicinity of places of public resort, such as the courts of law,—and there only in those cases in which ground could be obtained and a chapel built, and on the Lord's-day (when the courts are closed) a number of native Christians brought in, to constitute the nucleus of the congregation. The fear of man operates too powerfully in Bengal, to warrant the hope that any number of heathen will have the courage to become regular attendants at a Christian place of worship. The brethren, however, have heard with pleasure that in a few places small companies of heathen are in the habit of meeting together, for the purpose of reading and considering the Christian Scriptures among themselves.

The importance of Itineracy was acknowledged by all. The mode of carrying it on, and the seasons during which it is practicable, differ in various parts of the country. In the eastern districts, where rivers, large and small, intersect the country in all directions, the itinerant Missionary must travel by boat; and he can do so during the greater part of the year, the hot season, embracing the mouths of March, April and May, alone present-

ing serious difficulties on account of the excessive heat, and particularly of the violent storms which then render navigation dangerous. In the comparatively elevated district of Beerbhoom and in some other parts, the cold season, from the end of October to the end of February, is the only time during which itineracy is either safe or practicable. There the missionary must have a tent, which, together with his baggage and provisions and his supplies of Scriptures and Tracts, must be carried on rude country-carts drawn by oxen, varying in number according to the length of the contemplated tour, the state of the very primitive roads, and the strength of the beasts. In most other districts, which are subject to annual inundation, the state of the ground determines the mode of travelling. Where there are no large rivers, the heat reflected from the soil during the hot season, and the steaming atmosphere during the rainy season, with other causes of unhealthiness, would render it too hazardous, particularly for Europeans, to undertake itinerating tours of any length during any other than the cold season; and the nature of the ground, partially dry, partially muddy, and partially intersected by sheets or streams of water, presents considerable difficulties even then.

The cost of itinerating is heavy; principally because the Missionary, when entering upon a tour, must take with him all that he may require during his absence, in the shape of bedding, clothes and provisions, sometimes including even drinking water. Supposing he travels by water, having a boat for himself, one for a native preacher or two, and one for cooking, and making a moderate allowance for the extra pay of a servant, the waste of provisions, and the wear and tear of his travelling apparatus, the expense will not usually fall short of a hundred Rupees per mensem. If he travels by land, the hire of a tent and of carts, bullocks, and drivers, with the allowance mentioned above, will probably not be less than fifty Rupees, and if (to save himself the fatigue of walking in such a climate as that of Bengal) he should hire a horse or a palankeen, a considerable additional sum would be required. But the cost differs in different districts and at different seasons of the year; and where the two modes of travelling have to be combined (as for instance in visiting

villages situated at some distance from the banks of a river, or in a district like Jessore, one part of which is comparatively dry and elevated, whilst the other is low and intersected by rivers) there such a combination naturally affects the cost.

The expense of itinerating has hitherto been met, in most cases, from other sources than the funds of the Society. Several of the brethren have for years borne it themselves, either wholly or in part. And if the work of itinerating has not been engaged in as extensively as could have been wished, the cause must be sought chiefly in the difficulty, hitherto experienced by many, of procuring the necessary pecuniary means. The brethren were gratified to learn from Mr. Underhill, that probably the Committee will hereafter direct their attention to this matter. All may not need the Society's assistance; and some will probably hereafter also, like the apostle Paul, endeavour "to make the gospel of Christ without charge," as far as the cost of itinerating is concerned, but all rejoice in the hope that ampler resources will be devoted to this most important object.

Preaching the gospel, especially on itinerating tours, is a work which can best be performed by missionaries and native preachers conjointly. Without a native preacher, a missionary finds it more or less difficult to obtain ready access to the people, and physically impossible to avail himself fully of the opportunities for preaching that present themselves: for preaching in the hot and vapoury atmosphere of Bengal, surrounded by a steaming crowd, requires an amount of physical exertion and endurance, which the strongest man cannot sustain much longer than an hour at a time. Again, it is found by many, that if Natives wish to converse privately with the missionary, they often have not the courage to approach him, unless a native preacher be at hand to introduce them; and the latter will almost invariably be much better able than the missionary, to form a correct estimate of the character and motives of such professed inquirers.

There are some native preachers, who might be, and who frequently have been, sent forth, with full confidence, if not alone, yet two or three together, to preach the gospel to their countrymen, and it is probable that by better training more such might be obtained in the course of time. The adoption of such

a plan would be a great saving of expenditure ; and it is obvious that native preachers, from various causes, such as their almost instinctively correct apprehension of the objections and subterfuges common among their hearers, possess certain advantages over European Missionaries. But, on the whole, it is not thought desirable to send forth native preachers exclusively ; partly, because they are for the most part not sufficiently qualified for the work ; partly, because they often meet, when alone, with very rude and overbearing treatment ; and chiefly, because the simple fact of missionaries preaching themselves, is known to produce a deeper impression upon the heathen in favour of the gospel.

The extent of itinerating tours, and the frequency with which particular places should be visited, depend greatly upon the limits within which a missionary feels it to be his peculiar duty to labour. If he is the only preacher in a wide field, he will naturally seek to make known the gospel in all parts of it at least once, as soon as he can. If the field occupied by him be limited by neighbouring missions, he will feel at liberty to visit the same spots within his own field again and again. The importance of prolonging their stay in places where the gospel is favourably received, is increasingly felt by missionaries in Bengal ; but sometimes the expense, and at other times the difficulty of obtaining a temporary dwelling and a place to preach in, render that impracticable, which in itself is very desirable.

The treatment of serious inquirers, who are sometimes, though rarely, met with on itinerating tours, is a most perplexing subject. In some instances it is practicable to advise them to remain where they are, and to profess Christ there, looking for occasional visits from the missionary, and only resorting to his station in case of absolute necessity. But in many instances such advice would be the language of that false charity, which contents itself with saying, "Depart in peace ; be ye warmed and filled." As a general rule, the removal of an inquirer from his previous place of residence is to be deprecated and avoided, because usually it is tantamount to the removal of the gospel from that place, whilst it renders the inquirer dependent upon the missionary for support. Anyhow, it is very difficult in



Bengal to form congregations and churches in new places, unless the way be paved for it by a special interposition of divine Providence, leading several inhabitants or families of one place to give up caste at once.

More might probably be done at some stations for the heathen on the Sabbath than is done at present ; but many brethren feel it a duty to devote the Lord's-day either to labours among their native Christian brethren, or to the instruction of their own children, or to the refreshment and spiritual improvement of their own minds after the toils of the week.

• J. WENGER.

J. WILLIAMSON.

J. SALE.

R. BION.

### III.

#### NATIVE CHURCHES AND PASTORS.

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The connexion which should exist between the Christian Missionary and those who have been converted from heathenism, appears to demand our attention next in order—and it is scarcely second in importance—to the determination of the question, how he may best fulfil the command to preach the gospel to every creature. We can easily understand that those who sympathize with each other in their views and feelings on religious truth, will naturally, by associating together, sustain and strengthen each other in its profession and advocacy. Agreeably therefore to this condition of our nature, the great Lawgiver of the Church has appointed that its members, as far as practicable, shall constantly meet and unitedly act for religious worship and service, that their own growth in Christian character may be assisted, and that the influence of divine truth may be exhibited and diffused around them. Out of the success of the Missionary's labour therefore, *native churches* naturally arise—they increase according to that success—while many of his greatest difficulties will be found to spring from his connexion with them. To understand his right position and be guided by right principles in all his relations and conduct with reference to these communities, must be important alike to his own happiness in his work, and to their advancement towards that maturity of character which constitutes christian manhood.

In the first formation of these little societies, in which the new spiritual life is to be cherished and its action directed, the christian missionary naturally assumes a relation of almost paternal authority and care. They gather around and cleave to

him as the teacher to whom they listen for instruction—the benefactor to whom they are grateful for the tidings of salvation. The attention, the sympathy, the direction that are connected with the official relation of pastor, are natural to his mind as the result of his success: towards those whom he rejoices over as the recompense of his self-denial and toil, there “is no one like-minded” with himself “who will naturally care for their state,” and he as naturally therefore assumes “the oversight of them in the Lord.” A state of infantile dependence and inexperience, is not, however, long to continue. Under the instruction of the scriptures, there will be advancing knowledge; under the divine blessing on Christian labour, there will be increasing numbers. A more perfect and full organization will be the result of such growth, and as a separate and distinct church, with its bishop and deacons, as many as its need may require, it shall stand forth a self-acting and self-governing community, “striving together for the faith delivered unto the saints.”

The rapidity of its development will depend on a variety of circumstances which we need not specify—probably for a long period, its growth in this country will be slow:—and for the mere sake of having persons to answer to scriptural names, we would not urge the appointment of men for service in the church for which they are neither needed nor qualified; but from the first, such communities must learn to defer to their pastors’ authority—and to regard their own subordination as the result of their voluntary choice. Sacred, however, as the relation may be, possibly before long it may abruptly terminate. The voice of providence may call for a removal of the missionary pastor to another sphere: or death may cut down the faithful labourer in the midst of his toil. And now the feeble band that had been gathered by him naturally turn their eyes to those who had first sent him—and according to the wisdom given them to repair the loss suffered, these look out for one to enter into the labours that have been suddenly arrested. Let not such appointment be made irrespective of the sentiments of those who are most to be affected by its fitness or its folly. To a Missionary station, or house, or chapel, a Committee may have power to appoint without appeal;

but we hold it a sacred privilege of a Christian church, to choose its own officers—a privilege not at all affected by a consideration of its numbers, or its poverty ; and let none with rude or thoughtless minds attempt to set at nought its rightful claim.

A happier issue of a first or a succeeding pastor's labours may be, however, a change of another kind. "The churches enjoying rest and being edified—walking in the fear of the Lord and in the comfort of the Holy Ghost, will be multiplied." The perfection of individual character and the numerical increase of a single church, will not exhaust the desires of an earnest Missionary spirit. On the increase of the *number of the churches*, one having such a spirit will be intent. The question, when distinct communities shall be formed, is very rarely to be determined by the consideration of numbers alone. A very small one might suffice to form a first church in a country or district—*four* were thought sufficient to form the first Baptist Church in India :—a much greater number would not alone justify a distinct organization, or separation from a community close at hand. The great consideration in forming new churches, we conceive, should be, the difficulty of enjoying Christian intercourse with one already in existence. If, with those who cherish the same faith and observe the same order, we cannot enjoy Christian worship ; if our dwellings are so distant that we can rarely meet—or if the community has grown so large, that we cannot assemble in the same house of prayer, or enjoy the benefit of the same pastoral superintendence, then an increase of churches is demanded : but woe be to him—and if in this heathen land, a double woe—who separates brethren by exciting strife—and would multiply the companies of Israel, by seducing from their ranks a number to make himself amongst them a Captain of fifty. Two opposite courses, we conceive, are alike to be deprecated,—the bringing converts together from distant places to form a large community, and the separating into small churches a community that live and might act together.

In the midst of this growth and increase of churches, the character of the Missionary as primarily an *evangelist* should never be lost sight of by himself or his people. The very fact of his being sent from a distant land to preach the Gospel of

Jesus to those without a knowledge of it, should remind both that his thoughts ought to reach towards the regions beyond those where Christ is known, and that he is a debtor, should opportunity ever be presented, to preach the Gospel there also. The demands on his time and anxiety, which the very success that God has granted brings him, should be viewed with suspicion, if not impatience; and both Missionary and people should ever look on their connexion as a mere temporary one. The continued sustentation of Christianity in any place must not depend on foreign aid. The primitive history of the church, as well as the necessity of the case, must teach us this. We have not perhaps to preach to a people so prepared to receive the truth concerning Jesus, as were the first converts to Christianity in most Jewish and Gentile cities:—the national character of those around us has been thought by some more degraded and helpless than that of those who were first wrought upon by the truth—but as our work is to diffuse a knowledge that shall elevate this character, the question is only one of time. The principles on which the first missions were conducted we must seek to act upon in those of our time, and as in the case of the cities of Asia and of Greece, so in those of Bengal, Christianity must not always look for the superintendence and personal ministry of the agents who have introduced it.

The necessity which we thus recognize is not new, either to our own minds, or to the minds of many of whom we have now the oversight.\* From an early period in the history of our mission—even so far back as 1805,\* it has been acknowledged as

\* As this fact was not known to all the brethren, it has been thought well to reprint the following paragraphs from a pamphlet entitled, the "Form of Agreement, respecting the great principles upon which the brethren of the Mission at Serampore, think it their duty to act in the work of instructing the heathen, agreed upon at a meeting of the brethren, at Serampore, on Monday, October 7, 1805."

"Still further to strengthen the cause of Christ in this country, and, as far as in our power, to give it a permanent establishment, even when the efforts of Europeans may fail, we think it our duty, as soon as possible, to advise the native brethren, who may be formed into separate churches, to choose their pastors and deacons from amongst their own countrymen, that the word may be steadily preached, and the ordinances of Christ

a thing to be sought after:—and during the last few years it has been frequently insisted on by some of us amongst our people. The principal difficulties which we anticipate in an attempt to free ourselves from the care of any of our churches will arise from the reluctance of the churches themselves to endeavour to stand alone: and it is not to be concealed that our conviction of the insufficiency of many of them to do so, would prevent at present a very hearty and general desire for the trial. There is, we acknowledge, a danger of fondling and spoiling, by our caution and anxiety—but there is also the opposite error of anticipating both the providence and grace of God:—his *providence*, in requiring

administered in each church, by the native minister, as much as possible, without the interference of the missionary of the district, who will constantly superintend their affairs, give them advice in cases of order and discipline, and correct any errors into which they may fall; and who, joying and beholding their order, and the steadfastness of their faith in Christ, may direct his efforts continually to the planting of new churches in other places, and to the spread of the gospel throughout his district, as much as in his power. By this means, the unity of the missionary character will be preserved, all the missionaries will still form one body, each one moveable as the good of the cause may require; the different native churches will also naturally learn to care and provide for their ministers, for their church expences, the raising places of worship, &c., and the whole administration will assume a native aspect; by which means the inhabitants will more readily identify the cause as belonging to their own nation, and their prejudices at falling into the hands of Europeans will entirely vanish. It may be hoped too that the pastors of these churches, and the members in general, will feel a new energy in attempting to spread the gospel, when they shall thus freely enjoy the privileges of the gospel amongst themselves.

“Under the divine blessing, if, in the course of a few years, a number of native churches be thus established, from them the word of God may sound out even to the extremities of India; and numbers of preachers being raised up and sent forth, may form a body of native missionaries, inured to the climate, acquainted with the customs, language, modes of speech and reasoning of the inhabitants; able to become perfectly familiar with them, to enter their houses, to live upon their food, to sleep with them, or under a tree; and who may travel from one end of the country to the other almost without any expence. These churches will be in no immediate danger of falling into errors or disorders, because the whole of their affairs will be constantly superintended by a European missionary. The advantages of this plan are so evident, that to carry it into complete effect

of the people under our care more than their worldly circumstances allow them to perform—the sovereignty of his grace, in expecting them equal to the discharge of duties for which they have not received the necessary qualifications.

The question has not infrequently been asked of late, and sometimes perhaps impatiently,—“ Why are there so few—or rather, why are there no Native Christians sustaining an *independent pastoral office* among the Churches of Bengal? It is generally found that though Europeans make the best Missionaries—native Christians are best qualified for the pastorate of the churches. There are at first sight so many advantages on its side that its general adoption is confessedly desirable. If a pastor to be efficient must thoroughly know his people—should sympathize with them—live amongst them—interchange freely thought with them—one of their own nation has manifestly an advantage over a foreigner—one of themselves over a stranger.” —While much of this is admitted as true, the explanation of the fact we believe is close at hand.—An efficient pastor should not

ought to be our continued concern. That we may discharge the important obligations of watching over these infant churches when formed, and of urging them to maintain a steady discipline, to hold forth the clear and cheering light of evangelical truth in this region and shadow of death, and to walk in all respects as those who have been called out of darkness into marvellous light, we should continually go to the Source of all grace and strength; for if, to become the shepherd of one church be a most solemn and weighty charge, what must it be to watch over a number of churches just raised from a state of heathenism, and placed at a distance from each other.”

In a letter (hitherto unpublished) from Mr. Fuller, the first Secretary of the Baptist Missionary Society, to Mr. Ward, dated December 2nd, 1806, he remarks upon this :—

“ I like your plan of having native officers to the native churches and of the missionaries retaining their missionary character; and so, I think, do all my brethren. The influence which a missionary in a district will have over the church or churches in that district will not be *authoritative* but *persuasive*, not official but natural; that is, the mere influence which arises from superior wisdom and experience. If it should so happen that a native pastor should have more wisdom and rectitude than the missionary of his district, he will have just as much right to advise and admonish him as the missionary him.”

only be equal to all these things—but he needs such a degree of moral courage to reprove sin—such a removal from the danger of exercising a petty tyranny by virtue of his office—such a freedom from party-spirit—such an acknowledged eminence amongst his people through the exhibition of Christian character, and the possession therefore of moral influence, that few, if any, of our brethren have commended themselves as qualified, both mentally and morally, to stand forth apart from the European Missionary, as the leaders of their people.—*We would distinctly assign this as the chief reason for the omission that is lamented.*—It may have been that in some of us there have been too much timidity and too little confidence in the grace of God as it might be illustrated in the experience of our brethren. We are not conscious, however, of a desire to retain our hold on these churches through our love of power, nor do we wish to have dominion over their faith:—we have no desire to assimilate our work in India to that of our brethren in the pastoral office at home:—and those of us most burdened with a pastoral relation, do not shrink from the greater physical labour or self-denial which might be required in making known the Gospel to those not yet within the church. When we can find men to take the oversight of those whom we have exhorted, comforted, and charged as a father doth his children—of whom we have been jealous with a godly jealousy, the readiness with which we left our earliest homes and friends in obedience to our convictions of duty, is an assurance, at least to ourselves, that we shall have strength of faith and love, to leave all our new connexions and associations which may have almost renewed to us in this foreign land the pleasures of home, and go whither divine direction may lead us.

As a preliminary step to such a consummation, several of our brethren, as is well known, have long been in the habit of working with native preachers, who have had, under the European brother's general superintendence, the pastoral oversight of some church or station in the district of their labours. Several of these churches and co-pastors might be recommended, some of the brethren think, to make the attempt to stand alone. There has, for the reasons above stated, been a hesitation in surrendering all right of interference in matters of church-disci-



pline and government ;—we hope the hesitation will not long continue, convinced that the time will soon come in many places, and ultimately must in all, when, to use the language of the first Secretary of our Society, “ the influence which a Missionary shall have in a district must be *persuasive* not *authoritative*, *natural* not *official*, and he must look for it only as the result of superior wisdom and experience.”

In the central station, indeed, in which the European Missionary may have his residence and home, it will be desirable that he always have an official authority ; first of all, for the sake of those who may appear as new converts under his ministry. It would be unnatural to turn every inquirer, whom he has interested with religious truth, into the hands of another ;—and it appears from apostolic precedent, that where the Evangelist or Missionary may be who has brought the Gospel to a place, there he should be found the most active teacher, and recognized as having chief authority. There was also another fact stated which may receive a special illustration in such places. The great field of the Missionary’s success, would generally seem to be the congregation wont to assemble at stated seasons with native christians in the house of prayer, and naturally he would deprecate haste in surrendering a position of usefulness as teacher to such a congregation, if only a very inefficient substitute could be found.

It is thought, that generally it will be the wiser plan that the pastor, as well as the deacons, though he may be thereby a somewhat inferior man, should be chosen *out of the people*—and *by the people themselves*. Various reasons were assigned for the first of these opinions, arising from the remaining influence in many cases of ancient social distinctions in the minds of the converts, and the general attachment to localities which would prevent an individual from another place getting soon to feel at home. And with reference to the second opinion, the repugnance which we have to the imposition on a church of an European Missionary, is increased as we think of a native brother thrust upon a people. Naturally we may expect that the advice of a Missionary will be asked on such a matter ; and in the first surrender of his authority, the Missionary’s approval of his successor may be thought requisite to the ratification of the Church’s choice ;

but we are very generally and strongly convinced that, after independence has been recognized, interference and meddling will impede, rather than advance, the growth of such Christian community. The question relative to the support of these independent native pastors, is one which has presented a great difficulty in making a general trial of their capacity for independence. The extreme poverty and small numbers of many of our churches in Bengal, preclude the hope of their being soon released from the control of the Missionary or the Society. While, however, we think that the full independence of action in a Church cannot be secured while its support is extraneous, the present poverty of a people should not be held a sufficient reason of itself to prevent the trial of an independent pastorate. It might be consistent with the great object of the Missionary Society to help, at least for a season, a poor people *who were willing to exert themselves* for the support of him who laboured amongst them in the Lord. For doing much beyond this duty of supporting themselves, no native church is at present competent. The work of introducing the gospel into new districts, and of awakening the mass of the people throughout the country, must rest with the Missionaries, and with those who labour with them as preachers to the heathen. Between the duties of these assistants in Mission labour and those of the pastors of churches, and therefore between the acquirements needed by them respectively, there is a difference; and without expressing any opinion as to their relative importance, we would recognize and maintain a distinction. The need of a greater number of efficient men of both classes we have all felt, and would beg of every one interested in our work, to unite in prayer to the Lord of the harvest, to send forth more labourers into this great field, which is truly white unto the harvest.

With reference to immediate action on this important subject, a few words will suffice. Whether there are any churches in Bengal which might be at once left to stand alone, must be determined finally by the brethren to whom such churches have been given in charge. Each pastor, in connexion with his people, can best determine how and when the experiment shall be made, or if it shall be made at all. The four churches at Johnnagar,

Lakhyantipore, Chhobikarpar, and Satberiya, are thought the most equal to such a movement, and this Conference, directing their brethren to look up to God for wisdom and strength, would encourage them to make the trial.

JOHN TRAFFORD.

GEO. PEARCE.

JOHN C. PAGE.

[For the resolutions of the Home Committee in this subject, see the Appendix.]

## IV.

### SCHOOLS.

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That the preaching of the gospel is the great primary duty of a Christian missionary, has been emphatically declared by this Conference. They have now to express their opinions as to the value of schools as a means of evangelizing the heathen around them, and they feel that the subject is at once most important, and embarrassed by not a few difficulties. Not long ago the education of the young was extolled by many as the best, if not the only, way to overthrow heathen superstition, and establish the kingdom of Christ. Now, on the contrary, educational labours are frequently decried, and it is asserted that the great commission of our Lord must be neglected or misunderstood by those who are chiefly engaged in them. There is danger therefore lest some should too eagerly contend for plans which formerly were regarded with general approbation, and lest others, unduly influenced by this reaction of opinion amongst missionary theorists, should reject means of usefulness upon which the blessing of God will ever abide. The brethren have not been forgetful of these dangers, but have earnestly endeavoured to discuss the subject committed to them without partiality. Perhaps the relation they occupy in regard to the question of missionary education, is eminently favourable to the candid consideration of it by them. Very much that has been said by the opponents of missionary schools does not in any way reflect upon their proceedings. Few Baptist missionaries have ever been employed in giving a high English education to the children who have come under their care, and all their educational establishments have

been sustained by money collected expressly for the purpose upon the spot, or by the special contributions of individuals or churches in Europe; so that, with very few exceptions, the funds of the Parent Society have never hitherto been burdened with the cost of their maintenance.

Except in some special cases, the Conference do not think it right that a missionary should employ himself in imparting secular knowledge. Such instruction must indeed be given in missionary schools, but it should be the work of persons employed for the purpose. Let it be the missionary's great business to bring home the truths of God's word to the consciences and hearts of his youthful charge. And the brethren are fully satisfied that, when thus engaged, he will be obeying the Lord's last command as truly as when preaching to a congregation of adults gathered in the bazar, or pressing the claims of the gospel upon the heathen from house to house. Indeed this method of preaching has many peculiar advantages, since it is possible thus to make the gospel fully known, as it cannot be made known to the busy or idle hearers who make up a congregation on the road side; and these young minds are generally unprejudiced, and more likely to receive good impressions than those who "have known the depths of Satan," like the masses of the adult population.

Of the results of missionary schools, and indeed of schools in general, the brethren, for the most part, think favourably. They certainly have not realized all that was expected from them; but perhaps many of those expectations were unreasonable. A very considerable number of conversions has taken place, amongst those who have been educated in the missionary institutions, and in the schools and colleges supported by Government. Amongst the converts thus brought to Christ are to be found men who have made large sacrifices for the gospel's sake, and whose Christian character is worthy of the highest esteem. Several such cases were mentioned by the brethren as having occurred in connexion with the Baptist Mission; and for these the Conference would record their devout gratitude to God. In addition to these conversions the general elevation of character in those who have been taught in mission schools

was spoken of as a valuable result of educational labours, and even where the instructions given have resulted, not in a belief of the scriptures of truth, but in the rejection of all religions, it was felt that this lamentable unbelief is rather to be regarded as the natural reaction of minds just loosened from the fetters of idolatrous superstition, than as a proof that education has been unwisely bestowed.

The Conference unanimously think, that the first educational duty of the mission is to provide instruction for the children of the converts God has given to it. For the most part, the native brethren are wholly dependent upon the missionaries for the means of teaching their little ones, and if instruction be not given, the sad results of almost total ignorance will be perpetuated in the Christian community, to its deep disgrace. Schools established primarily for the benefit of Christian children will, however, generally be capable of receiving others, and the brethren recommend that in all such cases the blessings of scriptural knowledge be laid open as widely as possible.

Some of the schools now in connexion with the mission are far from being efficient; indeed, with better and more numerous school-books, and abler teachers, nearly all might be greatly improved. Almost all the day-schools are intended to impart gratuitously the commonest elements of knowledge:—reading, writing, and a little arithmetic, in the vernacular language. Scarcely any books besides the Scriptures are read in them, and the minds of the scholars are furnished with little truth apart from that revealed in the Bible. The Conference would rejoice to see a wider range of subjects of instruction introduced; and think that in some cases it may be found possible to improve the schools in this respect, and to render the instructions given more valuable in the eyes of the children and their parents, by requiring a tuition fee, however small, from each pupil in the more advanced classes.

Amongst the few English schools in connexion with the mission, the Native Christian Institution at Intally requires special notice. When the late Mr. Ellis removed to Intally, in 1838, he carried with him a class of about fifty Christian youths, who had been previously long under instruction at Chitpore.

Through the munificent donation of £1000, by a friend in England, the Calcutta brethren were enabled to erect the present school-house and the adjoining chapel, and in February, 1840, the school was opened, not only for the Christian lads, but for Hindus and Musalmans, and was soon attended by upwards of two hundred boys. It was Mr. Ellis's object to impart a very superior English education, and during the short time he was able to continue in India he appears to have been eminently successful. Since his departure, in June 1841, the Institution has not enjoyed the undivided attention of a missionary, and for several years there has not been even a European master employed in it. At present no separate class of Christian lads exists in connexion with it; but it is attended by nearly one hundred boys, who are taught by five Bengali masters. The funds for its support have been, from the beginning, mainly collected by the Ladies' Auxiliary Missionary Society. The Conference would recommend that, if possible, the Parent Society undertake the support of a competent European head master. They advise also that the plan of education be considerably modified, and that the pupils, in all but the highest classes, be taught through the medium of the Bengali language. Fees, too, should be paid by all the scholars. Such institutions have their peculiar advantages. They attract many children who cannot otherwise be brought under missionary influence, and thus that influence is extended to families which can be reached in no other way.

In reference to boarding schools for boys, very considerable difference of opinion exists. Some, who have had large experience of them, think them of great value, and adduce many pleasing instances of the good which has resulted from them; whilst others apprehend that difficulties must arise, except in cases which can rarely happen, where the resident missionary can take the immediate oversight and enforce necessary discipline. Even then vigilant precaution should be exercised, lest the lads become unfitted for their social position by the care and training bestowed upon them.

The importance of Female education can hardly be overrated, although no part of Missionary work in India is beset with

greater difficulties. The present degradation of the whole Eastern world, and of the people of this land in particular, is, doubtless, in great measure, owing to the ancient and obstinate prejudices entertained with regard to the elevation of the female sex: and until such prejudices be undermined, the advance of the people in moral and social improvement must be looked upon as remote: for women must remain all but inaccessible to the influence of the Christian missionary and the instructions of the Christian teacher.\* The members of this Conference revert with pleasure to what has been the result of some past efforts, and regard hopefully some present attempts to educate the daughters and wives of Native Christians. They refer especially to the boarding school recently revived at Allipore, and to others of a like nature at Scrampore, Jessore, and Barisál, and feel peculiar pleasure in noticing the success that has attended the attempts of their brother Page to instruct in reading, upwards of one hundred of the women connected with his churches and congregations. It is also a very pleasing fact, resulting from educational efforts in India, that many Hindus secretly desire the education of their wives and daughters, and are willing to receive, and even to pay for, instructors visiting them in their houses, while in numerous other cases, instruction is imparted by themselves. All such signs of improvement in popular feeling should be cordially welcomed and encouraged. The system once generally adopted of gathering girls of all classes in bazar schools, and paying them for their attendance, has commonly disappointed expectation, and is thought likely to result in little that the friends of missions can contemplate with satisfaction.

The Conference learn with pleasure, that there is reason to expect that the Committee of the Baptist Missionary Society will be willing to co-operate with their agents, in the great work of giving a Christian education to the children connected with the several Mission stations. May the blessing of God rest on

\* One of the brethren mentioned, as a remarkable fact, that, in the district of Midnapore, he had found villages where the value of female education was freely admitted, and the girls were invariably taught to read and write.



such efforts, that the men and women of the Native Christian community may grow rapidly in intelligence, and in ability to spread around them the knowledge of that great salvation they have themselves received.

C. B. LEWIS.

JOHN TRAFFORD.

J. THOMAS.

W. SAMPSON.

W. H. DENHAM.

[For the Reports of the Home Committee on the subject of this paper, see Appendix.]

## V.

### GRANTS-IN-AID.

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With reference to this subject, the brethren were unanimous in acknowledging with sincere gratitude the equity, wisdom and kindness, which led the Committee to recognise, in its Resolution,\* the individual liberty of conscientious action of all the Missionaries of the Society. It was also felt that the Committee had a perfect right to repudiate all connection, on the part of the Society, with any school that might receive Government aid, and that the exercise of this right, in the present case, was the dictate of wisdom. A wish was, however, expressed by one or more, that the Committee might at the same time have pledged itself in a more tangible form to supply the Missionaries with pecuniary means sufficient to preclude the temptation of accepting Government money.

The brethren were also unanimously of opinion that the Rules† promulgated by the Government of India with reference to its Grants-in-aid were, some of them, of such a nature that it would be impossible, or at least very difficult, to comply with them, without surrendering that independence of action and of character, which it is the duty of every Missionary of our Society to maintain intact. Even those who looked most favourably upon the Government scheme, decidedly expressed their firm determination not to accept any Government aid, and not to co-operate in any way with its scheme, so long as the third rule should remain unrescinded, which requires that "any school to which aid may be given, shall be at all times open to inspection and examination, together with all its accounts, books and other records, by any officer appointed by the local Government for the purpose." It was strongly felt, that the tacit recognition of

\* See Appendix.

† See Appendix.

such a claim, even if it should always be waived in practice, would be utterly incompatible with the moral dignity of the missionary character.

Although this view of the practical bearings of the question rendered the discussion of the general subject of Government Education of comparatively little importance, yet many remarks were made upon it. It was urged on the one hand, that whilst no Government system of education should ever be compulsory, —the right of educating their children being vested in the parents,—and whilst no such system should on any account include religious instruction, nevertheless Government, being bound to promote the physical and temporal welfare of its subjects, might legitimately regard the promotion of secular education as an important means of fulfilling this duty. It was thought by several, that if such a theory was correct anywhere, it would be in India, where the gross ignorance of the masses is one of the prominent causes of their temporal, social, and physical misery. It was also suggested by some, that if the truth of this view could be substantiated, the scheme promulgated by the Government of India perhaps approached nearer to a correct standard than any other Government scheme of education in the world, with which they were acquainted.

On the other hand it was felt, probably by all the brethren, that even if such a theory should be correct, its practical working would everywhere be almost impossible, because to whatever religious creed or denomination inspectors might belong, they would be biassed by it in reporting upon the efficiency of secular education in schools connected with a creed, different from, or hostile to, their own. This difficulty would be felt with peculiar force in India, where it is to be expected, that the majority even of the nominally Christian inspectors, whom Government is likely to employ, will be persons indifferent or hostile to vital godliness; and where it is obvious that vernacular schools will, for the most part, and for a very long time to come, have to be visited and reported upon by heathen or Muhammadan inspectors, whose hostility to the gospel of Christ will not readily allow them to form an impartial opinion of the efficiency of Christian schools, even in their secular department. Similar

remarks will apply with equal, or perhaps even greater, force to the class-books on secular topics, likely to be favoured or frowned upon by such inspectors. The thought, however, occurred to some, whether cases might not occur (in the vicinity of mission stations, or in villages where Native Christians reside) in which it might be desirable, for the very purpose of counter-acting the injurious effects of such an hostile bias on the part of inspectors, that a missionary should secure some official influence upon the management of schools receiving Government aid.

On the general question whether missionaries ought or ought not to accept of money offered by any Government for secular education, there was a diversity of opinions. But the general feeling was, that such money ought not to be accepted from the Government of India by Missionaries of our Society, for a variety of reasons, the force of which was not equally felt by all, some attaching greater weight to one consideration than to another, or to the aggregate of the whole than to any one in particular. Among these reasons were mentioned the following :—

1. The importance of maintaining the integrity of the Missionary character. At present Missionaries are almost, if not quite, the only body of men in this country, who are known and acknowledged by the people to be disinterested in their motives. Any pecuniary connection with Government might compromise their character in this respect.

2. The character of the Indian Government is such, in some respects, as to render it extremely undesirable that missionaries should in any way become identified with it. The opium monopoly; the very defective administration of justice throughout Bengal; the indifference to the welfare of the people shown by the extraordinary neglect of public works; the rapacity and cruelty practised by the inferior (native) officers of Government; the unsatisfactory state of the law regarding the tenure of land; the wretched condition of the great mass of the agricultural population, the result of the apathy of Government; and the prevailing spirit of suspicion and dissatisfaction with regard to Government, which is the natural consequence of the present state of things:—these evils and a few others were enumerated, among

which the reluctance of Government to dis sever its connection with the temple of Juggernath at Puri, and with other idolatrous shrines, deserves to be prominently pointed out. Although there are many pleasing features in the character of the present Indian Government, yet the reprehensible ones which have been mentioned, may be said to be more palpable, and some of them more familiar to the popular mind. And it is very probable that the character of missionaries would greatly suffer in the estimation of the people, and their influence and power for good be injuriously affected, if they should be regarded as being in any way identified with Government.

3. The probability that the grants-in-aid will be extremely insignificant in amount, for a long time to come. The sum total allowed for them will probably be very inadequate to the wants of the country, and a very large proportion of it is likely to be spent in the form of salaries given to the Director of Public Instruction, and to the staff of Inspectors appointed under him. It was thought by some to be not unlikely, that the whole scheme would be worked for the purpose of silencing political agitation in England rather than of benefiting this country.

4. The almost inevitable tendency of the system to absorb too much time and labour for the secular department, in other words to secularize school-instruction, with a view to meet the requirements, fair or unfair, of the Inspectors. This was thought to be very undesirable in missionary schools.

The effects of the Government system of education hitherto pursued (which although nominally neutral with regard to religion, has in reality been to a considerable degree hostile to Christianity), have not been such as to operate very injuriously upon Christian missions. Instances have certainly occurred, and that frequently, in which persons brought up in Government schools and colleges have publicly opposed the gospel and its messengers. But on the other hand, sound education, or rather true knowledge, in almost any form, must of necessity sap the foundations of Hinduism; and the very circumstance that the gospel has been carefully excluded from Government schools, has, in many cases, awakened curiosity and a desire to taste the forbidden fruit, and has consequently led young men to seek

after and study the Bible. Hence the number of converts from Government schools and colleges bears a considerable proportion to the number of those gathered from missionary schools and institutions, a proportion which is believed to be not less than that of one to four.

The Government system likely to be adopted in future promises to be more truly neutral than the past has been, and may therefore be viewed with even less anxiety, as being less calculated than the former one was, to affect Christian missions in an injurious manner. The gospel of Christ has nothing to fear from the diffusion of the truths of science.

J. WENGER.

A. LESLIE.

J. TRAFFORD,

G. PEARCE.

## VI.

### SERAMPORE COLLEGE.

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In discussing the question of the Serampore College, the Conference agreed that the past history of the Institution could not well be adverted to as a guide for determining its future relations with the Missionaries and the Society. On the recommendation of Messrs. Russell and Leechman in 1851, the Society contribute the sum of £500 per annum for the support of a theological Professor and a vernacular theological class; the funds obtained by the late Rev. W. Ward, have also contributed to the maintenance of classes in European and native habits for Missionary service; but beyond this, the Society has had no intimate connection with the College. The Conference learn however, that there are some items of expenditure which have hitherto been met by private liberality, but for which it will now be necessary that funds be provided from elsewhere. Under these circumstances, the College Council have felt themselves constrained to adopt one of two courses. They must either solicit a closer connection with the Society, or wholly secularize the Institution by making it over to the Government. The latter course appeared very undesirable, both on account of those peculiar advantages (such as the Charter and the Ward Fund and other endowments) with which the College is furnished, and the very efficient assistance it may be made to give to the mission and to our Indian Churches. To this, should be added the consideration, that if the College is given up, Serampore as a station in the occupancy of Missionaries of the Baptist denomination must probably come to an end—a prospect which we conceive is to be deprecated, as breaking up hallowed and time-honoured associations connected with the his-

tory of missions in this part of India. Viewing the matter in this aspect, the members of the Conference, generally, have avowed their conviction that the College should be more intimately associated than heretofore with their missionary efforts, and that it should form part of the organization of the mission, on such conditions for its support, independent of the general funds of the Society, as may be agreed upon between the Council of the College and the Committee.

When once brought into full operation, there can be no doubt that the Institution will afford superior secular advantages, combined with a Christian training, to all youths who seek a good education, and by this means work immediately upon the heathen who may connect themselves with it ; at the same time, its chief usefulness, as far as the supply of direct missionary agency is concerned, will naturally consist in the training of theological classes, designed to furnish the mission field with well-instructed and efficient preachers both native and European. The Conference feel that whilst on the one hand the native preachers now demanded by the masses of the country, require to be better qualified for the great work of evangelization than most of those that have hitherto been employed ; on the other, men are needed who can endure hardships like good soldiers of Jesus Christ, and whose temporal wants, whenever any of them are appointed to the pastoral office, shall be such as shall bear a reasonable proportion to the resources of the native Churches. The vernacular theological class lately formed is designed to furnish the mission with men of the above description, on whose zealous co-operation, the Conference is convinced, much of the future success of the gospel must, humanly speaking, depend.

It is the opinion of the brethren that the Bengali should be employed as the medium of instruction, though not to the exclusion of Hindustani and English, and with occasional instruction in Sanscrit ; but it was resolved that all matters of detail connected with the conduct of the class, such as the education required, the course and term of study, rules for the admission of students, the periodical examinations, and the associating practical training with the duties of the class, should be left to the tutors in union with a Committee of Missionary brethren appointed for the purpose.



It is the opinion of some of the members of the Conference that all young men seeking the advantages offered by the vernacular theological class, should be distinctly told, that though the Society consents to give them the education they want for the service of Christ, to which they have devoted themselves, it is by no means bound to find them support after their term of study has expired, and that the College simply furnishes them with the means of qualifying themselves for the great work, to which God in his providence may at some future period call them. On the other hand there are other brethren who feel that in the view of such an understanding, they would hesitate to recommend the class to any native Christian young man ; because, to take such an individual from his plough, for example, and give him an education like that now contemplated, would unfit him for his former occupation, whilst it may at the same time happen, that that occupation is, even after the completion of the course of his studies, the only means left him for procuring a livelihood.

The Conference consider it premature to offer any suggestions regarding the class for training native Christian schoolmasters, as the determination of the Society relative to the supply of means for the establishment of schools is not yet known.

ROBERT ROBINSON.

JOHN SALE.

THOMAS MARTIN.

WM. H. DENHAM.

## VII.

### NATIVE CHRISTIANS.

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The Committee appointed to report the sense of the meeting, on the 7th topic, being the subject of Native Christians, desire to state,

1st. That it was agreed by the brethren present, that the social condition of our native Christians is generally superior to what it was, in their heathen state. They are no more a priest-ridden people. The age at which the children marry has been extended. The expenses attending marriages, funerals, &c. are nothing, compared with what they were previously to their embracing Christianity. They rest on the Sabbath ; their nights are given to repose, instead of being spent in revelry and licentiousness at idolatrous festivals. They are generally free from debt ; and in various ways much more independent and happy, in the worship and service of the living and true God, while the members of the churches are found calmly to confide, both in life and death, in the meritorious obedience and sacrifice of the Lord Jesus Christ. While the adoption of European habits should not be fostered, yet the missionaries desire to see a gradual improvement in the domestic arrangements, houses, and dress of the native Christian community.

2nd. Their unhappy relation to the heathen proprietors of land was affirmed by some to be not wholly unlike that of slaves to their owners, of serfs to their superior lords. The degree of persecution, which many of them suffer, was represented by those who are best acquainted with the subject, as great in the extreme. In many instances, they lose their all. A number of cases of oppression by the Zemindars was related by three of the brethren, not as the whole of what they knew, but merely as a few examples of numerous cases that had come to their knowledge. Two causes of such formidable oppression were assigned :

one of which is, that native Christians refuse to pay more than the lawful rent of the lands which they cultivate; other (illegal) demands, comprising nearly all the social, religious, and law expences of the Zemindar, being very properly demurred to. The other cause of persecution in some places is, that the native Christians disclose, instead of concealing, the crimes which their landlords connive at for the sake of gain. Native Christians cannot get their complaints through the courts of law, without the assistance of the Missionaries, and but for them, it is not improbable that Christianity would soon be extinguished from those districts where persecution is rife, and where so many have embraced it. By one brother, it was deemed expedient that a representation of their grievances should be made to Government; and by another, that it should be made to the European community. One method adopted to prevent the loss of property of those about to profess Christianity is, to take an inventory of their little estates, in the presence of the Chowkedar of the village, who thereby becomes a witness of what they then possessed.

3rd. The late Marriage Act was found faulty, chiefly because the fees are too high and the working of the Act most troublesome. It moreover, makes no provision for divorces, and offers no remedy but the inapplicable provisions of English law. On the other hand Hindus and Muhammadans, and some denominations of native Christians, are by Government entirely exempted from these burdens. It was mentioned too, that the highest legal authority in this country is of opinion, that the Act is not obligatory on any party whatever, while it was stated that some of our brethren had altogether dispensed with it.

4th. With regard to polygamy, the general, though not unanimous, opinion was, that a Musalmán, or more rarely a Hindu, having more wives than one, should not be required to put them away, on his professing Christianity, though such a person could not be eligible to any office in the Church. But such cases are extremely rare.

5th. Caste, it was observed, is not retained, but is utterly forbidden in the Churches, though its influence is felt in a greater or less degree, in some of the social and domestic relationships of life.

6th. It was mentioned that native Christians are recognised by the laws of the land, in the Marriage Act, and also, in the declaration by Government, that none shall forfeit their ancestral inheritance, on account of a change in their religious opinions.

7th. It was readily allowed by all, that religion is the best means of elevating the Native Christian community. When a man believes in Christ, his faith, working by love, regenerates and sanctifies him. He does his duty both to God and man. He is upright and just in all his dealings with his fellow-man; he speaks the truth with his neighbour, and is faithful to his promises. He is, moreover, chaste and temperate, industrious and economical, and is, in a vast variety of ways, improved, both in character and conduct. He enjoys too, a large share of domestic and social comfort, while the consolations of the gospel, including the hope of eternal life through the mediation of Jesus Christ, make him a comparatively happy, as well as holy man.

8th. It was allowed, that temporal aid ought to be given to the indigent. "He that giveth to the poor lendeth to the Lord." But we ought to exercise caution and discretion in extending a charitable hand to our native Christians, lest by so doing we should do them more harm than good. In general we ought rather to help them to help themselves, than by our gifts encourage indolence and recklessness of expenditure; nor ought we, by any means, through a mistaken charity, to release them from their obligations to the performance of relative and social duties.

9th. Christian villages, formed specially of individuals and families collected from various places, were generally disapproved of; chiefly from their isolating Christians from the heathen, and thereby precluding them from letting their light shine before men. It was observed, however, that the Orissa Missionaries approve of them, while some of their advantages, such as that of affording an asylum from persecution, giving greater facilities for Christian communion, together with other means of mutual spiritual improvement, were pointed out. Whether from mismanagement, or other causes, it is difficult to say, but it has been

found, that they have not generally answered the expectations entertained by those who have established them in Bengal. Whether agricultural settlements may be regarded under the same view, the members of the Conference have had no experience to enable them to decide.

J. WILLIAMSON.

F. SUPPER.

JOHN C. PAGE.

## VIII.

### SALARIES.

#### PART I.

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The brethren are unanimously of opinion that their salaries ought to be regulated by the principle, that they are not to receive an equivalent for services performed, but simply an amount sufficient for their maintenance in such circumstances as shall secure their efficiency as labourers in the Lord's vineyard. Such a maintenance, in this country and climate, requires a certain degree of physical comfort, as well as freedom from mental anxiety; and also freedom from the necessity of wasting precious time and strength in personal efforts to study penurious economy.

In Bengal, a great source of expense consists in the absolute necessity of securing a dwelling at once dry and elevated: dry, because dampness is a prolific cause of dangerous or protracted illness; and elevated, because during the greater part of the year the lowest stratum of the atmosphere is fraught with a deleterious miasma, exhaled from the ground, and notoriously unhealthy, particularly at night. Low houses are usually damp; but even when this is not the case, they are well known to affect the health of Europeans in a very injurious manner.

Another source of expense consists in the necessity of avoiding, as much as possible, exposure to the rays of a tropical sun and to rain, neither of which can be adequately warded off by an umbrella as in Europe. It would be highly imprudent, particularly in the hot and rainy seasons, for people of European origin, to move about much in the open air, except in the morning and evening. A conveyance of some sort, therefore, becomes necessary to those who have to go out in the middle of the day, and particularly necessary in those places where the

distances are great. But the cost of purchasing a horse and conveyance is very heavy, and the expense of keeping them very considerable. Both are materially increased by the deceitfulness of dealers, and by the frequency of accidents.

A third source of expense, consists in the wages of servants. In this country there are different classes of servants, each class doing only that particular work which is assigned to it by the rules of caste, or of long-established custom. The following list will show the number and names of servants found necessary, with some variations, in almost every household, with the nature of their work, and the average monthly wages which they receive at Calcutta, where they can be more easily obtained than at most stations in the country.

#### *Male Servants.*

Khansama, .... Rs 7, makes the daily purchases of provisions, and waits at table.

Cook,..... ,, 6,

Bearer, ..... ,, 6, looks after the furniture, the lights, &c.

Melhter,..... ,, 4, has to sweep and to do other work not fit to be described.

Bheestie, ..... ,, 3, supplies the necessary water.

Coachman, ..... ,, 6, } In a family without young children one of these  
Syce (or groom,) ,, 5, } may be partially dispensed with.

Mali, ..... ,, 4, looks after the garden and the gate.

Durzee or tailor, ,, 6, has to make and mend clothes.

Punkah bearer,... ,, 3, pulls a large fan in the hot months.

#### *Female Servants.*

Ayah, ..... Rs. 7, attends upon the mistress and children.

Mehtrani, ..... ,, 5, is an inferior chambermaid, whose peculiar work no ayah will do.

In a family without young children, and inhabiting premises of very small extent, two or three of these servants are not absolutely needed; and on the other hand, in a large family, with larger premises, these are not found sufficient. The whole set of them, expensive as they are, prove far less efficient ministers to comfort than one good maid-of-all-work in England; and owing to their deceitful, covetous and quarrelsome habits, they are sources of great and frequent annoyance. It would be an extremely difficult undertaking to break through the rules of caste which render so many of them necessary. The experi-

ment of teaching native Christians to supply their place, has repeatedly been tried, but with very indifferent success, for reasons which it is unnecessary to detail. It may, however, be mentioned in passing that Missionaries and their wives have more important work to do than to train domestic servants.

A fourth source of expense consists in the heavy cost of medical aid and other assistance in times of sickness. For instance, the charge which a midwife makes for her services at the moment of child-birth, is 32 Rs.; and that which a good nurse makes for attending upon the mother, is 5 Rs. a day, besides her food. [If, as is not unfrequently the case in this climate, a native wet-nurse is found necessary, she must break through the rules of caste, and the usual compensation which is claimed for this temporary sacrifice, is 50 Rs. Her monthly wages are at least 7 Rs. and the cost of feeding and clothing her, amounts at least to 4 Rs. more. Usually she is quite a raw novice, so that her presence is, for months, no relief whatever to the other servants, but rather an additional source of trouble and discomfort.

Those Missionaries who are connected with a large body of native Christians, find that connection to be a source of considerable expense. They have frequently to supply them with medicine, to render them charitable aid, and to help them out of troubles and perplexities of various descriptions, many of which are occasioned by the unsatisfactory state and administration of the laws, and by the social degradation of the common people, two evils, both of which sometimes press with peculiar severity upon native Christians as such.

It will be evident that the aggregate of these and other similar sources of expense constitutes a very heavy addition to the cost of food, clothing, washing, lights, and other items of house-keeping,—an addition peculiar to India, which, however, must be submitted to, as a necessary evil, by foreigners residing here. It is in a great measure on account of this additional burden, arising from the artificial state of European society here, that according to the testimony of those who have made the experiment of living in both countries, a minister in England with an income of £120 can command more real and relative comfort



than a Missionary in Bengal with his present salary. Many services must be purchased here, which in a Christian country are spontaneously and easily rendered by Christian affection and sympathy.

With these facts in view, the brethren have endeavoured to give an impartial consideration to a scale of allowances laid before them by Mr. Underhill, which it is proposed by the Treasurer and Secretaries to lay before the Committee.

According to that scale an unmarried Missionary would receive 150 Rs. per mensem; and a married Missionary 200 Rs., with an allowance of 10 Rs. for each child up to the age of fifteen, but with the understanding that this allowance for children is not to exceed an aggregate of 50 Rs., even if there are more children than five.

The salary of 150 Rs., here allotted to an unmarried Missionary, would be liberal, and is probably intended as an encouragement to future Missionaries to come out, or to join the mission, unmarried. On this subject the brethren would only make the remark, that if the celibacy of ministers, as a rule, is undesirable anywhere, it is so in this country, particularly in the case of those Missionaries who have to do with native Christians.

The allowance of 200 Rs. for a married Missionary without children, the brethren regard as sufficient, except in cases of extraordinary afflictions or losses, for which it leaves a very small margin.

But the brethren respectfully submit to the consideration of the Committee, that the allowance of 10 Rs. for each child is not even sufficient to defray the average expense—actual expense—of feeding and clothing (not to speak of educating) a child in this country: and that the period during which the allowance is granted, should be extended, as heretofore, at least to the close of the 16th year for boys, and to the time of marriage for girls, in order to meet the peculiar requirements and disadvantages of this country. They respectfully submit that the amount of the allowance should, in accordance with former rules, and with the practice now partially prevailing, be raised to 16 Rs., at least after the child has completed the tenth year.

They suppose that the state of public feeling in England renders it desirable to fix a maximum for the aggregate allowance to a Missionary's children: otherwise they can see no valid reason whatsoever for placing a Missionary who happens to have a large family, on such a disadvantageous footing as compared with his brethren,—a footing which, it is feared, must almost of necessity involve him in very serious difficulties.

The brethren entertain the confident hope that the allowance for children will continue to be paid in case of the father's death, and whether they remain in this country, or proceed to England; for it must be obvious that an event so afflictive would render the allowance doubly necessary.

The brethren do not wish to refer at any length to the subject of the education of their own children. They would only remark that it has often filled their minds with the most intense anxiety. Some of them have been able to find or to make time for instructing their children themselves. Others, not so favourably circumstanced, because overwhelmed with mission work, have experienced the excruciating anguish of seeing their children growing up in ignorance, and exposed to the pernicious influences of heathenism and Muhammadanism. Even those stationed at Calcutta find it almost or quite impossible to pay for their schooling as day-scholars at the educational institutions which now exist in this city; and few, very few are able to bear the heavy cost of sending them to England, and maintaining them there, even if they should be willing to run the great risks involved in such a course.

The brethren beg respectfully to assure the Committee that they are willing to spend and to be spent for Christ's sake, and that they are fully alive to the duty of contributing to the wider diffusion of the gospel, by declining to take more of the Society's money than is requisite, in accordance with the principle enunciated at the commencement of this Report. But they feel the importance, for the sake of the gospel, of keeping out of debt as far as possible, and they are under an impression, whether right or wrong, that the nature and extent of their real wants are not understood in England.

The schedule laid before them by Mr. Underhill, mentions

40 or 60 Rs., according to circumstances, as the amount to be allowed for house-rent. These sums will probably be found sufficient in some places, but certainly not in all. At Calcutta, for instance, it is impossible at the present time to obtain a house, suitable for a Missionary with a family, at a monthly rent of 60 Rs. And at some stations in the country rents are even higher, perhaps much higher, than at Calcutta. The brethren therefore suggest that the question of house-rent should in every case be made a subject of special consideration. It is more easy in the matter of house-rent than in any other, to be penny-wise and pound-foolish.

The brethren regret that in the schedule laid before them, no allusion is made to the subject of an allowance for assisting a Missionary on his arrival in the country, to meet the cost of purchasing furniture and other articles necessary in commencing house-keeping.

On the other hand, they are gratified to learn that the Committee intend hereafter to permit travelling expenses on behalf of the mission to be charged to the account of the Society, and to encourage Missionaries to submit special cases of pecuniary difficulties for their attentive consideration.

The brethren trust that when decided failure of health should render it either absolutely necessary or highly desirable for a Missionary, or his wife, or his children, to proceed to a colder climate, the Committee will exercise towards such an afflicted brother that liberality which becomes Christian men. They hope that in cases of great urgency the opinion of the two or three brethren, who from their position are best able to arrive at a just conclusion, will continue to be recognized as a valid substitute for the decision of the Committee. Beyond this they do not wish to make any stipulations, but to exercise confidence in the God and Father of our Lord and Saviour Jesus Christ, and under him to trust to the Christian character of the Committee.

They, however, take the liberty to suggest whether cases may not occur, in which it might be desirable that a Missionary who has been labouring in India for twelve or more years, should visit England for a season, without being compelled to do so by

failure of health. They conceive that such visits might be useful to the mission in two ways ; *first*, by invigorating the physical and mental constitution of a Missionary, and thereby enabling him to prosecute his labours afterwards with greater energy and during a longer period of time than would otherwise be the case ;—and *secondly*, by strengthening the bond of sympathy and fellowship which connects the mission with the churches of Great Britain. Good has resulted and is likely to result from the visits to India of deputations from England ; and it is not improbable that much good might result from the visit to the churches of Great Britain of deputations from the Indian mission. The visits of invalid Missionaries have been found useful ; and it may be presumed that under proper circumstances the visits of Missionaries in the enjoyment of tolerable health would be found even more useful, particularly as an encouragement to younger brethren to consecrate themselves to missionary labour. The brethren, however, do not intend to make any definite proposal on this subject. They believe that there is not one among their number, who is not ready and willing to abide at his post, until a clear call of duty release him, or until it shall please the Lord to promote him to labour in a higher sphere than either England or India can present.

## PART II.

With reference to the salaries and allowances of native preachers employed by the Mission, the brethren are of opinion that the same principle should be adopted which they would apply to themselves, viz. that they should receive an amount sufficient for their maintenance in such circumstances as shall secure their efficiency as labourers in the Lord's vineyard.

In order to obviate a mistake which appears to prevail extensively in England, the brethren would state at the outset, that by the term *natives* they do not mean persons of European or mixed descent born in India, but persons of *bona fide* indigenous descent, whose forefathers on both sides were Hindu or Muhamadan inhabitants of this country.

The brethren are of opinion that to such *bond fide* natives money is worth at least four times as much as it is in England, in other words that to a native half a Rupee (which is intrinsically equivalent to a shilling) is worth more than four shillings are in England. Bearing this in mind, there are two landmarks which determine the amount of salaries that should be paid. One is the amount which, according to their own testimony, they really need; the other is the amount which they would be likely to receive, if Christianity had become indigenous in this country.

To begin with the latter. An income of 300 Rs. a year or 25 Rs. a month is worth as much to a native of Bengal, as one of £120 to a minister in England; in fact, it is worth considerably more. On that account, the brethren are of opinion that if Christianity was the prevailing religion of the land, 25 Rs. a month would be considered a handsome allowance for a Christian minister; and that, consequently, that amount ought to be the highest salary paid by the Society to a native preacher, except under very extraordinary circumstances. Some other Societies give much higher salaries; but the brethren are convinced that, by doing so, they are impeding the spontaneous development of Christianity. Only two native preachers connected with the Baptist Mission receive more, and in the case of those two it appears undesirable to alter an arrangement which has existed for years.

A salary ranging from 16 to 25 Rs. has for many years past been considered as sufficient for native preachers of the highest attainments and of the maturest character in connection with our Mission.

The great majority of our native preachers are villagers, who have received a very limited vernacular education, and who labour either in their native villages, or in obscure localities very similar to them. Most of these brethren are consistent in their Christian character, devoted to their work, and useful in their sphere. Hitherto the salaries of most of them have been under ten Rupees. The brethren propose that ten Rupees should be the maximum allowance for such.

A third class consists of brethren who possess higher talents,

and a superior vernacular, perhaps partially English, education. The salaries of such have long ranged between 10 and 16 Rs.

Some of the native preachers, who labour in their own native villages, possess houses and land of their own, and have on that account received less than would otherwise have been the case. It is felt that such an arrangement is not altogether objectionable, particularly when the preachers sustain the relation of assistant pastors to the churches in those villages.

Upon the whole, the brethren are of opinion that the native preachers belonging to the lowest class have in many cases been paid too little; and that it is desirable that with their increasing efficiency and usefulness their salaries should be increased, chiefly in proportion to the wants which the exercise of hospitality may cause them to feel. A gradual rise of salaries may also be useful to preachers of the two higher classes.

The brethren are also of opinion that an additional allowance of eight annas for every child should be granted to native preachers, for boys to the age of 16, and for girls to the time of marriage.

The question of house-rent, or of an allowance for building houses, presents considerable difficulties. Those native preachers who have houses and land of their own, perhaps need nothing beyond a little assistance towards keeping their houses in repair. But those who are in different circumstances, require more. The plan of giving them an amount equal to three month's salary for building a house has been partially tried, but has not been found very satisfactory. It certainly is open to the objection that it makes no provision for repairs. Probably this question had best be made a matter of special consideration in each case.

When native preachers have to travel from home, the circumstances of this country require that they should receive a moderate allowance for the extra expense to which they are subjected by the necessity of providing and preparing their food. The brethren think that one anna a day should be the standard for this allowance; but when they travel by water, and are therefore able to take a supply with them, it may be even less.

With regard to a provision for the widows and orphans of native preachers, the brethren thought they should be encouraged

to subscribe to a Life Assurance Fund, recently set on foot by the Calcutta Missionary Conference; but no definite conclusion was arrived at.

After very mature consideration of the question regarding the relation that should subsist between native preachers and the Society, the brethren adopted the view that native preachers should be under the direct control of the Missionary with whom they labour. They should be appointed by him, with the approbation, if practicable, of one or more of his fellow Missionaries. They should be paid by him. And it should be in his power to dismiss them without appeal, because in this country the person from whom an appeal is allowed, loses all authority, particularly in the eyes of natives. The denial of a right of appeal may appear harsh, and is no doubt attended with certain disadvantages; but if an evil, it is beyond question a necessary evil.

Those native preachers, however, who act as pastors of churches, form a somewhat exceptional class; and it is hoped that as the churches become more independent, such pastors will become more fully identified with the churches over which they preside. And a few other native brethren constitute exceptional cases, which will have to be taken into special consideration.

Whenever a native preacher is dismissed on the ground of immorality, it should be done in such a way as not to interfere with the action of the church to which he belongs, and which ought to subject him to discipline. But it is suggested that even in that case, unfitness for his work would constitute a valid reason for dismissing him.

The comfort and usefulness of Missionaries is so closely connected with the co-operation of native preachers, that the brethren apprehend that very little danger exists of any native preacher being dealt with in an unjust or arbitrary manner.

According to a resolution of the Committee, communicated to the brethren some years ago, the appointment of all native preachers is an arrangement renewable from year to year; and the Society does not regard itself as pledged to make any provision for their widows and orphans.

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## IX.

### WIDOWS AND ORPHANS OF MISSIONARIES.

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The brethren having learnt from Mr. Underhill that the Committee contemplate making some provision for the widows and orphans of deceased Missionaries, by insuring the lives of their Missionaries for at least three hundred pounds sterling, which sum would be payable to the widow on the death of her husband, or might, at her option, be applied to the purchase of a Life Annuity, acknowledge with gratitude that such a measure would relieve them to some extent of the anxiety which many, if not all of them, have frequently felt on account of those nearest to their hearts. They would exercise faith in the Father of mercies, and rely on his promises regarding the widow and the fatherless, particularly those connected with his own children and servants. At the same time, they trust that they may be allowed to give free expression to their thoughts and feelings on this interesting topic.

The salary which they receive, or are likely to receive hereafter, is calculated on the principle that they are not to be paid an equivalent for their services, but only maintained in such circumstances as shall secure their efficiency as labourers in the Lord's vineyard. They are therefore unable to make any provision for the support of those, whom in case of death they may leave behind. Indeed, several of them have, without being guilty of extravagance, been obliged, either in consequence of domestic trials, or of pressing wants felt by native Christians, to expend their own little patrimony, or the dowries of their wives.

The effects of the climate and the social peculiarities of this country are such, that a widow who has spent a number of years here, will, if she returns to England, be unable, on account of



enfeebled health and of necessarily altered habits, to enter the world afresh under anything like favourable or even fair circumstances, in a country where she will for a long time feel like a stranger, though it be her native land. This difficulty, which a widow would experience in England, would be even much greater in Bengal, owing to the climate and to the artificial state of European Society. On these grounds it is submitted that a Life Insurance for £300 would be a very inadequate provision. If the allowance to be granted for children, be regarded as irrespective of the father's death,—so that it would continue to be paid to orphans,—and it is hoped that it will be so regarded—then such an addition would, to some extent, be a relief, although those allowances are not fully equal, in this country, to the cost of feeding and clothing children, not to speak of educating them.

But the brethren feel that in forming an opinion upon this question, they must take into consideration not only their own views and desires, but also the resources of the Society, and the state of public feeling in England which affects those resources. The Committee are the best judges of these matters, and will, it is hoped, do the best in their power for those who, during their lifetime, are willing to spend and to be spent for Christ's sake.

And the brethren would again record their firm conviction that the promises which God has given to the widow and the fatherless, are true and deserving of all confidence; and consequently they would endeavour to exercise faith in the character and in the word of Him who has given those precious promises.

• J. WENGER.  
J. THOMAS.  
T. MORGAN.  
WM. H. DENHAM.  
R. BION.

## X.

### MISSION HOUSES AND CHAPELS.

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As it regards the houses required for Missionaries, it was the unanimous opinion of the brethren, that they should be such as are adapted to secure, as much as possible, the health of the Missionary from being affected by the injurious influences of the climate. These, in the greater part of Bengal, are damp, heat and cold. As a protection against the first, it was deemed essentially necessary, that a house should be upper-roomed; and as a protection against the second and third, it was deemed equally necessary, that it should be a brick building, with glazed and shaded windows and entrances. The instances are so numerous of health being injured from occupying low and unprotected dwellings, that the loss in money and in labours would be far greater from Missionaries inhabiting such residences, than it would be from their occupying dwellings of the other kind referred to.

As it regards the expense of such houses, whether as built, purchased, or rented, nothing can be determined,—the price, in various parts of the country, and in different localities even of the same city, varying so much as to be sometimes twofold greater in one place than in another. It was, however, stated, that, as an average, suitable houses could not be rented for a less sum than from £60 to £80 a year. And it was also stated, that, in the generality of cases, it would be better to hire houses than to purchase or build them,—it being sometimes difficult, from various causes, for a Missionary to build a house, and also sometimes difficult, in the event of his removal to another locality, to dispose of a house. It was, however, stated, as an exception, that, in the district of Beerbhoom, and in similar

districts, where the climate is dry, bungalows or cottages might be built of clay or mud walls for the sum of £100, or a little more, and kept in repair for about £10 yearly : in which cases building is to be preferred to hiring, particularly where a lengthened residence is anticipated.

There is, however, great danger from fire, especially in the vicinity of native dwellings, in the case of thatched bungalows.

Whether a Missionary's residence in a district should be permanent or temporary, that is, whether a Missionary should have his residence always in one place, or whether, after a certain period, say five or six years, he should change his place of residence for another, say 20 or 30 miles distant, with the view of leavening, in the course of his life, the whole of a given space with a knowledge of the gospel,—it was unanimously agreed, that his residence should always be in one place of his district. The reasons given for this were: 1st. That a period of five or six years, was too short to enable the residents of any given place to ascertain the value of Christianity, by witnessing it in the life of the Missionary and his family; and also that, by removing him after such a period, sufficient time would not be afforded for the reaping of the fruits of any course that he may have pursued. 2dly. That, since disease, in this country, came on so suddenly, and raged so violently, it was very desirable, particularly in the case of a family, that the Missionary's residence should be as near as possible to medical aid; and that, as there was usually but one place in a district where this could be found, his residence should permanently be *there*. 3dly. That, also, for the benefit of his family, if not for the benefit of the Missionary himself, it was most important, that his residence should be where Europeans are to be found, otherwise both he and his family would be exposed to all the debasing influence of heathenism, without anything external to counteract it, they seeing and hearing nothing out of doors but what was corrupting,—the very condition of the family of Lot in Sodom,—and this, particularly for his family, would most likely be very disastrous; and as European society was commonly to be found only in one place in a district, *there* the Missionary's residence ought permanently to be. And, 4thly. It was thought, that

if the Missionary were to erect, in various places throughout his district, a small and temporary house of only a single room, or it may be two,—a thing which could be done at a very little cost,—he might, by resorting as frequently as possible to these places, as effectually leaven his district with the gospel as he could by removing, from time to time, his family residence.

In reference to chapels for native congregations, it was thought, that where the congregations are not large, houses built of stakes, mats and thatch for the moist parts of Bengal, and of clay or mud walls with thatched roofs for the dry parts, are all that are required; but that where the congregations are large and permanent, plain brick buildings are to be preferred,—these, though costing in their erection much more than the former, yet, being more durable, would be found, after a series of years less expensive. It was also thought, that none of the former kind of chapels should exceed the sum of £10, whilst chapels of the latter kind might be erected for sums varying from £50 to £100. Hitherto the expense of erecting chapels has fallen on the Mission, or more frequently on the Missionary himself,—he, having from his own means, or from contributions raised from friends, done the work. It was, however, felt to be most desirable, that the converts themselves should be urged to erect their own chapels,—a result which will, in time, no doubt, be secured; but which, from the general poverty of the people, has hitherto been all but impossible.

A. LESLIE.

J. WILLIAMSON.

## XI.

### CALCUTTA AS A MISSION STATION.

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There are various considerations which in the estimation of the Conference invest Calcutta with peculiar importance as a Mission Station. Among these may be mentioned its immense population, and the extensive range offered for the influence of the Gospel. The word of life preached in the streets of Calcutta is not confined to the limits of the city. There will gather round the Missionary, or Native Preachers, men from all parts of the country, and the Gospel will be proclaimed to the Hindustani and Sikh, as well as to the people of the town, and visitors from the neighbouring districts. So that whatever is done for Calcutta, is done, in a measure, for surrounding districts, and even distant provinces. It is also well known that frequent unavoidable contact with people of all ranks and countries has, to a considerable extent, weakened the power of caste in Calcutta, and destroyed many of those prejudices which continue unimpaired in the Mofussil.

That Calcutta ought to constitute the great centre of Missionary operations in Bengal, as it is the centre of commerce, is readily acknowledged by the Conference. Indeed very much work of an evangelistic kind has been carried on, and a considerable part of the population made acquainted with the truth; but the Conference feel that the happiest results might be expected to ensue from the substitution of organized and concentrative effort, for the individual and isolated attempts at present made among the inhabitants. Circumstances have operated to fill the hands of the Calcutta brethren so entirely with other very important duties, that they have been unable to give sufficient attention to the systematic proclamation of the Gospel; and the Conference strongly urge the necessity of appointing two or three more

Missionaries to Calcutta, who may be wholly devoted to the immediate preaching of the word among the people.

It may be necessary here to notice the determination of the Calcutta Police to prohibit street-preaching. Every thing like a crowd is liable to be dispersed, and a Missionary may be deprived of his congregation in the midst of an address. Under these and other circumstances, it appears to the Conference requisite that the city should be supplied with chapels, erected in the most advantageous localities, where the Gospel may be preached without let or hindrance. These buildings should of course be as open as possible, so that the natives may be induced to enter them, instead of standing outside. It was suggested, that a missionary be appointed to labour almost exclusively in these chapels, having native preachers under his direction.

The Brethren were impressed with the necessity for adopting some means for providing the numerous boats that lie in the river, and those that visit Calcutta, with the Gospel. They therefore propose that one of the chapels referred to, be erected on some suitable spot near to the Calcutta Mint, where the thousands of people carrying on business in that direction, may be reached by the glad tidings of salvation. They are further urged to this proposal by the fact that, though a densely populated part of the town, this field of labour is not occupied by any other Missionary body. It was further suggested that a missionary might be advantageously located in the vicinity. In regard to the Jaun Bazar Chapel, it was proposed that Mr. DeMonte should, assisted by Mr. W. Thomas, devote as many hours every day as practicable, to sitting in the Chapel for the purpose of holding religious conversation with all who come within his reach, and preaching the Gospel as often as opportunity offers. Regret was expressed that the Native Church at Lal Bazar, once in itself a centre of Missionary operation, does not exert that influence for good which it formerly possessed.

It was thought by some members of the Conference, that the north of Calcutta was the proper direction in which the Mission should be extended. Against this, however, it was urged

that the only place where it was practicable to reside, would be Shobha Bazar, on the Chitpore Road, a part of the town not important enough to constitute an independent station. Bullyaghat was also recommended to the notice of the Conference, as furnishing a most important and influential sphere of labour, it being the grand channel of communication between Calcutta and East Bengal, and, in the dry season, even the N. W. Provinces.

In reference to the district of Intally, it is the opinion of the Conference that much of the breaking up of the fallow ground has already been effected. Many of the inhabitants of Intally appear to be well acquainted with religious truth : what is now required is a thoroughly organized and well sustained house-to-house visitation. This might be satisfactorily arranged by the Missionary in conjunction with the Native Church there, which has already intimated its intention to take part in this work. By such a measure not only would the great work of Christ be conducted more efficiently ; but a sympathy would be established between the Native Church and the Mission, which would clear the way for the exercise on the part of the Missionary of a moral influence, greatly conducive to the well-being of the Church. This observation will also apply to Colingah, and the relation in which the Native Church in that section stands to the Missionary.

Another, and a very promising centre of Missionary operation, is Allipore. Associated with the direct Missionary work of that district, is the superintendence of the churches in the south villages. Whilst it is the conviction of the Conference that the agency employed is certainly not more than enough for the field to be cultivated, they hope that Allipore now enjoys a fair prospect of being made acquainted, throughout its length and breadth, with the glorious Gospel of God.

In conclusion, it was suggested by some of the Brethren, that the ability to speak in Urdu and Hindi, as well as Bengali, was essential to the complete efficiency of Missionaries and Native Preachers employed in Calcutta.

R. ROBINSON.

G. PEARCE.

C. B. LEWIS.

## XII.

### STATIONS IN THE MOFUSSIL.

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To prevent misapprehension, it may be necessary to say at the outset, that this report is not intended to exhibit a full review of all our Mofussil stations; but only to state with as much brevity as may be attainable, the peculiar requirements of those stations whose circumstances more or less urgently demand attention. It may then be remarked generally, that even in those stations where additional *men* are not required, more pecuniary assistance than has usually been afforded for the purposes of itineration, erecting chapels or preaching houses, and vernacular education, is very much needed, especially by those brethren who cannot obtain such aid in their own vicinities.

It is a matter of great thankfulness to the Conference to know, that the stations of Barisal and Jessore have lately been strengthened by the arrival of brethren Martin and Anderson; and they joyfully concur in a proposition that brother Supper remove from Cutwa to Dacca, not merely because certain circumstances make it extremely desirable that he should reside where medical aid is easily obtainable, but because the large population of the town of Dacca, together with the out-stations of the Baptist Mission in that neighbourhood, seem urgently to require that another Missionary be sent there to aid brother Robinson, in order that brother Bion may more fully devote himself to the preaching of the Gospel in those parts of Eastern Bengal, where God has mercifully given him so much acceptance with the people, and where there is apparently so much reason to hope for the divine blessing on his labours.

The Conference would have been glad if a similar addition could be made to the number of Missionaries at Chittagong; but at present they fear it is impracticable properly to strengthen our Mission at that important station.



The stations at Cutwa and Dinagepore, owing partly perhaps to some unfavourable circumstances in their early history, have not afforded our brethren who have laboured there, or the Baptist Missionary Society, much satisfaction. Yet the Conference is gratified to find that they are not to be abandoned, and they trust that the removal of brother Parry to Cutwa will, under the divine blessing, lead to large and happy results, in a station so well suited for itinerating labours;—whilst the large population of the Dinagepore district, and the fact that there is a Christian Church at the station, and no Missionary of any other denomination near, seem to the Conference to be strong reasons for continuing and strengthening our Missions in that neighbourhood. The failing health of our honoured brother Smylie, seems moreover to urge this matter on the attention of the Baptist Missionary Society. Respecting Bishtupore, a place about sixteen miles south of Calcutta, some difference of opinion exists, some think it undesirable to retain that place as a mission station, while others are very desirous that the house standing there be used as a residence for an agent of the Baptist Missionary Society. They urge that, whilst the neighbourhood is populous and provided with good roads, the house is near the stations of the Society south of Calcutta, and that a station there would afford many facilities for reaching and superintending those churches and congregations.—On the whole, perhaps it would be well to place an assistant Missionary there, with a view to his assisting in the management of the Native Christians south of Calcutta, as well as preaching in the neighbourhood of Bishtupore. The Conference is cheered by the thought that no station at present occupied by the Society's agents will be given up; but that all will, to some extent, be strengthened; whilst they are not without hope that new places will be taken possession of, in the name of the Lord Jesus. Several places have been mentioned as eligible for the opening of new stations, and nothing but the want of men, and the means of supporting them, hinders us from occupying them at once as centres of evangelistic effort. Of the places which are thought most desirable, the principal are Pubna, Mymensingh, Fureedpore, Comillah, Rampore Bauleah, Rungpore, Baraset, and the district of Bullooah or Noakoli, with the islands near it.

As there is, however, little hope at present of obtaining the requisite number of men for the occupation of all these places, the Conference felt obliged to confine their attention to those most attractive, and on the whole Pubna is thought the most desirable station to begin with; on account of its local advantages; the land being high and the station accessible from almost any direction at any season of the year; thus offering facilities for Missionary effort in the direction of Dacca, Jessore, and Fureedpore, and to the northern districts of Bengal; and also because of the general readiness of the people to listen to the message of mercy. Medical assistance can also be readily procured there.

At the same time the account given of Mymensingh by brother Bion, leads the Conference to the conviction, that it is very desirable that this place also should, if possible, be speedily occupied by the Baptist Missionary Society, especially as there is a strong disposition on the part of the residents there to aid in the establishing of a mission. Some very encouraging statements were also made by brother Page regarding Fureedpore, a place generally considered very unfavourable to Christianity. How far we have the means for taking advantage of the opening at Mymensingh or similar openings elsewhere, the Conference are not prepared to say; but they earnestly pray that on their brethren in England and in this country, the Head of the Church will pour out abundantly of the Spirit of prayer and faith and love, so that none may be unwilling to come to the help of the Lord against the mighty.

The Conference beg to suggest in conclusion, that perhaps some of the better educated and more efficient of the native brethren might, under favourable circumstances, be entrusted with the charge of an independent station. May God in his mercy hasten on the day, when multitudes of native preachers shall be found to perpetuate and extend the triumphs of the cross in Bengal.

JOHN SALE.

R. BION.

THOMAS MARTIN.

F. SUPPER.

### XIII.

#### TRANSLATIONS AND DISTRIBUTION OF SCRIPTURES AND BOOKS.

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In considering the subject of the *Translations of the Holy Scriptures*, this Conference is constrained, at the very outset, to acknowledge with humble and devout thankfulness the peculiar honour which God has bestowed upon the Baptist Missionary Society, in according to it the high and distinguished position which it occupies in respect of every particular of this department of Missionary labour and toil. For more than half a century it has pleased God to confide to Baptist Missionaries, the solemn and immeasurably important trust of placing in the hands of unnumbered inhabitants of vast regions in India, his own blessed Book. And he has enabled them to be faithful to their trust, and successful in their great work. Times have changed, men have laboured, and they have "rested from their labours,"—yet has divine providence condescendingly and wondrously so ordered all things, that the translation of the Bible has never been neglected, never been interrupted,—but has been rather carried on and advanced with the increasing opportunities and the necessities of the times. The prophet's mantle has fallen from the master to the disciple; rich gifts and graces have been inherited; and, in each instance, in a remarkable manner, the treasure of knowledge, and experience, has been proportionably bestowed, and gratefully used. And we are assured that the goodness and mercy of God will not fail us in the future; but that he is even now preparing for this, the most arduous and responsible of services, those among his servants whom he will highly honour by employing them therein.

We have no hesitation in saying, that the translations of God's word which have issued from our press are, on the whole,—for exception might be taken to any thing short of perfection—the most faithful and idiomatic of any versions yet made. The

late editions, particularly of the Bengali Bible, commend themselves to us for their nearer, if not nearest, approach to literalness and exactness. And though thereby, a certain elegance of expression is of necessity oft times sacrificed, we glory in the fact that herein the truth of God is revered, rather than the fastidious intellectual taste of man flattered. We desire, as absolutely necessary in a translation of the Scriptures, that the divine Author speak to man in his own words ; but we cannot be blind to the fact, that the merest literalness of rendering may constitute the greatest unintelligibility in use. And on this account we cannot accord any superiority to those attempts at translation, which have been lately made, with a view to supersede the versions prepared by our brethren. Still, it is not impossible to improve upon even these versions by further simplifying the language, and excluding some difficult words. And we are quite certain, that such improvement is daily and hourly studiously sought after and attended to.

It is felt, also, that the means with which God has blessed us in order to carry on the publication of our translations should not be overlooked. All the apparatus required, to gratify the fondest wishes and hopes of a translator and distributor of the Scriptures, is at our command. A distinct society is formed to assist us. A large and free press is close at hand, and incessantly employed. Experienced printers are always engaged. Hundreds of thousands of volumes have been thus printed, bound, turned out, and abundantly supplied to us as Missionaries, whenever we wanted them. We have never had to search, or labour, or beg from others, for the most effective weapons of our warfare. Quietly, unobtrusively, yet ably, laboriously, and incessantly, the weapons have been prepared. Or, to change the figure, a large granary has been built and filled with seed brought there with vast labour, and treasured there with great care, and we, the sowers, are allowed the liberty and privilege of taking as much of the seed as we can carry away. There is no stinting us. "Take it," our translators and printers say, "Take as much as you want,—burden yourselves with it; scatter it, brethren, all the vast region over, and the blessing of the Lord be as the showers of rain on the newly sown fields!" Thanks, we

reply, be to them who have thus helped us. Their toil and self-denial we cannot forget, and will not, on the present occasion, hesitate to acknowledge. And greater gratitude and glory be to God, who has made our brethren the stewards of riches more precious than gold, yea, than much fine gold.

Secondary to the Scriptures, as worthy of distribution, the Conference acknowledges the usefulness of religious tracts. They do not at all think that every one of these is as good as it might be. Perhaps, both as to the manner of treating a subject, and the general style adopted, there is room for amending a great deal. And they would wish to see a greater simplicity of language—the language more of daily life—and greater aptness of expression pervade these publications. Nevertheless, it must be allowed, that some of them are exceedingly good, and well suited to the people for whom they were written. There is, however, every prospect of further improvement in this respect also; and we are glad to know that the Tract Society will not be backward to encourage the preparation of newer and if possible better tracts, should any one undertake such a task. To that Society we feel much indebted, for the large supplies of tracts granted to us from time to time. Still, several considerations make us wish, that an additional effort be made by our denomination, to provide itself with such little books as may be needed to edify Baptist Christians, or to tell the Bengali world around us, clearly and distinctly what our peculiar sentiments are. A concise, and in its way, complete tract on the ordinance of Baptism is required,—not so much in order to advocate the mode or subjects, as solemnly and fully to enforce the import, of the sacred rite.

It would appear desirable that the gratuitous distribution of books be somewhat discontinued, by no means, however, on all occasions, or in all places,—and that, where practicable, some small price be placed upon them. It is believed that a man will value that for which he pays something, more than that which is thrust into his hands for nothing. It is also thought fair that a people, who have been for so long a period, and so freely supplied with such books, should learn the duty of buying them in future. And it is possible that by steadily persevering

in this change of action, the means for extending such operations might be considerably increased.

Painful as the fact is, it must still be owned that particularly in large towns, our books have been sometimes badly used : in some cases torn up, in others spoiled of their covers, and sold for waste paper, or used by shopmen to wrap up their goods with. And we are not sure that the extreme desire which Bengali crowds evince in various directions to have portions of the word of God, or other books, is as sincere or deserving of gratification as may be thought at first sight. At the same time, no small respect has been shown to the Bible ; many volumes have been cheerfully received, long treasured up, well read, and, in a few instances, have eventually led to the conversion of the happy possessor.

It was thought very important that a larger number of books should be prepared for use in our schools, and among our native Christian communities, and that these works should be carefully adapted to the tastes and requirements of our people. The Upadeshak magazine has done good service ; it has been read pretty extensively, and is exercising a pleasing degree of influence in some circles. In its pages, there have appeared several papers which were highly appreciated by our native brethren. But, what more we chiefly want is, books, small or large, that shall interest as well as instruct, and please as well as enlighten, readers the most unskilled, and of the smallest capacities. It would be a great boon conferred on our Churches, if a short, yet carefully written, Commentary on the New Testament in Bengali, could be given them : also a Concordance or Dictionary of the Bible. Still, between the alphabet and such works, there is, so to speak, abundance of room to be occupied by a series of attractive, lively, easy reading Christian publications. And it is therefore, with great pleasure that we learn the intention of our Secretary to propose to the Committee to help us, in some measure, to carry out this important addition to native Christian literature.

JOHN C. PAGE.

J. WILLIAMSON.

J. THOMAS.

J. WENGER.

## XVI. -

### THE RELATIONS OF THIS MISSION TO OTHER MISSIONS.

The consideration of this subject was forced upon the brethren, mainly in consequence of their having come into collision with the agents of the Propagation Society in the south of Calcutta, and at Howrah ; but in other places also their labours have been affected or interfered with by agents of the Church of England ; and the probability that such things might occur, sooner or later, elsewhere, and with reference to other Missionary bodies, rendered deliberation on the course to be pursued, desirable.

It was felt, that as we claim for ourselves the liberty of carrying the gospel to any and every place where the providence of God points the way, so we must allow the same liberty to others. It was thought that in almost all those cases, in which we should have to deal with truly pious men, needless and vexatious mutual interference might be avoided, by the exercise of forbearance and of frank explanation. But the tempers of different men, and especially their zealous attachment to denominational peculiarities and interests, may occasionally present difficulties almost insuperable.

The brethren assert for themselves the right of encouraging and receiving into the church of Christ, any individuals who may give a conscientious preference to Baptist sentiments, over those which they have previously professed. They, however, give utterance to their strong conviction, based upon experience, that in this country such cases are extremely rare : a change of denomination being in most instances sought, not from conscientious conviction, but from unworthy motives ; such as, a desire to obtain some pecuniary advantage, or to form a matrimonial connexion, or to avoid deserved censure or punishment.

\* For the Resolutions of the Conference on Subjects 14 and 15, see Minutes pp. 21 and 22.

It was felt that in determining the mode of proceeding to be adopted in any given instance of collision with other bodies, a great distinction should be made between those ministers of the gospel, concerning whom there is good reason to believe that they are truly pious men, and those men bearing the ministerial office, concerning whom there is no ground for adopting so favourable a view. It was felt that persons of the latter character should not be recognised as ministers of the gospel; whilst the former ought to be treated as Christian brethren, with Christian esteem, confidence, and courtesy.

There was some difference of opinion regarding the propriety of appealing to such ecclesiastical authorities as we deem unscriptural, with a view either to obtain redress against injuries already received, or to ward off injuries likely to be received. Most of the brethren were of opinion that such assistance might be sought without any impropriety; because it was acknowledged as legitimate by the opposite party, and because frequently no other mode of procedure would prove of any value. The nature of things, however, as well as the experience of the past, show that very much is not to be expected from it. On this account, exposure by means of the public press was pointed out as a remedy which, whilst it ought to be used sparingly, was nevertheless sometimes called for, and would be found much more effectual than any other.

The forms in which our Mission has been interfered with and injuriously affected, are various. In some cases, members of the churches or of the Christian communities connected with our mission, have been allured to other missions by the offer of employment as preachers, catechists and teachers, or in an humbler capacity. In some cases the persons thus attracted, have by their bad character injured the reputation of our denomination. In more numerous cases they have, in course of time, been prevailed upon by various means, not always fair, to consent or submit to having their infant children sprinkled; whereby the children, if not the parents also, have been lost to our denomination.

A much more reprehensible mode of interference has consisted in the practice adopted by various parties, but particularly by



the missionaries of the Propagation Society in the district south of Calcutta, of receiving persons employed in our mission, or connected with our churches, or belonging to our native Christian communities, when they had been dismissed from their situations, or suspended or excluded from the fellowship of the church, or otherwise censured, or when they had been refused improper pecuniary assistance, or had on other grounds become dissatisfied with the management of our mission. In many such cases deserters from our body have been appointed to situations on the spot, and encouraged to form an Episcopalian congregation there, for which a place of worship was soon built.

The brother now in charge of the southern district laid before the Conference a proposal which he had been encouraged to make by the local Secretary of the Propagation Society's Mission; but which has not yet come, and possibly never may come, into operation. It gives a clear insight into the evil nature of this unholy interference, and embraces the following four points:

1. "That we mutually respect each other's decisions in reference to individuals or parties belonging to our respective communions, who have been charged with immoral conduct; and that on such aggrieved persons applying to the other mission, we give them no encouragement, either by employing them, or admitting them to our flocks.

2. "That in cases of persons, not under church censure for immoral conduct, who may choose to attend at our respective places of worship, they be not admitted to participation in any pecuniary advantage (such as gifts from the Poor's Fund, or loans of money from a loan Society, or of grain from the granaries established here and there) which members of our congregations in full standing may enjoy, for the full space of two years.

3. "That we build no chapels for Lord's-day services in villages in which the other mission has previously a chapel, nor within the distance of two miles from the other building.

4. "That in case of our receiving, from either mission, after due proof of Christian sincerity, any person (not a school-master) who has been employed as a Teacher or Preacher, and deem it desirable to employ him in the Lord's work, we agree not to

station him in the neighbourhood of his former labours, nor within the distance of a dozen miles."

It was felt by all the brethren that the provisions contained in this proposal would, if honestly carried out on both sides, be productive of good: but no decided opinion was expressed regarding the propriety or impropriety of entering into an agreement of this nature

J. WENGER.

G. PEARCE.

J. TRAFFORD.

## A LETTER

*To the Missionaries of the Baptist Missionary Society in Bengal.*

DEAR BRETHREN,

Our long anticipated Conference has at length taken place. Through the mercy of God, we were permitted to meet together, and to give a considerable portion of time to discussion and deliberation, on the many important matters which concern your labours in the Kingdom of our Lord. It is a matter for gratitude that unbroken harmony prevailed throughout, while but few differences of moment on any important subject appeared. Two or three brethren were delayed by the state of the country, or by stress of weather, from being with us at the earlier sittings; but at length all our Missionary brethren in Bengal were present. Alas! that since our assembly broke up, one brother has ceased to be numbered with the living. Nearly thirty years did our brother Smylie toil in the vineyard of the Lord, before he was called to enter into rest—years of diligent action, and zealous labour. As you know, he was present with us for a few days, though rather unwell, when the increase of sickness led him to try the more open locality and freer air of Serampore. He was most kindly received and hospitably entertained by Mr. Trafford. His complicated disorder put on varying aspects, but finally baffled medical skill, and after a fortnight's illness he breathed his last. He died as he had lived, a simple-hearted but holy follower of the Lamb. May it be our's to learn that in the very midst of our active labours, death is at hand; that our plans may in a moment be interrupted by the summons from on high; that it becomes us to be ever watchful, fulfilling our Lord's commands, and prepared for his return.

In the discussions which took place, it was understood that while I would take part in them, the Reports and the Resolutions that might be adopted, should embody the views of the Missionary brethren only; and that by letter, I should subsequently express my concurrence or otherwise therein. By your kindness I was requested to introduce the various topics set down for discussion, and an opportunity was also afforded me to remark on the views and opinions which were elicited. Most cordially and affectionately do I thank you, for the attention shown to the statements it was my duty and privilege to make, and for the reception given to those communications which I was charged by the Committee to lay before you. The meetings were truly a "season of refreshing." The high Christian enjoyment experienced in them, will remain a fragrant recollection while memory has power of reminiscence, and life endures.

1. It will be gratifying to the Committee, to receive your frank and explicit statement of the object you aim at in your Missionary labours and life. No one can be blind to the innumerable benefits which follow in the train of Christ's Gospel. Civilization, liberty, the improvement of manners, art, science, and legislation, attend on His beneficent reign in the hearts of men; but though these blessings wait upon your steps, it is not for the sake of them you primarily labour. The conversion of men to God, the restoration of the divine image in the soul, the formation of an everlasting friendship between fallen, rebellious man, and the Most High, his Maker, these are the simple and the supreme objects at which you aim—and when attained, become a leaven working in the bosom of society, to the production of those happy results which elevate a people, and ameliorate the condition of humanity. While then you welcome every good thing that may come of your devoted labour, and rejoice in the diffusion of knowledge and truth around you on every subject, yet have you determined to know nothing among the heathen but "Christ and Him crucified," in all His relations as the Saviour of men from the wrath to come and from "this present evil world." Only as sinners forsake their vanities, their enmity, their sinful and degrading attachment to the world and its vices, do you consider yourselves to have succeeded in your aim, and

to have accomplished the great work to which you have been called by the grace of God, and the voice of His people. Your *duty* is indeed to disseminate the word of life, whether men will receive or reject it. Yet is it your hearts' desire, and unceasing prayer, that all to whom it may come, may be saved.

Should God bless your labours, as in very many cases he has already done, then is it both wise and accordant with His will, that the converts be gathered into churches. The perpetuity of the light of truth in a land is thus secured, the neophyte finds sympathy and aid in the bosom of a community where the same hopes and fears exist, mutual strength is imparted for resistance to the powers of evil, and the ordinances of the sanctuary established, for the edification of the Lord's people, and the promotion of Christ's kingdom amongst the unconverted. I am persuaded that much ground has been lost, by Missionaries not having carefully sought to gather the fruit of the seed they have sown. I rejoice that you are anxious to bind together the sheaves of the Lord's vineyard, and to give a permanent and visible shape to the results of your missionary exertions. Labouring in a spirit of lowly prayerful dependence on the Spirit of holiness and truth, you cannot but enjoy, sooner or later, the blessing of God on your faithful and arduous ministrations; difficulties will give way before the ardour of your love to Christ, and your pity for the perishing souls of men.

2. You are fully aware of the earnest desire of the Committee, that the missionaries of the Society should give themselves to the preaching of the word, in the vernacular language of the people to whom they are sent. This follows from the nature of the work—the conversion of the soul to God—and from its being the special appointment of the Master whom you serve. By preaching I do not understand merely the set discourse in the pulpit, in the chapel, or by the way side, or the impartation of divine truth to one class only of the people. I understand it to mean, as is stated in your report, the oral communication of the knowledge of salvation, and the truths allied therewith, to every sort and condition of men, to the young and to the old, to the high and to the low, to the rich and to the poor, as opportunity may be sought or found. *Oral*

communication—not indeed to the exclusion of instruction by books and tracts ; but because of those human sympathies and emotions which always accompany direct and personal addresses ; because the human voice, in its tones of pathos and passion, has a power to convince and to persuade, to stir up the deepest emotions of the heart, possessed by no other instrumentality. It is the means which Christ, our Example, employed in his ministry on earth. The Apostles so understood His command ; they went everywhere proclaiming by word of mouth, the glad tidings of the Kingdom of God. And it has proved itself in every subsequent age, the most powerful of instruments, in rousing the attention of men to the great theme of redeeming love, and in producing revivals of godliness where sloth, or apathy, or error, had benumbed the energies of the Church of God.

It will rejoice the Committee to find that you have not been led aside from this duty, by any representation of the necessity of a preparatory work of instruction, or by the assumed and asserted impossibility of reaching the hearts of adults hardened by idolatry, or by the temptation to avoid the inconveniences and exposure which an itinerant life involves. You rightly speak of other agencies as “very valuable auxiliaries,” but give the primary place to the ordinance of preaching, regarding it as pre-eminently displaying divine wisdom in its appointment, and possessing “wonderful adaptation to the moral nature of man.”

It would seem, however, as if a statement made in your Report on the results of preaching, clashes somewhat with these views of its divine origin and efficiency. You say, “that very few manifest cases of decided individual conversion, had been known to result directly from preaching to the heathen.” Indeed it has been broadly affirmed by some of the most active preaching missionaries in Bengal, that they had never known a conversion take place from their preaching in the bazars, market-places, and festive assemblages of the people. The instances cited in reply are indeed few, very few, and such as to establish the fact rather than to overthrow it. I cannot, however, but think that the disappointment felt and expressed at this result, arises from a mistaken view of what preaching can effect ; especially when the preacher addresses, as in the cases referred to,

a crowd of persons utterly ignorant of the name, character and commands of the true and living God, of His claims on their affections, and of their obligation to serve and obey him, with their moral sense almost if not quite obliterated by vice, superstition, and mistaken devotion, and having their minds darkened through the long absence, or the utter disregard from infancy, of that light which "lighteth every man that cometh into the world." Some elementary knowledge of the moral attributes of God, and of man's duty towards Him, seems essential, either to the conviction of sin, or to the conversion of the heart. For the first time probably, every individual of that steaming and eager crowd, hears truths of strange significance for his present and future welfare. The entrance of God's word giveth light; in such circumstances but little light at first, and in the face of great obstructions to its admission into the mind and heart. Hence there results what all experience affirms to be the more usual course. The hearer is interested. His curiosity, and perhaps some little moral feeling, are excited. He seeks further information. He hears again, or seeks out some native Christian, or visits the house of the missionary, to obtain satisfaction to dawning hopes and fears. By degrees he discerns the blessedness of the great salvation, and by divine grace gathers strength and resolution to break the chain of caste, to face the reproaches and the abandonment sure to be encountered. He joins the Christian community, and then, in the bosom of the household of faith, his mind is wholly illuminated, the shadows of death flee away, and the ministrations of the sanctuary complete, through the mighty power of the Spirit of God, the work begun in the bazar, or by the wayside. This is the experience of multitudes now in the fellowship of our Churches, and is, to my mind, an emphatic seal on the value of the ordinance of preaching. Such, in a dark heathen land, where error, irreligion and idolatry, have reigned rampant for ages, is the manner in which we might expect the truth to spread. Certain it is, that to no other instrumentality can we attribute the conversion of the multitudes who believe, and the diffusion so widely, in many parts of the country, of an intelligent appreciation of the Gospel.

On the mode and topics of preaching, I can add nothing to

the remarks which fell from the brethren in the Conference; except to say, that an impression, derived from observation, exists upon my mind, that the necessity of repentance is scarcely insisted upon with the frequency that seems to be desirable. I would have the criminality of idol-worship, of its vicious indulgences and practices, and the claims of God upon every one's obedience, to be more strongly and frequently urged, that a consciousness of sin and guilt being produced, there may be a more ardent attention awakened to the preciousness and love of the Saviour.

My journeys through Bengal have convinced me, that *stated* congregations of heathen cannot, at present, be gathered, except in a few rare, and exceptional cases. There exists therefore no alternative but for the missionary to seek them out in the street, and highways, or to go from house to house, to convey, to the perishing and thronging multitudes of this densely populated land, the bread of life. The character of the climate and the natural features of the country, render constant itineracy impracticable, and at all times expensive. It will give me pleasure to urge on the Committee a liberal expenditure for this indispensable work, without which the presence of a missionary in a district is shorn of one half its value. I was glad to find that while the brethren deemed a fixed place of residence on various grounds necessary, yet that it was strongly felt to be desirable, on missionary journeys, to abide at places longer than has hitherto been the practice, especially where the missionary has received a kindly welcome, or met with interesting inquirers. A short and passing visit, can scarcely be expected to have the permanent results which a stay of longer or shorter duration would probably give. Impressions require to be deepened, convictions fanned into a flame, weak resolutions strengthened, while a broader and more comprehensive view of divine truth and of the plan of salvation, need to be conveyed than is possible in one or two addresses, or even in one or two days' continuance in a particular spot. And the more necessary is this prolonged stay, when it is probable that years may pass, before another messenger of peace may again traverse the regions over which you journey.



Admitting the perplexity which must sometimes be felt, as to the advice and assistance to be given to a sincere inquirer, I think it should be established as a general rule, that in no case but one of absolute necessity, ought the individual to be permanently removed from the place where God has called him. Even where severe persecution awaits his confession of Christ, he should be withdrawn only in the last resort, or when it becomes quite clear that it is impossible he can find a livelihood in his natural home. To remove a convert, even when the probabilities of martyrdom are not few, is to abstract a light from a dark place, from a place where God has set it, (for his conversion is not man's work but God's,) and to destroy a powerful testimony for the truth of God. Every effort ought therefore to be made to keep the light on its candlestick. Protection, assistance, and counsel should be afforded to the utmost practicable extent; but let the convert remain a standing witness of the power of divine grace, as a nucleus around which may aggregate other souls who may be drawn to God by the might of His Holy Spirit.

When more inquirers than one present themselves, efforts should be made to introduce them to each other, and to persuade them to meet for the purpose of investigating in company the truth they show themselves inclined to receive, and for the perusal together of the Scriptures and books, which the missionary will be careful to leave with them. The missionary will doubtless take an early opportunity of re-visiting promising localities, to foster the feeble plant. Either in person, or by the assistance of his native preachers, he will endeavour to sustain the good work which divine grace may have begun.

Generally speaking, the labours of the Missionary on the Sabbath should be devoted to the Native Christian congregation. If circumstances allow his attendance once during the day on an English service, I see no objection to its being embraced. It will have, I conceive, a healthful influence on his own spiritual life, and by its associations tend largely to fan the ardour of his piety, and to quicken the pulse of his devotion to the great cause in which he is embarked. Where circumstances call for it, a missionary should not neglect the spiritual welfare of

his own countrymen; but he certainly ought not to sink his character of a missionary to the heathen, in that of a pastor or preacher to an English congregation, without the sanction of the Committee, unless Providence lead to his choice and entire support by such a congregation. The question is not, however, of any very practical moment in Bengal. Except in Calcutta and Dacca, no English congregations of importance call for attention.

3. You will have gathered from my instructions, and from the Resolutions of the Committee, laid before you at the Conference, and printed with the Reports, that the Committee view with great interest, and as a matter of much importance, the question of a native pastorate for the native churches. It is thought that the time is come, or ought to have come, when the mission churches in Bengal, at least some of them, should undertake the responsibilities and duties of their church-organization. With the limited resources at our command, we must throw upon these native communities the burden of their own support, if we would extend the usefulness of our mission. The Committee were therefore glad to learn the arrangements made for the independence and self-support of the two native churches in Calcutta; and are anxious to see the adoption of a similar measure with others. There is not, as far as I can ascertain, any difference of opinion amongst you, either as to the truth of the principle, or the desirableness of carrying it out. You are restrained from its immediate and universal adoption only by reasons of expediency, or by the fear that neither people, nor preachers, are prepared to take an independent position. Passing by those churches which from the fewness of their members, or very recent formation, appear rightly to call for hesitation, there are several in which the plan of appointing pastors, and placing them in a position of partial or total independence may at once be attempted. Your recommendation to some of our brethren, that in at least four cases it was your opinion the attempt might hopefully be made, will, I am sure, be regarded by them with attention, while its execution will give unfeigned pleasure to the Committee at home.

You will permit me again to say, what I said more than once

at our meetings, that I cannot but think that generally the piety, steadfastness, and ability of the native Christians and preachers are underrated, and that some of those features of character which give you cause for apprehension, are the result of that state of dependence on European support, in which they have for so many years been kept. I have thought, that I have seen a good deal of the caution embodied in the sage wisdom of the expression: "You must not go into the water, till you can swim." The qualities of character necessary to maintain independence, to enjoy a liberty that shall not degenerate into lawlessness, to guide a church, to exercise discipline, to deal wisely with the numberless cases requiring counsel and direction, to secure the harmony of the varied elements brought into the fellowship of the Church—these can only be elicited, strengthened, and advance to mature growth by exercise. If opportunity for their formation and use be not afforded, you cannot have them. If they appear under a system of complete dependence, they will generally be discouraged and repressed.

It is, however, with great pleasure that I have learned your earnest intention, at some risk perhaps, to make a trial in the instances named, and to follow up the plan with others as soon as circumstances will allow. I shall not discuss various points raised in your Report, with the views of which I generally agree. Let it only be kept in mind, that an independent native pastorate is right, and must come; and I do not doubt that the way will be open for its general adoption sooner than you expect, and be attended by fewer difficulties and inconveniences than many at present anticipate.

With the views stated in the Report, as to the relation of the missionary to independent churches, I fully agree; especially as confirmed and guarded in the terse and nervous language of our first Secretary, Mr. Fuller.

It is a question of much interest, how far the independence of the native churches and their pastors can be maintained, if in any way they receive pecuniary assistance from the Funds of the Society. The solution of this question may perhaps be found, by calling to mind the action of the Home Missionary Society in England. Pecuniary assistance is rendered by that Society

to churches and pastors, without trenching on the independence of either. Can we not respect the independence of our mission churches in the same way, while yet circumstances constrain the Society to render them pecuniary aid? Why should we not make grants to such churches for one or more years, and in such manner as to stimulate rather than repress their energies in the attempt at self-support? As a temporary measure, I see no objection to this course, and would ask for it your attentive consideration. It is probable, however, that the *giving power* of the native churches will not be developed until, at some risk doubtless, they are thrown absolutely on their own resources.

4. Your Report on Schools, in combination with the views of the Committee, printed in the Appendix, so well expresses the views I entertain on the subject of education, as to render any further remarks unnecessary. I have already urged upon the Committee the importance of placing an English master in the Intally Christian Institution, and hope ere long to see it accomplished. The general oversight will, for the future, rest with Mr. Lewis. I have been much struck with the influence this school has exercised in the suburb where it is placed. I have met many who have been educated in it, and uniformly found them, if not Christians, yet despisers of the idolatry of their fathers. It is doubtless a fact that this and similar Institutions are preparing the way for the preacher of the gospel, while in not a few instances conversion takes place among the pupils themselves.

Female education is confessedly the most difficult of all missionary objects to accomplish. The domestic habits of the people, prevent the formation of schools for any but the very lowest class of native female children. The middle and higher classes of females are inaccessible to education, unless admission can be obtained to their apartments by the missionary's wife or daughter, and that is only attainable in the majority of cases with great difficulty. Still to persevering christian exertion, *it is* attainable, and I would urge upon you the attempt to carry into the zenana the reading-book and the Word of God. The plan on which common Girls' schools are generally formed does not commend itself

to my judgment. The female children of the poor, can be assembled for instruction only by bribing their attendance with gifts of money and clothes. A woman has to be employed and paid to collect them every day ; while it rarely happens that the children stay more than a few weeks under their teacher's care. If the money-payments lessen, or gifts are withheld, their parents soon withdraw them, either to send them to another school where the bribe is larger or can again be obtained, or they are kept in idleness at home, till some philanthropic individual appears to purchase their attendance once more. The plan reacts unfavourably on the Christians. They naturally look to have their children paid as are the heathen children, who certainly have not the claim which they have on the missionary's liberality and attention.

Boarding schools for the female children of our native converts, have hitherto been found the only effectual way of meeting the difficulty, and in my journeys, I was much and repeatedly struck, by the superiority displayed by the married women who, in early life, had enjoyed this advantage. They appear seldom to lose what they have learnt. They are the most intelligent of the Christian women, and invariably anxious that their children should have the like advantages. As care is taken that the children in our Girls' boarding schools, should not acquire habits that would unfit them to return to the village life of their parents, they have my hearty approbation. Still I hope the time will ere long come, when the education of females will take the same natural course which is now the case with that of boys.

It is with regret that I remark, that but little progress has been made in carrying out the plans of the Committee with respect to education, in connection with our mission in India. You will kindly give your attention to the documents respecting it which I have placed in the Appendix, and be assured your wishes and plans will have the attention and most cordial support of the Committee. While I remain in India, I shall be happy to afford you all the assistance I can.

5. In taking up the question of the Grants-in-Aid for education, proposed to be given by the Government of India to all schools conforming to the regulations laid down, not a little difference of opinion was expected as to the duty of Government

with respect to the education of a people; so that I ventured scarcely to anticipate such perfect harmony of sentiment on the practical question—whether you, as missionaries, would accept the proffered gifts. It will give unfeigned pleasure to a large number of the supporters of the Society, to know that you have decided this question in the negative. I most cordially approve the decision. I came to India with a desire to form an impartial opinion, inclined to think that there might be much truth in the representations strongly urged upon me, that India was an exceptional case, and that the course of its Government could not be judged of by principles familiar to us at home. I have read much, and thought much of what I have seen, have made inquiries in every quarter likely to give me good and fair information; the result is, a deep conviction, that a scheme of public education is one of the last things the Government of India need have given to its subjects. While life is insecure, and property held at hazard; while the poor have no protection from the hand of the spoiler and oppressor, and the administration of justice is rotten through bribery and perjury to its very core, the first duties of a Government are left undone. It might well have postponed such a measure, until it had given security to the cultivator of the soil, and justice to the poor, and by opening up roads and communications imparted new life to commerce, and remedied the scandalous mischiefs flowing from a century of neglect. The Bengali people generally desire and approve of education, as the numerous indigenous schools, in the towns and villages I have visited, testify. But they are too poor to provide themselves with it in the mass, and their poverty is the result of a state of degradation and misery, which the Government of India knows full well to exist, and makes no effort to amend. Like the Pharisees of old, it pays indeed a tithe of anise, mint, and cummin, to the popular demand of certain parties in England for education; but the weightier matters of the law, justice, equity, and righteousness, receive no earnest and practical regard. I think with you, that the reception of Grants in Aid from this Government, would be an alliance most injurious to that beneficent influence you have obtained amongst the people.

The course of Government in the past, with respect to edu-

cation, has not been such as to command the confidence of missionaries in the neutrality now professed. That too was avowedly a system of equal justice to all religious parties; but every one knows how hostile it has shewn itself to Christianity, how to the last it resisted the deposit of a single copy of the Word of God in the libraries of its schools and colleges, while it gave free admission to the Shastras, to the Koran, and to every infidel work of the age. Nor is there any guarantee of improvement in the respect, in the character of the persons chosen to direct the new scheme. I am credibly informed that the Director of Education, has already shewn the temper in which Christianity is likely to be dealt with under the new regime, by having given an authorization for the use of the Essays of the infidel Hume, in all the schools under the immediate direction of Government. It is true that the approved edition professes to be a selection, and to have corrective notes; but the introduction of the Essays of this writer, in any form, into a course of instruction for the young, must be disapproved by every Christian man.

6. With respect to Serampore College, I do not doubt that the Committee will attach great weight to your unanimous opinion, on the importance of retaining the Institution in close connection with the Society and your missionary labours. Not less pleasure will it give them to find that you are disposed heartily to concur with them, in their anxious wish and endeavour, to establish a vernacular theological class, under the care of one of the College tutors, for training young men for the ministry of the native churches, and for evangelistic work in their native land. Your cordial co-operation with the tutor is of great importance, and I rejoice at the unanimity established on this matter. I am confident the Committee will do all in their power to give effect to your desire, and will with pleasure continue, so long as circumstances permit, to maintain the arrangements made with respect to it in 1851.

I shall be happy to learn, on the re-assembling of the class in March, that its numbers are increased. In the Appendix will be found the regulations adopted by the Committee as to the constitution of the class, and attention to which they deem as

indispensably necessary. That the students, during the cold season, should return to the mission from which they came, and be occupied under the direction of the missionary in itinerant evangelic labour, is an arrangement highly to be approved. At Serampore they will gain the necessary mental furniture for their work; in their itineracies they will obtain a practical knowledge of it, under the eye of those best suited to direct their active movements.

On the motives which should actuate the young men who join this class, I may be permitted to add a few words. The student is to become a minister of Christ's Gospel; not for fees or pecuniary reward, but because duty, combined with ability and opportunity, calls him to the work. This duty is paramount in its nature, to be fulfilled in whatever condition of life the individual be found, and irrespective of any remuneration which may accompany its discharge. If a man be called of God to this ministry, it ought to be exercised, whether he be compelled to labour with his own hands for the necessaries of life, as Paul sometimes did, or whether the recipients of the truth through his instrumentality, or others interested in his labours, provide for his wants. As Christ's servant he must obey his Master's voice, and go forth bearing the precious seed, sowing on every hand, and looking to Him for all needful supplies. Now I fear, that if men enter on this work with the prospective certainty, if all go well, that a suitable provision awaits them at the close of their student's course; with a pledge, given or implied, that the Society or its missionaries will take them into their service, and secure to them a certain though moderate income, is it not more than probable, that the higher motives which should govern the student will injuriously be overborne, and a mercenary spirit substituted for real and simple-hearted devotedness to the service of Christ.

There is reason, I think, to fear, that not a few engaged as preachers, even now labour not from love to the cause, but as a matter of pecuniary gain. Hence the complaints so common, that we can get no voluntary service for Christ from among the native Christians; that they demand remuneration for every act done, though it be for their own spiritual benefit; their unwilling-



ness to contribute towards the maintenance of the truth amongst themselves, or its extension amongst the heathen around. And can we wonder at this, if we ask for no service on behalf of our Lord and Master, without the tempting offer of pecuniary reward?—if obedience to Christ's commands be only urged and required, when all risk is taken away, and the necessity of faith in God's providence—with kind intentions indeed, but injuriously—rendered unnecessary? Must not all this necessarily mar the purity of motive which should actuate the candidate for Christ's service, and reduce the value of his consecration and renunciation of all worldly interests to the lowest point?

Besides, why should we incur responsibilities that are not our own, and which after all it may be very difficult to fulfil? We cannot be sure that at the end of the term of study, funds will be at our command to take up the student, who on the faith of our promise has entered the class, and obediently passed through the prescribed course of study. It may happen that the student himself will hesitate on the threshold of the work, and be disinclined to fulfil the reciprocal obligation. Ought either party to be so bound? It seems to me not. I would urge the brethren whose views are expressed in the latter part of the first paragraph on p. 58 to reconsider them, to be careful to abstain from presenting any motive that would induce a mercenary spirit, or to remove from the candidate for the work of God to their own shoulders, responsibilities which can never be lifted from another without injury to his moral and spiritual character. Rather place before him the magnitude of the work on which it is proposed that he should enter, the self-denial it involves, the renunciation of all worldly gain it requires, the purity of motive and purpose necessary in order that his service may be accepted of God, the strong faith it will demand in the presence of reproach, of persecution, of hunger and thirst, of weariness and want. Let the love of Christ, and compassion for the perishing, be the generous animating motives, unmingled with any prospect of gain. Be assured, brethren, that the Gospel will make little way in this land through the instrumentality of native converts, till there be developed amongst them a much larger spirit of self-denial, and a greater amount of disinterested toil than we have

yet seen. Let us not, by any of our arrangements, hinder its growth, or foster the evolution of a spirit antagonistic to its very existence.

7. It is pleasing to know that in the case of our native brethren, godliness is found profitable for the life that now is, as well as for that which is to come. In many of our stations, I was rejoiced to see the comfort, the domestic peace, and rising social condition of the Christian community. It were indeed no matter for surprise if some habits of their heathen state, not directly conflicting with Christianity, are retained, and their social condition very slowly undergoing those changes which must eventually flow from purer feelings and tastes, separation from the world, and ideas drawn from the elevating truths of the word of God.

Many years must, I fear, elapse before converts to the gospel, will secure the perfect enjoyment of those rights of conscience which the laws promise them. It is not that persecution will ostensibly be directed against them for conscience' sake. Unfortunately, the legal relations of the Zemindar to his ryots, are such as to place them at his mercy. Unceasing annoyances and innumerable means of injury, under the garb of law, can be brought to bear on the defenceless ryot, to say nothing of those lawless acts which a Zemindar can almost always perpetrate with impunity. You will have, by your counsel and influence, to assist and protect the oppressed, and by vindicating their rights, and occasionally by securing justice for them, emancipate them from oppressive power, and lay the foundations for the social regeneration of the people. It is not without hope of this, that I see joyfully the gospel spreading in some of the districts of Bengal. What the rulers of this land fail to do on behalf of the poor, seems not unlikely to be accomplished through the agency of missionary labours, by the salutary influence thus brought to bear on the social elevation of the people. It may become your duty to accomplish for the poor depressed ryot of Bengal, what was effected for the slave of the Western Isles by our missionary brethren—their emancipation and release from the hand of the tyrant and spoiler. I have every reason to believe, that the Committee and the churches of our native land, will sustain you in this noble and generous conflict.

With regard to the obtaining an effective and simple law on marriage and divorce, applicable to the native Christian community, I fear that you will encounter great difficulties; partly from the notions pervading the Legislative Council of India, founded on English law; and partly from the mischievous interference of the ecclesiastical department of the Company's Government. You may, however, be quite sure of whatever assistance the Committee can render you, in securing a settlement of this important subject.

I am glad to learn that polygamy rarely presents itself before you, as a practical matter for decision, on the admission of converts to the fellowship of the church. Your views seem to me both scriptural and wise.

The religious power of caste has, I understand, been utterly broken in the bosom of our Christian churches, and what little of its influence remains, relates, I believe, to some social habits, and prejudices against certain modes of cultivation and the use of a few articles for food, brought over with them from their heathen state. I should hope, that whatever hinders the full enjoyment of all the blessings of nature, the gifts of God's hand, will ere long depart. Intermarriages among the various castes from whence the native converts come, are, I am informed, becoming increasingly frequent.

With respect to Christian villages, certainly our own experience is opposed to their formation in future. The chief necessity for them, has generally ceased to press upon the missionary—the finding an asylum and a home for the persecuted and outcast native Christian. The popular feeling with respect to Christianity, no longer forces upon us this segregation of the disciples, and it is best for their own and the gospel's sake, neither to assume the responsibility of their support, nor to isolate them from their kindred and acquaintances, among whom their example may most beneficially operate.

There may appear at first sight much advantage in gathering the converts, immature as must necessarily be their Christian character and experience, around the missionary's dwelling, and giving them houses in the compound of his residence. He can give them daily instruction. He can watch over their conduct,

check the appearance of evil and strife, and gather them together for morning and evening prayer. But experience certainly shows that the advantage is not so great as it appears to be. Christian character is more quickly formed and matured under the daily conflicts of life, than by mere oral instruction, and the benefits referred to, are more than counterbalanced, by the removal of the convert from the healthful action of those commingling incidents of weal and woe, which are ever impinging on men in the ordinary course of things, and by which their dispositions are tested and their real qualities developed. The eye of the world is more watchful than the eye of the missionary over a convert's consistency, and its penetration is more likely to keep him careful than that more kindly and benevolent guardianship, which judges charitably of defects, is inclined to attribute to old habits evils it is found hard to eradicate, and to extenuate faults difficult to cure. The medicine of the world's reproach and hatred, may sometimes be sharp; but it is often very effectual in driving the feeble Christian to the Source of all strength, to find grace to help him in his time of need. It is the storm and tempest that make the tree root itself deeply in the ground.

8. On the question of the salaries of missionaries and native preachers, and the provision to be made for the widows and orphans of missionaries, I shall only say, that I am confident the Committee will give the most anxious and attentive consideration to the suggestions you have made. I must, however, thank you for the very kind manner in which the proposals it was my duty to lay before you, were received.

9. My residence in Bengal fully sustains the representations made in your report, on the kind of dwellings necessary for missionaries. Its statements will be a guide to the Committee in its future action on this matter. On the whole, I am inclined to think it will be well to adhere to the sum usually allowed for rent, 40 Rs. in the mofussil, and 60 Rs. in Calcutta, deciding on special cases as they arise. I should, however, rejoice, if small bungalows or cottages could be obtained in various parts of your districts, where during the open and healthy part of the year, you could reside for a few weeks at a time, in order to traverse the surrounding neighbourhood, to proclaim to its inhabi-

tants the unsearchable riches of Christ. Wherever a station exists, with a resident native preacher, such a small house should always be secured. Frequently a room may be connected with the chapel, at the side, or over it, or the chapel itself may become the temporary abode of the missionary. Let the missionary keep in mind the one great object, of preaching to all and every one the word of God, and many plans will suggest themselves to his mind by which he may accomplish it.

In all cases, chapels should, if possible, be erected from funds provided by the people themselves. They will then be built not only according to their means, but in a manner and with such materials as are suitable to their circumstances and to the locality. It is at present but little, or more frequently nothing at all, that native converts contribute for the support or spread of the gospel. Released as they are from the burdensome claims of brahmans, pujahs, and idol festivals, it seems within their power, even as it so nearly concerns their own comfort, to provide for themselves a house for the worship of God. The funds of the Society ought very rarely to be applied to this purpose, and then only on proof that the resources of the people are exhausted.

10. No one will question the importance of Calcutta as a mission station, and in its plans for extending our missionary operations in Bengal, the Committee have always contemplated adding two or three brethren to the effective strength of the Mission in the Metropolis of India. One has already entered the field, and I trust that the next brother who may be accepted by the Committee, will also be found a suitable man. In such a case, I am sure your proposal to take up a position near the Mint, with a view of operating more especially among the large Muhammadan population, speaking Urdu and Hindustani as well as Bengali, in its vicinity, and which recommendation has my hearty approval, will be most favourably regarded by the Committee.

It is matter for regret that of late years our strength in Calcutta has been so enfeebled, as to prevent that extended action which a place of such importance demands. The few brethren left here, have had pressing on them an amount of labour sur-

passing human energies. But should it be God's will to give us more labourers, then your excellent suggestions, as to the multiplication of bazar chapels, and the constant attendance of the missionary at them, may be realized in action. Meanwhile we must use our native brethren as efficiently as possible. I propose before I leave Calcutta for the North-West, to arrange for the daily occupation of Jaun Bazar Chapel by Mr. W. Thomas and Mr. De Monte, giving them at the same time a variety of books for sale, which may attract many persons to the spot, and mayhap provide some passers-by with the word of God, which is able to make them wise unto salvation.

So soon as Mr. Lewis is disengaged from some of his duties at the Press, he will undertake, in alliance with the native church at Intally, and some native preachers, a house-to-house visitation of this important suburb, striving to gather fruit from seed sown in the Christian Institution, and by the faithful labours of his predecessors in that district. I also hope to make arrangements with the native brethren, both of the Colingah Church and the Native Missionary Society, by which other parts of the city may enjoy the frequent announcement of the gospel.

In all places where the word of God has frequently and long been proclaimed to the people, it seems to me of great importance, that the missionary should commence a more systematic procedure, going from man to man, from house to house, with earnest endeavour and prayer to bring home to every individual those truths, of the value of which a general conviction will usually be found to exist in such localities. There is great power in direct personal appeals. Avoiding controversy, the heart is touched by the evident sympathy and anxiety for the individual's welfare exhibited by the servant of Christ in a personal interview. This is the secret of the success of the City Mission, and its plans are perfectly applicable to Calcutta, where indeed you may accost individuals, and speak to them of their everlasting welfare, with less fear of insult and inattention than in the cities of our native land. The natural politeness of the people, and their respect for Europeans, give the missionary great encouragement to labour in this mode.

I have regarded the formation of a mission at Allipore with great satisfaction. It is a large and densely populated suburb. Hitherto no missionary has laboured there, while from its lying in the direction of the south villages, the facilities for superintending them are increased.

11. The only important change in the location of our missionaries, suggested in the Report on the Mofussil stations, is the removal of Mr. Supper to Dacca. Of this I approve. No one can have listened to the statements of our brother Bion, or have become acquainted with the very interesting details of his journeys in the north-east districts of Bengal, without arriving at a deep conviction, that the hand of God is beckoning us in that direction. At the same time, considerable difficulties appear in the way of forming a station. Mymensing presents no suitable residence for a missionary, nor is it a locality favourable for easy access to the surrounding parts. For the present, it would appear, until we have further information, that Dacca must continue to be the point *d'appui* for our operations in that quarter. The transference of Mr. Supper's labours to eastern Bengal, will relieve Mr. Bion from the work to the south of Dacca, so as to enable him to give his entire attention to the attractive fields to the north. Our inability to establish at present a second missionary at Chittagong, will in some measure be remedied by Mr. Supper, who will extend his itineraries to Comillah, and the little church at Kalikapore, which places seem naturally connected with the station at Chittagong. In the event of another missionary being stationed there, this district will revert to its care.

The recent events in Beerbhoom, I mean the Santhal insurrection, and the depopulation of a large portion of this district, render Mr. Parry's residence there in conjunction with Mr. Williamson almost useless. It will be a long time before the sanguinary ravages of the Santhals are repaired, and a large part of the district be safe to traverse. I have therefore obtained his consent to occupy Cutwa. His active habits will lead him to itinerate from that centre in a rather wide circle, and in places where of late years, from the increasing age and infirmities of the late Mr. W. Carey, no messenger of peace has been seen. I am

hopeful too, that by a re-construction of the native church at Cutwa, some of the evils which have given us great grief will be removed, and a more attractive exhibition of the Gospel's purity and power be set before the heathen.

The decease of our lamented brother Smylie, scarcely anticipated when your Report was penned, renders Dinagapore vacant. I have made arrangements for our native brother Ram Narayan of Serampore to go there during the cold season, to assist Paul Ruttan. I hope myself to visit the station early next year. From all that I have heard from brother Smylie respecting the place and district, it were most unadvisable to abandon it. For although the fruit of late years has not been large or evident, yet many of the obstacles which beset our brother in the early portion of his residence, are now removed, the former unhealthiness of the station is greatly lessened or entirely remedied, while in the district the most salutary impressions have been made, and a favourable feeling towards the Gospel developed. I would fain hope, that by the time of my visit, I may hear from home of brethren on their way to fill up the places of the departed.

Pubua has long seemed to me a place of great importance for a mission station. The locality itself is favourable, and the people are willing to receive a missionary amongst them. But besides this, lying as it does on the river Ganges, the great artery of Bengal, into which innumerable rivers pour their floods, almost every place over the immense area whence they draw their waters may be reached in the ordinary budgerow. A practically unlimited sphere of labour is opened before the missionary from this very central spot. I shall certainly urge upon the Committee, that this be the first place selected for the formation of the new stations they contemplate.

The suggestion contained in the last paragraph of the Report shall have my immediate attention. It is one of great value and importance. Arrangements are already in progress, for two native brethren to itinerate, early in the coming season, through the district of Baraset. If their report encourage the idea that a door is open there for the entrance of the Gospel, I propose to settle them in some spot favourable for missionary labour.



They will be independent of immediate European oversight, and will report direct to the Committee the nature and results of their work. The brethren selected, are two of the most esteemed and long tried of our native assistants, who have won the confidence of the missionaries by many years of consistent conduct and their zealous labours in the Gospel of Christ. Should this experiment succeed, it will encourage the Committee to select others of the native brethren for missionaries, and thus to extend more rapidly the blessings of the Gospel to places still lying in the darkness of the shadow of death. The fewness and costliness of European labourers makes present progress slow. By a measure of this kind, our means of usefulness will be largely increased, and the wants of perishing myriads more early supplied. May it not form too, an easy method of introducing the independence of native churches, and of providing them with native pastors; for there will neither be the same objections, nor objections of so much weight, to a native missionary becoming the pastor of the church which he has formed, which exist against the same course being taken by the European Missionary.

12. The testimony given by your Report to the excellence and general intelligibility of the versions of Scripture prepared by our brethren, needs no support from me. The Committee will gratefully unite with you in your expressions of thankfulness to God, that this great boon—the lively Oracles of Truth—has been given to so many of the nations of the East, by the instrumentality of missionaries sent out and sustained by them, and that their wide issue has been so largely assisted by its Press. At the present time, no other version than that of the Society's Missionaries, is in circulation among the thirty millions of the inhabitants of Bengal. This result has been obtained by no royal order or imprimatur, but simply through the unequalled excellence of the version itself. May God continue to smile on this, as on all other departments of our work.

Your remarks on the importance of the publication of some works, treating of our denominational views and practices, is worthy of attention. In my Report to the Treasurer on the Printing Office, I have recommended to the Committee the

appropriation to this object of £50 a year from its profits. There is not at present a sufficient number of purchasers for such works, to encourage their production by private individuals. To the various book-societies established on a general basis, it is in vain to look for them. We are therefore constrained to rely on our own resources, and the necessity will fully justify the Committee in making this annual grant.

I have nothing to add to your remarks on the sale instead of the gift of the Scriptures to the heathen and to inquirers. The condition of the people and their dispositions towards Christianity, are so various in the different districts of Bengal, that every missionary must be guided by the particular circumstances of the locality in which he labours. In some places a sale may advantageously be resorted to, in others it will utterly fail.

On the subject of the preparation of suitable books for your boys and girls' schools, it will suffice to refer you to the views of the Committee, recorded in the Report on this subject, which I have placed in the Appendix.

13. To the Resolution of the Conference on the plan of an annual meeting of the brethren in one or more districts, for prayer, conference, and inquiry into the condition and wants of the various stations, I feel constrained to assent. In some respects the deliberation of such a body would materially assist the officers and Committee of the Society in carrying on their work, correspondence would probably be less heavy, and the kind interest of the missionaries in the labour of each other would aid and strengthen all. Still there is cause to fear that such a body would overstep the bounds of just action, and interfere too much with the individuality and independence of each missionary brother. Our denomination knows nothing of courts, consistories, or presbyteries, to which its ministers are amenable. If in the past there has been some isolation to be lamented over, yet the result of your labours has been more than equal to those of more organized bodies in the same field. It was also felt that the uniting bond, by which the missionaries should be united together, is rather to be found in the common alliance of all with the same centre, the Committee of the Society; and that with the Committee is most safely placed the power for regulating the

movements of all. I must confess that I sympathize with these views. For the brethren to possess, whether individually or collectively, power, even advisory power, over each other's movements, would probably result in disastrous consequences. The painful events which have arisen in the Burman mission of our American brethren, seem to be owing chiefly to the reference to such a convention of the cases of individuals, rightly or wrongfully accused of improprieties, which had been more wisely decided by the immediate action of the direction at home. Your decision therefore to submit all missionary business directly to the Committee, although it may involve some delays and lengthened correspondence, commends itself to my judgment as the wisest course.

I shall call the attention of the Committee to your expressed wish for a triennial conference, for the simple purpose of fraternal intercourse and united prayer. It will, I am sure, receive their kindest consideration.

Your resolution to forward estimates of every year's expenditure, will greatly contribute to the comfort of the Committee. It will enable them to anticipate, the wants of each year, and to make the necessary provision to meet them. You will not, however, expect the Committee always to accede to every item these estimates may present. Their best judgment will be employed, so to distribute the means at their command, as to secure the largest results in the most economical manner. This may sometimes lead to material curtailments; but you may be assured, all that can rightly be done will be done, to sustain the arduous labours of our brethren who are called to bear the heat and burden of the day.

14. I have learned with deep regret the annoyances, and even hostility, which you have had to sustain from other missionaries in parts of your field of labour. They proceed entirely from the Established sect, and chiefly from one particular portion of it. Nothing can be better or wiser than the rules you suggest, for the guidance of different missionary bodies in their relations with each other; but I fear that while your ministry is denounced as unauthorized, your administration of the ordinances invalid, and your teaching heresy, not only will no faith be kept

with you, but attempts to lead away your flocks will be regarded as praiseworthy. Your chief and final resort for redress must be that public opinion, so strongly developed in these days of free speech and a free press, which no man or body of men can violate with impunity. Still, in a Christian spirit you will first seek by private appeals to remedy the mischief. If these fail, there is no other alternative than a calm and frank statement of the case at the tribunal of public opinion.

And now, brethren, I commend you to God and to the word of His grace. Noble is the errand on which you have come to this land of darkness. The holy men who have gone before you have laboured, and you have entered into their labours. Their labours were not few. They were herculean. They were strong in faith, and God was with them. Your difficulties are less; but none the less arduous is your toil. Great is your encouragement; for even now you see the hosts of the adversary trembling before you, shrinking from open combat, and confessing the power of the sword you wield. Deep is the interest my intercourse with you has given me in your labours. When far away I shall joyfully endeavour to minister to your wants, and to sustain you in your work.

Many happy days have I been permitted to spend with you in the scenes of your toil, a witness of your works of faith and labours of love. I have stood with you in the crowded market, accompanied you to the thronged mela, voyaged on the mighty rivers of this land, in your society, and seen every where your fidelity and zeal in the Master's service. You are highly honoured, brethren, to be called to this work, and while life shall last, you will have my warmest wishes for your welfare, and most fervent prayers for your success. I thank you for the innumerable acts of kindness you have shewn to me and mine, while pilgrims in this land of strangers, and beg to subscribe myself, dear brethren,

Your obliged and faithful servant in Christ Jesus,

EDW. B. UNDERHILL,  
*Secretary of Baptist Missionary Society.*



## A P P E N D I X.

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### RESOLUTION OF HOME COMMITTEE ON THE PASTORATE OF THE MISSION CHURCHES, AND THE MISSIONARY AND HIS WORK.

Attention having been called to the papers presented by the Secretaries on the Pastorate of the Mission Churches and The Missionary and his Work, It was resolved, that after an attentive consideration of the papers laid before them by the Secretaries, on the Pastoral Office in Mission Churches and Missionary work, the Committee are grateful to them for having recalled their attention to the subject, and now record their deliberate judgment, a judgment which is in entire coincidence with the views entertained from the earliest periods of the Society's history, that it is desirable that the Churches should be placed under the care of Pastors elected and supported by themselves; and that to this end the Missionaries be earnestly counselled to direct the attention of the Churches to such of the Native Converts, as may be qualified, by natural endowments and the grace of God, to sustain the office,

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### RESOLUTIONS OF HOME COMMITTEE ON NATIVE PASTORS.

*1st.*—That the Committee receive the information respecting Colingah and Intally Native Churches with much pleasure, and are especially thankful to learn that the Native Pastors of the Church to be formed by their conjunction, will be independent of support from the Society.

*2nd.*—The Committee recommend affectionately and earnestly, that wherever Native Pastors have been ordained, all prudent and practicable measures be adopted to render them all independent of support from the Society.

*3rd.*—The Committee also recommend that, as soon as possible, efforts be made by the Secretaries and the brethren in India to carry out the same principles at all the stations occupied by the Mission.

*4th.*—That the Missionary brethren be requested to provide for the Native Pastors and Churches the best possible instruction respecting their duty to each other in the Lord, and to render the staff of Native Teachers paid by the Society as perfect as possible.

## REPORT OF SUB-COMMITTEE ON EDUCATION IN THE EAST; PRESENTED JANUARY 11TH, 1854, AND ADOPTED.

The Sub-Committee appointed by Minute 130 to consider the subject of Education, in connexion with the Missionary operations of the Society in the East, present to the Committee the following Report.

In addition to the paper of suggestions prepared by the Secretaries, your Sub-Committee have to express their obligations to the assistance they received in the consideration of the subject, from papers prepared and read to them by John Marshman, Esq. and the Rev. J. Russell. The importance of the matter thus brought before them, cannot be over-rated. The aspect of India, whether regarded in a political, social, or religious point of view, is at the present time one of deepest interest and hopefulness.

Doubtless the proclamation of the message of mercy is the primary object of all Missionary organization. But the labours of evangelists may be largely assisted, or with evident propriety supplemented, by the instruction of the young. It is conceived that the missionary life should not be confined to endeavours to instruct any one class of the people in particular, but should embrace every age, and be directed to the dissemination, by suitable means, of the knowledge of Christ through every rank of the social scale. While preaching will be the appropriate course for informing the adult mind, schools hold the chiefest place in the plan of communicating divine knowledge to the young. and your Sub-Committee believes that schools for heathen children, but avowedly based on Christian principles, and for the purpose of imparting Christian truth, while giving the ordinary secular instruction, come fully within the scope of the constitution of the Society, and constitute a most valuable branch of its labours.

Hitherto it appears that the Society has not taken any direct part in the education generally carried on at its various stations in India. No portion of the requisite funds has been derived from the funds of the Society. The contributions obtained from this country have been entirely the result of individual application, or individual generosity, this important branch of your Missionaries' duties being left free of all interference on the part of the Committee. Your Sub-Committee have given this point serious consideration, and think that it is now the duty of the Committee to adopt such measures as may give a more permanent form to the labours of the Missionaries in this direction, and at the same time secure as great efficiency as can be attained. Your Sub-Committee beg therefore to make the following suggestions, and to present them for the adoption of the Committee, and, as in the first instance it will be of prime necessity that the Committee should have a clear knowledge of the present amount and degree of education which is being carried on at the various stations, the Sub-Committee recommend:—

1st. That the Missionaries should be requested to forward to the Committee an account of the schools which are now in operation, specifying the number of the children being taught in them, the kind of instructions imparted, the books read, the means of support received or to be depended upon on the spot, and also whether there are in the Church or among the converts any young persons suitable for teachers.

2nd. It would also aid the Committee in resolving on the continuance of present schools or formation of new ones, if the Missionaries were to give some information as to the need of schools at the station where they labour and in the region around them, giving particular information of the geography of the places mentioned, their distance from each other, or from a common centre, the schools in existence in the neighbourhood, whether native or otherwise; and generally all such information as may lead the Committee to an intelligent appreciation of the plans proposed, and of the circumstances of the people among whom such schools are required.

3rd. As the success and efficient prosecution of any plans for the education of the young will greatly, if not wholly depend on the fitness and capacities of the teachers, your Sub-Committee further suggest, as of pressing importance, that immediate steps should be taken for the establishment of a Normal school, either at Serampore or Intally, as may hereafter be found most expedient for the purpose of training suitable young persons both male and female, for the tuition of the children in the Society's schools.

4th. This Normal school should, in their opinion, be placed under the direct superintendence of an European, who may be known as the School Missionary; that in addition to the training of teachers for the various schools of the Society, he should be required to examine carefully all existing school-books in India, selecting such for present purposes as may be the best, but preparing for the instruction of the Committee such improvements as may seem to be necessary, in order eventually to introduce an uniform system of tuition and books in all the schools. It may also form a portion of the duty of the school Missionary to spend one or two months in the year in inspecting the schools, and rendering assistance to the Missionaries; in placing their schools on an efficient footing; and reporting to the Committee annually the general state and progress of the entire system.

5th. Considering the great importance of elevating the social character and habits of the people, your Sub-Committee are of opinion, that while every station should have its school for boys, special effort should be made for the establishment, wherever possible, of schools for girls.

6th. While your Sub-Committee think that chief attention should be given in these schools to the education of the young in their own language, they would by no means exclude the teaching of English. It would seem important that the wishes of the people should so far be met, as that



vernacular schools should have, when practicable and desirable, an English class, and the more advanced pupils be instructed in the language of their rulers.

7th. The course of education in the schools should embrace the elements of secular knowledge freed from the false theories and superstitions of the people, some portion of the Bible should every day be read and explained, it being kept constantly in view that while the children of all classes of the people may have access to the schools, the schools of a Missionary Society have especially for their object the diffusion of the gospel of Christ.

8th. With regard to the cost of maintaining the schools, your Sub-Committee anticipate that a considerable portion of the necessary funds will, as now, be contributed by the friends of education on the spot. Still the Society must expect, that the cost of the Normal school, and the general support of the schoolmasters will have to be borne in this country. They conceive that much support may be found in this country for this special object, and suggest that the Committee form a School Fund from which may be derived the chief part of the expenses of the plan, and on which may be founded a special appeal to the friends of education, who may feel more than common interest in this part of the Society's operations.

JOSHUA RUSSELL,  
*Chairman.*

## SECOND

### REPORT OF SUB-COMMITTEE ON SCHOOLS IN INDIA.

The Sub-Committee appointed to consider the question of education in India in connexion with the schools of the society, and to which it was referred to suggest the best localities for the proposed Normal schools, and to inquire for a suitable teacher, beg to make the following Report.

That they have given their best attention to the subject submitted to their consideration and conclude, from the facilities already existing at Serampore College, the large schools in connexion therewith, that it possesses many advantages over every other station for the formation of the proposed Normal school for training male teachers. They therefore recommend the Committee to fix upon that locality for the establishment of the Normal school for young men.

With respect to that for girls, they recommend that a boarding school for girls should be formed at Intally, where suitable accommodation already exists, and in which young women should be trained for teachers in the mission schools of the society.

The Sub-Committee have further to report that at present their enquiries for a suitable male teacher have been unsuccessful, but the Secre-

taries are in correspondence with a friend of the Society in Scotland with respect to an individual reported to be well fitted for the work in view.

The Sub-Committee also report that they have received through the Rev. G. Pearce, a proposal from the Committee of the Society for the Promotion of Female Education in the East, to support a female teacher under the superintendence of one of the Society's Missionaries, if the Committee of the Baptist Missionary Society will support the school. The Sub-Committee have reasons to believe, that the Committee of the Society for Female Education are prepared to appoint a lady every way suitable to take charge of the proposed Boarding school at Intally, and beg therefore to recommend to the Committee's cordial acceptance, the very kind offer referred to.

W. B. GURNEY,  
*Chairman.*

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#### CIRCULAR OF THE COMMITTEE ON GRANTS-IN-AID.

*London, January 16th, 1855.*

MY DEAR SIR,

From various communications addressed to you during these few past years, you will have observed how deep and lively has been the interest of the Committee in all Educational movements. They have regarded them as not only among the best means of promoting the social and intellectual improvement of the heathen; but also of facilitating the spread of the Gospel throughout the mission field.

2. It has been, as you are aware, the uniform practice of the Society to rely on the voluntary principle for the support of *all* its operations. But when a doubt was expressed some three years ago, whether this practice had not been departed from, in some few instances, the Committee resolved that a Circular should be sent to every Missionary, inquiring whether any of the Society's Schools had been aided by grants from Colonial Governments. They found from the replies to this Circular that in no instance but the Benevolent Institution, Calcutta, on other grounds an exceptional case, had any such grants been received during the previous ten years, the period to which the inquiry was limited.

3. On a further consideration of this important subject, the Committee deemed it desirable to place on record in an explicit form, their views upon it; and for that purpose passed, in January, 1852, the following resolution:—

“That in the opinion of this Committee, it is inexpedient, and inconsistent with our principles, to accept Government, or other state grants for religious purposes, the purposes of religious education included. It is therefore an instruction by this Committee to our brethren, that in all their arrangements they act on this principle, as the only one which can com-

mend their efforts in the department of education, to the sympathy and support of our Churches."

4. The recent despatch from the Directors of the East India Company to the Government of India, on the subject of extending education in that country, has led the Committee to resume their deliberations on the whole question. The great importance of that Despatch has led the Committee to give to it their most serious consideration, and they lose no time in communicating to you the result at which they have arrived.

5. The scheme put forth in the Despatch, is so far in advance of any thing which has emanated from the Indian Government, that it may fairly be regarded as a proof of their present enlightened policy, and their desire to promote the social and political advancement of the people.

6. But while the Committee are desirous to do justice to the merits of this measure of the Indian Government, they do not forget that the education to be promoted by it is wholly *secular*. The Education which the Society aims to impart is *religious*. They have therefore carefully considered those clauses of the Despatch, which contemplated "grants-in-aid" to "institutions under the superintendence of different religious bodies and missionary Societies," and as the result of that consideration they feel bound to adhere to the resolution of January 1852, and consequently, as the Executive of the Baptist Missionary Society, they can neither accept nor administer such grants.

7. The Committee are, however, fully aware that a difference of opinion on this point exists, not only among themselves and their Constituents, but also among their honored Missionary brethren. The decision of the Committee has not been, consequently, arrived at without anxiety. They regret that the funds of the Society will not allow of any adequate support to Education in India. They fear that not more than one out of every twelve hundred of the population, can be found in the Mission Schools existing there, and that not more than one in a hundred of the people can even read, though the desire for knowledge is intense and widely diffused. But they cannot depart from the principles here laid down.

8. At the same time, with a view to the guidance of those of our Missionary brethren who do not concur in the views entertained by the Committee, I am directed by them to state, that while they would not feel justified in interfering with the exercise of their Christian liberty, by interdicting such Missionaries from the acceptance of Government grants for Schools, it must be distinctly understood, that whenever, in the exercise of such discretion, the aid of Government is sought, the Schools so sustained, cannot, in any instance or under any circumstances, be considered the Society's Schools, or reported in its proceedings.

This letter having been read and approved by the Committee, will be regarded as their communication to you on the important question to

which it relates.—Trusting that in all your labours you may largely enjoy the divine blessing.

I am, my dear Sir,

Yours most truly,

FRED. TRESTRAIL,

*Secretary.*

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## RULES OF THE INDIAN GOVERNMENT REGARDING GRANTS-IN-AID.

1. The local government, at its discretion and upon such conditions as may seem fit in each case, (reference being had to the requirements of each district as compared with others, and to the funds at the disposal of government,) will grant aid, in money, books or otherwise, to any school in which a good secular education is given through the medium either of English or the vernacular tongue to males or females, or both, and which is under adequate local management.

2. In respect of any such school for which application for aid is made, full information must be supplied on the following points:—

1st.—The pecuniary resources, permanent and temporary, on which the school depends for support.

2nd.—The average annual expenditure on the school.

3rd.—The average number of pupils instructed, the ages of the pupils, and the average duration of the attendance at the school.

4th.—The persons responsible for the management and permanence of the school, and the time for which they will continue to be responsible.

5th.—The nature and course of instruction imparted.

6th.—The number, names and salaries of the masters and mistresses, and subjects taught by each.

7th.—The books in use in the several classes of the school.

8th.—The nature and amount of aid sought, and the purpose to which it is to be applied.

3. Any school to which aid may be given shall be at all times open to inspection and examination, together with all its accounts, books and other records, by an officer appointed by the local government for the purpose. Such inspection and examination shall have no reference to religious instruction, but only to secular education.

4. The government will not in any manner interfere with the actual management of a school thus aided, but will seek, upon the frequent reports of its inspectors, to judge from results, whether a good secular education is practically imparted, or not; and it will withdraw its aid from any school which may be for any considerable period unfavourably reported upon in this respect.

5. In giving grants-in-aid, the government will observe the following general principles. Grants-in-aid will be given to those schools only (with the exception of normal schools) at which some fee, however small, is required from the scholars; and wherever it is possible to do so, they will be appropriated to specific objects, according to the peculiar wants of each school and district.

6. No grant will in any case exceed in amount the sum expended on the institution from private sources and the government will always endeavour so to give its aid that the effect shall not be the substitution of public for private expenditure, but the increase and improvement of education.

7. It is to be distinctly understood that grants-in-aid will be awarded only on the principle of perfect religious neutrality, and that no preference will be given to any school on the ground that any particular religious doctrines are taught or not taught therein.

W. GREY,

*Secy. to the Govt. of Bengal.*

#### REPORT OF SUB-COMMITTEE ON THE VERNACULAR CLASS AT SERAMPORE COLLEGE, AND ADOPTED BY THE COM- MITTEE.

The Sub-Committee appointed to consider and report on a plan for the admission and conduct of Students in the missionary department of Serampore College, having met and considered the question referred to them, present the following report:—

Letters were read by the Secretaries from the Rev. J. Thomas, embracing copies of correspondence that had passed on this subject between himself, Mr. Marshman and the Rev. W. H. Denham, and the missionary brethren in Calcutta. In these communications it is proposed, that Students should be admitted to the Theological Class at the discretion of the College Council, and therefore on the funds of the Society devoted to this purpose, for a six months' probation, on the recommendation of the Pastor and Church of which the Candidate is a member; that at the end of six months, the candidate should be subjected to an examination, by the Missionaries of the Society in Calcutta, by whose decision he should cease to be a member of the Theological Class, or be received as a Student on the funds, should the examination prove to them satisfactory.

In the views thus explained by Mr. Thomas your Sub-Committee are disposed to concur: for the distances from which some of the candidates are likely to come, and the difficulty of obtaining suitable persons in the first instance, arising from local obstacles, seem to render some such provision as a probationary period necessary.

To enter on this, it seems to your Committee sufficient to have the testimony of the Pastor and Church of which the candidate is a member, as to his piety and general abilities, and to leave with the Council of the College the discretionary power of admitting him as a probationer for half a year, on that testimony.

The importance of a native and indigenous ministry for India, cannot, in the opinion of your Sub-Committee, be estimated too highly. In connexion therewith, they regard it as an indispensable qualification of every candidate, that he give unequivocal evidence of genuine piety, and that on the manifestation of dispositions incompatible therewith he should at once cease to be a member of the class, and be removed from the funds devoted to its support. Your Sub-Committee therefore desire to place this first, among the recommendations they beg to offer, as to the formation and conduct of the [Vernacular] Theological Class in Serampore College.

1. That the Council of the College be earnestly requested, at the very commencement of the Candidate's connexion with the Class, to take every practicable means of assuring themselves of the personal piety of the applicant, and that at any future period of his course, they will regard any deviation from the path of rectitude and religious duty, as a sufficient cause for removing him from the benefits of the class.

2. Your Sub-Committee recommend, that a Candidate for admission to the Theological Class, may be received at the discretion of the College Council, for a probationary period of six months, if provided with a testimonial and recommendation from the Pastor and Church of which he is a member, as to his piety and general abilities; and at the close of six months, that he be subjected to an examination, conducted by the Missionaries of the Society in Calcutta, whose opinion, as to his fitness and general qualification for the work of the ministry shall determine his acceptance as a regular student in the Theological Class.

3 That an annual examination of the Theological Class be held at the College, conducted by Missionaries of the Society in Calcutta, whose reports, or copies of them, shall regularly be transmitted to the Society at home.

4. That for the purpose of conducting the above examinations, all the Missionaries of the Society in Calcutta form a Board, or Committee, which shall be summoned by the Tutor for the time being of the Theological Class; any two of whom shall form a quorum.

JOSHUA RUSSELL,  
*Chairman.*



A  
BRIEF SKETCH OF THE PRESENT POSITION  
OF  
CHRISTIAN MISSIONS  
IN  
NORTHERN INDIA,  
AND OF THEIR PROGRESS  
DURING THE YEAR 1847.

COMPILED FROM RECENT MISSIONARY REPORTS AND LETTERS,  
AND EDITED BY

JOSEPH MULLENS,

MISSIONARY OF THE LONDON MISSIONARY SOCIETY IN CALCUTTA.

CALCUTTA :

PRINTED BY J. THOMAS, BAPTIST MISSION PRESS.

1848.





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# MISSIONS

IN THE

PRESIDENCY OF BENGAL DURING 1847.

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The church of Christ has now laboured without interruption for the conversion of the heathen in this part of India, for fifty-four years. To attain this object, how much toil, wealth and patience have been expended; how many eminent servants of the Lord have given up their health and their lives; how severe have been their trials of faith and courage; apart from the prospect of certain success at some future day, how few have been their encouragements, yet how great their difficulties; how earnest their efforts, how constant their prayers! May we not then profitably pause, to examine for a while the position we have attained, and estimating it by the future as well as the past, judge whether that position be worth the labours that have been employed to reach it. We doubt not that those who do so, will rise from the examination with satisfaction and delight. It is true, that in Indian Missions, as compared with those in other lands, direct conversions among the heathen are not numerous, nor is the spread of the Gospel rapid. Hence those missions have held an inferior place in the esteem of the church, and the powerful claims of this great country have been imperfectly understood. This arises from a misconception of the position which the work of the church occupies, and of the gigantic difficulties with which it has struggled. Missions in India differ widely from those in any other part of the world. They are carried on among a people most debased, led astray by a perverted judgment, godless, careless about their own religion as well as that of others, apathetic, subtle, full of levity, abominably wicked, yet basing their wickedness on the example of their gods. They are carried on in the face of subtle *shāstras*, a rampant priesthood, and rules of caste which bind the people as with fetters of iron. Each difficulty in itself is most formidable; but when united, how strong is the influence they exert, in inducing this wretched people to reject the Gospel. Before these evils are removed, the country cannot become the Lord's; since only their removal will open the way for the full triumph of the gospel. Thus the complete redemption of India includes a double process; the destruction of Hinduism, and the establishment of Christianity. The one is closely connected with the other; but *the former precedes*. The Jebusites must be dislodged from Zion by the man of war, before the glorious temple can be built by the man of peace.

If this be a just view of the case, it follows that the work of preparation, which has been the chief employment of missiona-

ries all over India down to this day, forms an essential part of the labour by which the redemption of its teeming millions is to be secured; and we should rejoice in its accomplishment as well as in the conversions at which we aim. The time will come when they who have sown in tears and with an aching heart, and they who reap the final harvest, shall rejoice together; and when "every man shall receive a reward," not according to his success, but "according to his own labour."

Meanwhile, in the good grace of God, we are not left to derive encouragement in our work from future prospects only; we in a measure realise it from the fruit actually gained. In this fruit, poor as it is, we see a token for good; we "thank God and take courage." A large amount of work, too, has been completed. A missionary when he lands on the shores of India, no longer finds himself, as did his predecessors, destitute of the materials of missionary labour. He finds grammars, dictionaries and vocabularies to assist his study of the native languages; chapels are erected wherein he may preach, and even the heathen are prepared to understand his message; he has school-houses, large numbers of scholars, and christian school-books waiting for him; tracts are ready for distribution, and the whole Bible has been translated into almost all the many languages spoken from Cape Comorin to Hurdwar; if any become converted, he can introduce them to a small society of believers by whose sympathy the penalties consequent on expulsion from caste will be much alleviated. All this is the result of years of labour, carried on by his predecessors, and admirably conducing to the final conquest of this great land.

With a view to furnish evidence of these facts, so far as they relate to one part of India, the following sketch has been drawn up. It professes to be a mere outline, exhibiting in a condensed form the present position of Missions in the **PRESIDENCY OF BENGAL**, and noticing a few incidents that have occurred in them during the past year. As the Presidency is so large, the sketch is divided into two parts; the latter including the North West Provinces. The **FIRST PART**, now given, embraces the larger half of the Presidency, viz. the provinces of *Bengal Proper, Behar, Orissa and Assam*. We have drawn up the summary from the various local reports that have recently been published in the Presidency, and where these failed, have been most kindly favoured by private communications from esteemed brethren. Many of these are labouring in hidden spheres, almost unknown to the Church at large, yet not without "tokens for good" from Him, whose "eye is in every place." It has been our desire to make this account complete and faithful, that the real truth may be known as to the dealings of the Lord

with this part of India, that the present position of our missions may be understood, and the lessons to be drawn from the review, rightly received and carried out. As the sketch is not a history, it presupposes some knowledge of the general circumstances of the Bengal missions and of the plans of labour adopted in them.

It has not been thought necessary to specify the various Societies whose labours are here recorded. We believe that all the missionaries are engaged in preaching the great truths of the gospel; the curse by sin, redemption by the Son of God, the law given by Moses, the grace and truth that came by Jesus Christ. We believe all recognise church government as important in its sphere, yet subordinate to the nobler objects of christian union and christian love. In illustration of this, we may point to the great cordiality existing amongst all the evangelical missionaries of this part of India, and to the brotherly terms on which they not only meet, but join in each other's labours. We may refer with special satisfaction to the union of those in Calcutta, exhibited not only in their monthly conference at each other's houses, but having an inward existence in their hearts' affection. Such a union is, to those placed amongst the heathen, of peculiar value. Missionaries have varied experience. Hinduism remains the same great barrier, but its details present themselves in a thousand shapes. Christian character too exhibits many defects, and its features are illustrated from many quarters in our wide sphere of labour. It is therefore a great advantage that missionaries should be united, and throw all their experience into a common stock, that all may reap the benefit of the trials through which one only may be called to pass.

I.—The number of MISSIONARIES in Bengal is large, and their Missionary STATIONS are located in important places. During 1847 they were as follows:—

ORISSA.

<i>Cuttack</i> , . . . . .	Rev. A. Sutton, C. Lacey and W. Miller.
<i>Berhampore</i> , . . . . .	Rev. J. Stubbins, T. Buckley, H. Wilkinson, and W. Bailey.

ASSAM.

<i>Sibságar</i> , . . . . .	Rev. N. Brown and O. T. Cutter.
<i>Nowgong</i> , . . . . .	Rev. N. Bronson.
<i>Gowhátí</i> , . . . . .	Rev. C. Barker.

BENGAL AND BEHAR.

<i>Cherra</i> , . . . . .	Rev. W. Lewis.
<i>Dacca</i> , . . . . .	Rev. W. Robinson, O. Leonard, J. Merk, R. Bion and S. Bost.

<i>Jessore</i> , . . . . .	} Rev. J. Parry.
<i>Barisal</i> , . . . . .	

<i>Chittagong</i> , .....	Rev. J. Johannes.
<i>Balusore</i> , .....	Rev. O. R. Bachelor.
<i>Jelasore</i> , .. .....	Rev. J. Phillips.
<i>Midnapore</i> , .....	Rev. J. Dow.
<i>Calcutta</i> , .....	Rev. Messrs. Anderson, Arratoon, Boaz, Cuthbert, Dr. Duff, Ewart, Herdman, M. Hill, Innes, Keane, Lacroix, Leslie, Lewis, Long, Macdonald, Mackay, Morgan, Mullens, Ogilvie, Page, Parker, Pearce, Sandys, T. Smith, Thomas and Wenger.
<i>Agurpara</i> , .....	Mr F. J. De Rozario.
<i>Serampore</i> , .....	Rev. W. H. Denham, J. Robinson and J. C. Fink.
<i>Chinsurah</i> , .....	Rev. J. Bradbury.
<i>Burdwan</i> , .....	Rev. J. J. Weitbrecht, B. Geidt and C. Bomwetsch.
<i>Chhotá Nágpur</i> , ....	Rev. G. Schatz.
<i>Krishnaghur</i> , Sudder Station, ..	Rev. C. H. Blumhardt.
Chupra, .....	Rev. C. Krickeberg.
Kapasdanga, .....	Rev. C. T. Krauss.
Ratanpur, .....	Rev. C. W. Lipp and F. Schurr.
Solo, .....	Rev. J. G. Linke.
<i>Cutwa</i> , .....	Rev. W. Carey.
<i>Sári in Birbhám</i> , ...	Rev. J. Williamson.
<i>Berhampore</i> , .....	Rev. T. Lessel and J. Paterson.
<i>Dinajpúr</i> , .....	Rev. H. Smylie.
<i>Darjeeling</i> , .....	Rev. W. Start and G. Kniebel.
<i>Monghír</i> , .....	Rev. J. Lawrence, J. Parsons, F. Hurter.
<i>Patna</i> , .....	Rev. H. Beddy, J. Kelberer.
<i>Arrah</i> , .....	Rev. A. Sternberg.
<i>Chupra</i> , [Sarun,] ..	Mr. C. Baumann and Mr. W. Ziemann.
<i>Moozufferpore</i> , [Tir- hoot,] .....	Mr. L. Brandin.
<i>Ghazipúr</i> , .....	Rev. J. Hübner and C. Reuchter.
<i>Benares</i> , ....	Rev. Messrs. Droese, Heinig, Kennedy, Leupolt, Sandberg, Shurman, Small, Smith, W. Smith, Uhlman and Watt.
<i>Chunar</i> , .....	Rev. D. Hechler.
<i>Mirzapúr</i> , .....	Rev. M. Artope, J. Budden, R. C. Mather and M. Woollaston.
<i>Juanpúr</i> , .....	Rev. R. Hawes.
<i>Goruckpúr</i> , .....	Rev. J. P. Menge and W. Glen.

From this list it appears that there were for the whole of Bengal *ninety-nine* missionaries. Of these some are far advanced in life, and from the failure of strength are drawing near to the close of those useful labours, in which they have spent their best years. Others are young, but under the guidance of older brethren are gradually acquiring experience. Only six or eight have been less than three years in the country.

Of these ninety-nine there were ninety engaged in labour throughout the year: only six were absent from their stations during the whole period. Two were absent in the North West provinces on Missionary work; and *four* were in Europe: two on private affairs, one on a missionary deputation, and another, the Rev. H. Wilkinson of Berhampore, Orissa, was the **ONLY MISSIONARY** absent through the year from ill-health. Three or four labourers, as Mr. Budden of Mirzapore; Mr. Paterson, Mr. Fink of Serampore, and Mr. Dow, were laid aside by sickness for a part of the year. Mr. Paterson sailed for England in August with a broken constitution, and Mr. Dow also has recently left the country for America. Again; in the whole of Bengal, but two Missionaries were removed by death: the Rev. D. Jones of Cherra, and the Rev. J. Macdonald of Calcutta: the former after one year's labour at an early age; the latter in the prime of life, after spending many most useful years in the ministry of the gospel, both in Europe and in India. Four Missionaries' wives also departed this life, Mrs. Hill of Calcutta, Mrs. Paterson, Mrs. De Rozario of Agurpara and Mrs. Marshman of Serampore. In a sketch so short as this, it is impossible to speak of these dear friends as we desire, or dwell at any length upon their character and labours. The grace of God made them all useful in their various spheres, and so long as life was given them, they spent their strength in his service. Five new labourers entered on their work with the beginning of last year, and to these no less than seven others have just been added, whose names however do not appear in the above list. This increase in the number of missionaries, and the engagement of so large a proportion of them in actual labour, are subjects of great thankfulness, when we remember the many causes at work here to injure health and shorten life. The same was experienced in 1846. During that year, but *one* Missionary died in Bengal, the Rev. H. Schorisch of Tirhoot: nine were absent in Europe from sickness and other causes, and six new missionaries entered on their labours for the first time.

Besides the ordained European and American Missionaries, many **NATIVE CATECHISTS** also are engaged in the work of the Lord. The returns in our possession from all the stations, returns which are quite complete, show their number in 1847, to have been *one hundred and eighteen*. Of these many have been preachers for a long time, while others are but young both in years and experience. Whilst missionaries rejoice in the presence and co-operation of these native fellow-labourers, it is a subject of much regret to all that their character, like that of all Christian natives, exhibits such striking defects and



weaknesses. Instead of being in all things an example to their fellow-Christians, they partake much of their frailties. To say that they are dependent on their European teachers, and cannot manage alone, is saying but a part of the truth concerning them; they are undecided, exhibit little hearty self-devotion to the work of the Lord, and seldom work well except under the most vigilant superintendence. It is too a mournful fact that some of the most grievous falls into sin have taken place in this portion of the native church. There are among them excellent and honourable exceptions; men of zeal and energy, who feel much compassion for the souls of the heathen, and labour, studying "to show themselves approved *unto God*," but they are not numerous. May the Lord add to their wisdom and their faithfulness! May he elevate their character, give them grace to overcome their failings, and increase their number a hundred-fold! Higher spirituality in the native church will doubtless bring forth a better race of native teachers. It is through the want of better Christians that many of our present catechists are preachers at all. The importance of raising up faithful and holy native teachers in this as in other parts of India is *fully understood* by missionaries; and it is through the *want of suitable men*, that the efforts now making to train such for the service of the church by more efficient institutions, whether English or vernacular, have hitherto met with so little success.

The missionary STATIONS mentioned above are located in some of the most important cities and towns in Bengal. They lie mostly on the Ganges and Hugli rivers, which form the great highway towards the north-west provinces. Still the fact, that the amount of missionary influence now exerted upon the country is for the present state of things utterly insufficient, is clearly manifest. In many parts there are no missions at all. The zillahs of Sylhet, Mymensingh, Pubna, Rájshye, Bograh, Malda, Rungpur, Purnea and Azimghur, with nearly all the vast hill districts, containing a population of many millions, have *no missionaries whatever*. Others again that have missionaries, are very scantily supplied. Tipperah, Jessore, Midnapore, Birbhúm, Berhampore, Dinájpur, Tírhoot and Juanpore have but a *single missionary* each. And though that missionary, as we shall see, by frequent and extensive itinerancies, may endeavour to spread the knowledge of the gospel not only in his immediate neighbourhood, but through the whole of his district, the majority of the population can have but a very slight acquaintance with even its leading truths. The plan of scattering labourers also has a most injurious effect upon the continuance of christian effort. Where but one missionary is placed, it not unfrequently happens in case of sickness, that the

## *Missions in Bengal during 1847.*

work ceases for a time, if not altogether ; and the good that has been done apparently dies away. This has been painfully illustrated last year in the case of Midnapore, whose esteemed missionary, after long struggling with sickness, has been compelled to leave the country. Though a zealous preacher, he had no school, no native chapels ; and thus a town of 70,000 inhabitants is left without a missionary, and without a trace of its having been a station for several years. But in any way, it is impossible for European labourers alone effectively to occupy this country. Independently of other weighty hindrances, it is so vast, so widely spread, that the utmost diligence fails properly to evangelise it. Towards the full and complete spread of the gospel we must be largely aided by christian natives. And were the Spirit of God at this time poured out, as in ancient days upon our present small community, its members would be able, under the guidance of European missionaries, to preach through the length and breadth of Bengal, in its hilly districts as well as its wide plains, the gospel of the grace of God, within a few years. Christianity, when in full activity, propagates itself rapidly : and it is the activity, the love of souls, infused into the children of God by heavenly grace, that the country at present needs.

The stations now occupied are *thirty-five* in number ; but many of them include stations of a minor kind. *Calcutta*, as being the Metropolis of India and the centre of an influence which affects most powerfully the native community in all parts of the country, claims and has received from missionaries a large share of attention. As shown above, it contains *twenty-five* missionaries, and these are so located in the various divisions of the city, as to bear upon the native population in almost every direction. Beginning with the northern suburb, there is a missionary station at Baranagar ; another in Nimtalá, the heart of the native town ; another at Simla ; another at Mirzapore ; a fifth at Intally ; a sixth at South Kalingá ; a seventh at Bhawánipur, the southern suburb, and an eighth at Haurah, across the river. To the east and south of the city, in the large villages, there are many bodies of Christians, who are superintended by the Calcutta missionaries.

*Benares*, as next in importance and as peculiarly a focus of Hindu superstition, has *eleven* missionaries, supposing all present at their stations. These missionaries are located principally at the three stations of Secrole, Rājghát and Sigrá : though the preaching chapels and schools are placed in various parts of the native town. With a population of 200,000, increased beyond calculation at the season of the festivals, this city might well receive a much larger number of labourers than it at present contains.

Most of the other stations, even in important places, have but two or three missionaries, it may be of different societies. To describe them all at length, estimate their importance, detail the various plans of christian effort carried on, and show their bearing upon the country in general would require a large volume. We may however say a few words about some of the more retired stations, concerning which scarcely any information is before the public; that they may occupy a place in the sympathies and prayers of all who desire that the Lord's kingdom should become "a praise in the earth."

The missions at *Midnapore*, *Jelasore* and *Balasore*, on the borders of Bengal and Orissa, are conducted by the brethren of one society. Their first station was occupied in 1838, and since then they have extended their efforts to the three now mentioned. Want of funds has much crippled those efforts and prevented their being more efficient. At Midnapore, Mr. Dow and a Catechist preach regularly in the bazar, sometimes twice a day. Mr. Dow tried also to establish a school, but could not meet with sufficient local support. At Balasore, Mr. Bachelor and two Catechists are engaged in daily preaching to the heathen, either in the bazar, or in the markets of neighbouring villages. During the cold weather they have undertaken itinerancies to the south and west of Balasore and visited most of the markets and villages that lie in those directions. There are two heathen boys' schools at Balasore, with about 30 boys each; a small native church of five members and a chapel (we believe) for the English residents. Mr. Bachelor, who is a Surgeon, has also a dispensary for the natives, which is particularly useful towards the time of the Car festival, to the pilgrims travelling to and from Puri, and has lately published a medical work for the use of native practitioners. At Jelasore, Mr. Phillips and a Catechist are daily engaged in preaching; and last year spent two months in itinerating. There is at the station a church of twelve members; two boarding schools, male and female; the former containing seventeen lads, (of whom nine are Santals;) the latter containing thirteen girls. Mr. Phillips, in addition to other labours, has begun the difficult task of translating the New Testament into the Santal language.

At *Dacca* there are two missions, one of which was established only last year by the Rev. Messrs. Merk, Bion and Bost from Basle. These brethren have during the year been studying the Bengálí language, instructing meanwhile a small English school. At the close of the year they separated; Mr. Bost going to Tipperah, to begin a mission there; Mr. Merk to Tejpur, in Assam, and Mr. Bion to Doyapur, west of Dacca, where he has a congregation of thirteen persons recently baptized.

The station at *Ranchi*, Chhotá Nágpur, is in the hill country of Bengal, west of Burdwan, among the Coles, and was established in 1845. There are now in it eight European brethren, one ordained minister, two school-masters and five artisans. The mission has from the outset been beset with difficulties, especially from the language; and the plan which has been adopted by the brethren, of building their bungalows, workshops and outhouses with their own hands, and of supporting themselves by their own manual labour, has materially retarded their more direct missionary work. But they have seen their error in this respect, and are now applying to that work more than before. Though not so well acquainted with the language as to engage in regular bazar preaching, some of the brethren have held repeated conversations with the villagers around their station. They have also had a small school, the foundation of which was laid by their receiving seven orphans, five boys and two girls. The mission being of such recent origin, its usefulness must be expected to lie in the future more than in the past.

There is another hill mission at *Cherra-Punji*, in the N. E. of Bengal, near Sylhet.

This Mission has been established some years; and, though beset with difficulties, is making quiet but steady progress. The population being pretty numerous in the Khassia villages, Mr. Lewis, now the only Missionary, is able readily to itinerate among them. There is at the station a native Church of eleven members, four of whom were admitted last year: also three or four schools for boys, and one for girls. Twelve boys and fifteen girls live on the Mission premises, and daily attend morning and evening worship. The Gospel of Matthew has been translated into the Khassia language, besides a Catechism, some school books, and a body of divinity written by the late Mr. Charles of Bala.

The Mission at *Arrah* near Dinapore, was commenced in 1843; since which time Mr. Sternberg has been the only Missionary. It bears therefore all the marks of an incipient effort, though advancing in vigour and usefulness. Mr. Sternberg devotes his time chiefly to preaching; in which labour he is assisted by a Native Catechist. He superintends also five schools, one on the Mission premises, and four in the neighbouring villages; one class of sixteen lads is learning English. Mrs. Sternberg has under her charge sixteen orphans, eight boys, and eight girls, with a Bazar girl's school containing twenty-five scholars. There is besides at the station a Lithographic Press, worked by the elder orphan boys, on which are printed Hindi and Urdu tracts. Finally, there is a Native Church of about

twelve members, most of whom were converts of the late Mr. Bowley of Chunar. The whole Missionary work at this station for the past year has cost less than Rs. 1800.

The stations at *Chupra* (Sarun) and *Muzufferpur* (Tirhoot), are conducted in a similar manner. At the former, there are five adult Native Christians and five orphans, four vernacular boys' schools, containing in all about 180 boys, and a native girls' school. Messrs. Baumann and Ziemann are constantly engaged in preaching both in Chupra and around it. At the latter station, there are eight adult Native Christians, from twelve to fifteen orphans and several vernacular schools. Mr. Brandin, assisted by a Catechist, preaches in the district round the station.

The Mission at *Ghazipur* was commenced in 1842, by Messrs. Droese, Hübner and Reuchter. For a year or two Mr. Droese has been at Benares, but has just returned to this station. These brethren have given their chief time and strength to bazar preaching, and have several times travelled over nearly the whole district of Ghazipur, preached in every large village and distributed many thousands of religious books. They have also had several bazar schools, but through the fears of the people and their opposition, all have failed. There is one school at present containing forty boys, and a native congregation of ten members, none of whom, however, were baptized at Ghazipur.

For the quiet and unostentatious labours of the brethren at these stations we desire to enlist the special sympathy of the church in this land. Venturing upon new fields, they have had to bear much opposition and much apathy, while they sought by proclaiming the Gospel to prepare the way of the Lord in their respective spheres of labour. Their efforts exhibit at present "the day of small things," but that day "who hath despised?" From still smaller beginnings have sprung all the fruits now visible in our Presidency, and all the foundations laid for larger results in the future. And it may be that in God's good providence, they who have borne the burden of the day in these localities, shall also see with their own eyes the full fruits of their unobtrusive toil. For the encouragement of these brethren and others in similar circumstances, it may be well to mention a fact or two.

When the Rev. W. Trawin in 1825 preached in his bazar chapel at Chitla, near Calcutta, and on one occasion answered with mildness the angry vociferations of a Bengálí peasant who had heard him, there was not a single native christian south of the city. That year saw the beginning of a change, and though only 20 years have passed away, by various movements in the

grace of God, there are now in the villages in that direction no less than ten native churches, 289 church members, and a community of more than 1700 native christians, under the charge of evangelical missionaries.

When, about 1798, a tract found its way into the *Jessore* district, and became the means of converting the man into whose hands it fell, none in *Jessore* had ever heard the gospel preached. Since that day, although never more than a single missionary has been stationed there at one time, through the rich blessing of God on the word preached, there are now in the *Jillah* ten native churches, containing 175 members, eight Catechists, and a community of 800 native christians, with six schools containing 200 boys.

At the Church Missionary Society's station at *Sigra, Benares*, so late as 1833, the Rev. W. Smith was labouring alone: ten native christians resided there; and there was a small boys' school in the city. Mr. Smith had little to manage, and was left to preach as much as strength allowed. What a contrast is now visible after the lapse of fifteen years. There are now in that part of *Benares* 2 native christian congregations, five catechists and readers, forty communicants, a christian village of forty-four families, two orphan schools, containing respectively forty-seven boys, and thirty-nine girls, a community of 250 christians, four chapels built in various parts of the city, and a free school of 320 boys, requiring not only a school-master, but a missionary's constant labour. A church also has been built for the use of the christian settlement, where in former times dense jungle existed and dakoits lay in wait for prey. Surely these facts should lead us to patient hope in the assurance that all labour begun in faith, carried on in faith, and aiming at God's glory, will be acceptable in his sight and prove useful for the salvation of men.

Leaving the stations, we pass on to consider some of the details of missionary labour and the plans that have been adopted for bringing the heathen to Christ. These plans are many in number, but relate to the various branches of our work, and so assist each other as to render all departments more efficient. And here we might point out how it often falls to a missionary to carry out not one plan only, but to be engaged in several at the same time. The paucity of missionaries compels this, but in some respects it has an injurious effect upon their labours.

II. Among these plans, THE PREACHING OF THE GOSPEL IN THE NATIVE TONGUES occupies a conspicuous place.

In almost all stations this is the chief work of missionaries, and here, as in other parts of the world, it has proved a most efficient means of directing men to religious truth. It appears

from the various reports before us that this method of proclaiming the gospel has been pursued not only in chapels built for the purpose, but in any place where large numbers of natives could be gathered together; in front of a shop or a school, on the road-side, in the bazar or at the village háts. The chief buildings in which the word of God is preached are called bazar chapels: they are in general not very substantial buildings, having only thatched roofs: but are built as far as possible, in the midst of the native population. Calcutta has eight of these chapels, and might have more, were more missionaries engaged in vernacular preaching. Benares also has seven or eight. To assemblies gathered in these places, some missionaries preach every day, others two or three times a week, according as they confine their attention to this branch of labour or extend it also to others. Our native catechists are in general much engaged in preaching, and some of them render in it most efficient service.

The influence exerted and the impressions made upon the native community by this public preaching of the gospel, carried on in so many parts of the country at once, are beginning very clearly to display themselves. They are sometimes exhibited in the saving conversion of individuals, but appear on a larger scale in the attention to the great subject of religion which has been aroused among the heathen. Till lately they cared nothing for any religion whatever, and had no idea of an unflinching standard of right and wrong. But the word of God has quickened the conscience that was drowsy in sin, and Hindus and Musalmáns are beginning to understand christianity and to fear its power. Much knowledge has been spread abroad, the word has not slept, and though *no spirit of inquiry* on a large scale is now visible in any part of the country, there are not wanting materials for moving the whole native mind and leading men to inquire: "What shall we do to be saved?" The preparation of the whole people is going on, and the heaven is silently working. It is a fact illustrated more clearly every year, that the great festivals and melás are much less crowded than in years gone by. The great Sagor melá, the Rath Jatrá and the Charak no longer attract the multitudes that formerly came to them in riotous enthusiasm. They are becoming tame and spiritless. The vast numbers of idols once sold at festivals is greatly diminished. Numerous temples may be seen in all parts of the country falling to decay, while it is rarely that a new one may be met with. Hindus seldom contend zealously for their religion. They are on the contrary inclined to doubt their shástras and reject them as unworthy of credit. A native would perhaps be at a loss to state the reason of these things.

But the missionary of long experience unhesitatingly traces them to the spread of God's truth by preaching, schools and books. It is from these that all are *beginning* to see the folly of idol worship and the reasonableness of worshipping the true God in his own way.

In proof of this we direct the reader's attention to the following statements from Missionaries themselves, contained in their recent reports, in publications or private letters, and all written within the last eighteen months. They give a clear and undoubted testimony, from men who know the facts of the case best, to the present condition of the natives in reference to Christianity. They show what the obstacles are to its more rapid spread, what is the spiritual condition of the people in this Presidency of India, and what is needed to make the Gospel triumph.

The Rev. W. Robinson of Dacca, after a Missionary journey, wrote thus :—

“This little trip has fully convinced me of one important fact ; viz. that the time for *preaching* is come. Go where you will, the people will hear. It was not always so ; far, far otherwise was the state of things nearly forty years ago, when Chamberlain and I were together at Cutwa. Then the people used reproachfully to ask ; “What is the use of all this labour ? Nobody will hear you ; no one will become a Christian.” Chamberlain's reply usually was ; “We are throwing a little fire into the jungle, burning the jungle to prepare the land for cultivation.” I think we may now boldly affirm, the jungle is burnt ; the field is ready for cultivation. Our business is now to drive the gospel-plough through the length and breadth of India. But where are our labourers ? Painful thought ! we have none. Here are whole districts without a labourer.”

The Rev. J. Parry of Jessore :

“The cause of our Lord is silently gaining ground amongst the Muhammadans here. I met several Muhammadans, who have cast away Muhammadanism, which they seem to think is a false religion. They approve of Christianity, and many are in the habit of praying secretly, but from the love of the world, they are not able to make an open profession of Christianity. Some of them told me that they hoped soon to do so. When I was at Sâtberiyâ in May last, a Muhammadan who had been reading portions of our Scriptures for some years, asked me over to his house for the purpose of getting me to conduct divine service. I gladly complied with his request ; he appeared to me to be near the kingdom of Heaven. About a month ago the poor man was taken ill, and left the world, and I should hope that he died in the faith of the Gospel. He has left a widow and three children. She left Sâtberiyâ, and went to reside with her parents in a distant village. She has a desire to embrace Christianity. She called to see me, and I had a long conversation with her about divine things. Her late husband had taught



her to read, and she can manage to read imperfectly our Scriptures. She said that if her husband had been spared, he would have sought to be baptized, as he told her after I saw him in May last, that he had made up his mind at once to make a public profession of Christianity. The widow was not yet decided, but I have some hopes of her taking a similar step ere long. May the Lord turn her heart, and may she soon take refuge in Christ, and thus save her own soul, and be the means of saving the souls of her three children."

From the Rev. C. Lacey of Cuttack :

"Our chief success in this country is hidden, and the amount of faithful and single-eyed labour must mark the degree of good that shall be finally accomplished. I believe that among the natives who have been the object of our labours there is an under-current of thought in reference to the gospel ; which is not at all recognised by superficial observers, but which affords a strong hope and powerful stimulus to labour, in those who have opportunities of observing it."

The Rev. W. Miller speaks thus of one of the Cuttack out-stations :

"There are many individuals in the neighbourhood who, through the hearing of the preached gospel and intercourse with the Christians, have become fully convinced of the falsehood and soul-destroying nature of Hinduism, and whose minds are much exercised on the subject of Christianity. Some of these parties have solemnly engaged to break caste and join the christians at the close of the ensuing harvest."

From the Rev. Messrs. Stubbins and Bailey, Berhampore, Ganjam :

"Our labours have been continued as in former years among the heathen in their villages, bazars, markets and festivals ; and we trust at least in some instances impressions have been made which will lead to the conversion of souls to Christ, but we regret to state that we have been permitted to reap but little fruit this year. It is true a number of persons have renounced Hinduism and are living among our christian community, but only one of them has as yet made a public profession of his faith in Christ by baptism. We are not however without hopes of some of the others : indeed we trust several of them are in a more or less anxious state of mind."

The Rev. O. R. Bachelor of Balasore similarly observes :

"No particular fruits of our labours in the bazars have appeared. Considerable interest has been excited in several places in the country, and we have some prospect of an increase. One man, a bráhmán, has broken caste and is now with us. Another of the same class proposes joining us in a few days. Opposition is less violent ; the prejudices of the people are apparently becoming less."

The Report of the Calcutta Baptist Mission contains the following passage :

"The languages in which the gospel has been preached in Calcutta

have been the Bengálí, the Hindí, and the Hindustání ; according to the various classes of natives that have been addressed. Several discussions have been held with Musalmáns, which have resulted in directing their attention to the gospel ; but whether any will be led to embrace it, remains yet to be seen. The conversion of a promising young man, who was a Musalmán, and who during the year has been baptized and received into the Church at Intally, may in a measure be ascribed to the preaching labours now referred to ; and there is reason to hope that he will hereafter feel a peculiar interest in the conversion of that class of people to which he formerly belonged."

The Rev. A. F. Lacroix thus speaks of his own and his brethren's labours in the same city :

"It is a pleasing fact, that the congregations which at all the Chapels had the two preceding years been occasionally disturbed by the inimical attempts of the Hindu infidel party, have, throughout the past year, been left at rest from that quarter ; and in but a few instances has there been any determined hostility manifested towards Christianity. In the *Bow-Bazar* Chapel especially, an evident relish for the truth has been manifested, by the constant attendance of the same parties, the apparently deep interest with which they have listened to the expositions of God's word, and the open approbation of what they heard, frequently expressed after the service. We, however, lament that no instances of conversion, during the year, can positively be traced to the preaching of the Gospel in this city ; though this will scarcely appear surprizing, when it is remembered, that amidst such dense and ever-changing masses of idolaters, the efforts of a few individual labourers, put forth at irregular intervals, must necessarily effect but little at a time. With all this, there is no doubt that the preaching to the adult population, by spreading far and wide a knowledge of the truth in the vernacular language, among those who but for this kind of instrumentality would for ever have remained ignorant of it, will, with the divine blessing, eventually be found to have contributed its full share to the final renovation of this heathen land. Had the missionaries, engaged in this department, the incalculable advantage of addressing the same audiences, which they possess while occupied in *schools*, with teaching for years together a limited number of the same pupils, who daily attend on their instructions, then probably success would be more rapid ; and the fruits produced by the preaching of the Gospel to the adults be more abundant."

Mr. Bradbury of Chinsurah :

"The people hear the gospel attentively, some openly express their approbation of its truths, others make objections to its statements, a few from a cavilling, but most from an inquiring spirit, which it is always pleasing to see."

Mr. Weitbrecht of Burdwan :

"As usual, preaching is attended with various results. Sometimes we meet with attentive hearers, and now and then there appear symptoms

of the heart being touched; at others the bráhmaṇ 'in the gall of bitterness,' blasphemes and abuses, but this is now a rare occurrence, they more generally turn off with a contemptuous smile or stand aloof altogether. Meanwhile the increasing number of natives who are acquainted with English and despise idolatry is acting as a leaven upon the population in gradually working out the anticipated new state of things."

**Mr. Blumhardt of Krishnaghur :**

"On the whole I look upon my past labours as merely preparatory means for my other brethren who may hereafter follow me, to enable them to engage cheerfully and successfully in their holy work. I hope the Lord will grant them a rich harvest."

**Mr. Williamson of Birbhum :**

"In conclusion, we desire to add, that through the persevering labours of our brethren, in teaching, preaching and distributing the word of God, the light of the Gospel is, we believe, increasing in the district immediately around us, and gradually extending itself to more remote parts; and though their congregations are usually not large, yet they are seldom without a considerable number of attentive hearers, still eager to obtain our books. Though we are not yet permitted to rejoice over many actual converts, we firmly believe that either we or our successors will be so in due time."

**Mr. Lessel of Berhampore :**

"Frequently, the congregations have been good and attentive. And though beyond this, there is little of information to supply, yet there is enough to encourage us to abound in the work of the Lord."

**Mr. Smylic of Dinájpur :**

"The Musalmáns of the city do not attend to God's word as they formerly did; indeed very few of them come either to listen or argue. It has been found that attendance on the preaching of the Gospel leads them to doubt and argue, also to question the truth of the Qurán. Hence they were told by the maulavi, that to doubt, or question the words of the Qurán in any way, would bring destruction upon their own souls, and that he who did so, was a káfir of the worst stamp, and would soon become a Christian. We meet with daily proof that the natives are becoming better acquainted with the word of truth. Their advances are so slow, that I sometimes cry; 'to whom hath the arm of the Lord been revealed?' An aged bráhmaṇ, whom I had seen frequently in the bazar, the other day, said to me, 'Sir, you produce no change, why continue your labour in vain?' I said, 'Look back some twenty or thirty years, and then say whether a change has been wrought. Truth will work conviction.' He instantly replied with some force; 'True, true, that is true. For I have come up from Calcutta by Krishnaghur and the world is turned indeed: you have spoken the truth.' If we had a few lively souls in God's cause, I feel persuaded much might be done, but I stand alone without help."

The following is a statement of more than ordinary interest. It relates to a fearful outbreak of cholera which lately took place at Sibságar in Assam, and is contained in a letter from the Rev. N. Brown, dated Oct. 1847 :—

“The ravages of this disease have been fearful among us ; some days there have been as many as eleven or twelve deaths ; one hundred and ten were swept off in twenty days, which is a very great mortality for so small a station as this. During this period of distress, we have seen some striking proofs of the diminished confidence with which many of the natives regard their own religion. Several of them in the hour of their extremity have been found calling upon the name of Jesus Christ. Others have spent nearly all their time in making pújas, and the temples near us have resounded day and night with their idolatrous songs. Soon after the disease broke out, the bráhmans and others of the better class made a grand festival, and sacrificed a large number of goats, ducks, &c. At the close of their celebration, one of the bráhmans, who has been in my employ as a pandit for the last two years, was called upon to make an extempore prayer to the Deity, which he did in the presence of some thousands. Having a curiosity to know how a heathen would pray, I requested of him a copy of his prayer, which he readily gave me ; and I was not a little surprized to find how nearly he had imitated the prayers which he has from time to time heard among the Christians ; he had not once used the name of any of their gods, but had simply addressed God as the Supreme and Eternal ; in fact, if it had not been for the omission of the name of Christ, it would have been precisely such a prayer as a Christian might make. This, amongst a people like the Asánese, who consider that all religion consists in repeating the name of *Ram*—in whose slanders it is declared again and again, that the word *Rám* is the centre and substance of all religious merit, and the only ground of salvation—appears somewhat extraordinary, and would seem to indicate that the native belief is undergoing an important change.”

The Rev. J. Parsons speaks thus of the reception of the gospel in Monghir :

“The general obduracy and levity so apparent among the heathen is very distressing to witness. We find many who stand and listen, and many who give a formal assent to what we say, as well as many who oppose us by discussion, sneers or abuse, but alas ! we find none who appear to feel a sincere and personal interest in the great question, ‘How can man be just with God ?’ Our statements are declared to be false, our exhortations are met by scorn and jesting, our motives are impugned, and the dear name of our precious Redeemer is blasphemed, almost every time we go to the bazar. These things make up the greatest part of our experience, in our chief work of preaching to the heathen, but these form but a dismal tale to transmit to you. Still we would not complain or be weary in well-doing. Neither our duty nor the approbation of our Master depends on the measure of our present visible success. Our commission is, like the prophet’s, to make known the truth, whether men will hear, or whether they will forbear.”

Similarly the Rev. J. Lawrence of the same place :

"A lamentable deadness in regard to spiritual things prevails. Unbelievers come to the house of God and listen to his word, but go away unimpressed, or at least unchanged. We visit the bazars, and preach the gospel to crowds of the heathen, but are still constrained to cry, 'Who hath believed our report?' All our brethren have been engaged in their usual labours, except when laid aside by sickness, with their accustomed zeal and diligence, but at present we see not the fruit. That our feeble labours should be in vain is by no means surprising; they are at least most unworthy; but that the cause of God and truth should not progress, that no souls should be saved from such vast multitudes who are hastening on to eternal ruin, is sufficient cause for the most serious reflection and the deepest sorrow."

The need of patience and of strong faith in the ministers of the gospel among Hindus is strikingly seen from the following testimony by the Rev. C. Reuther of Gházipur :

"We have travelled several times nearly all over the district of Ghazipur, preached in every large village, and distributed many thousands of gospels, tracts and other religious books. But no fruit of these labours is yet visible. The Hindus are as cold as ever and the enmity of the Musalmáns is very great. We have indeed had several inquirers, but have not found them upright, excepting perhaps one man who afterwards went to Benares and was baptized there."

If we turn to the experience of the missionaries at Benares, we find it still of the same kind. The Rev. W. Smith of Sagra writes thus :—

"I am thankful to say that I have had more encouragement in my work this year than ever I have had before. 'When the Lord turned again,' says the Psalmist, 'the captivity of Zion, we were like them that dream.' Such indeed has been my case. I have had bráhmáns, young pandits, (three in number) kneeling with me in prayer at the feet of Jesus. Thanks be to God! who has at length vouchsafed to give some testimony to the word of His Grace. *Káshi must*, sooner or later, bow before Him who is *heir of all things*. There are certain symptoms of a "shaking among the dry bones."

The Rev. F. Schneider of Agra, when recently visiting Benares, his old station, remarked on it thus :

"Respecting the direct Mission work, i. e. preaching to the heathen, in the effects of it I found no change in Benares. Many, it is true, acknowledge the superiority of Christianity over the shasters; many believe the doctrines of the Gospel and are sure that Christianity must prevail; yet sincere inquirers after the truth are rare and still fewer true conversions. It is still the time of sowing and not of reaping. But there is no doubt, that the work of the Lord is progressing, and the harvest will come."

The Rev. C. B. Leupolt :—

"Among the inquirers whom I had during the year, there was but one really sincere. He is a Musalmán, and an inhabitant of Lucknow. He was anxious for baptism and I would have baptized him, but as he wished to have his wife and child with him, I advised him to go and fetch them before his baptism, and he has now gone to Lucknow on this errand."

The Rev. E. Drocse :—

"Looking back on this past year I feel like a man, who, being desirous of selling his costly wares, goes to the market day by day, commending his rarities to all he meets ; but finds none who takes them off his hands. No one has come stretching forth a desirous hand to receive without price, what surpasses in worth all the riches and all the glory of this world. No one but he who has engaged in the work of preaching to the natives can be aware of the gloomy and melancholy feelings which considerations like these create in the mind : and, but for the sure promises of the word of God, we bazar preachers would wash our hands from a work at once so arduous and apparently so fruitless. But thus it is written : ' For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater : so shall my word be that goeth forth out of my mouth : it shall not return unto me void.' "

The Rev. H. Heinig reports thus of his preaching labours at Chunnar, where he spent several months of the past year :—

"Preaching among the natives in the bazar was continued as usual, as often as time and opportunity would admit, and I can truly say that there are several natives, who have such a clear understanding of the salvation of sinners through Jesus Christ and of the blessings which a Christian enjoys in this world and in that to come, that often I wondered how it is possible for them to remain any longer in connexion with their heathenish customs, and bear the heavy yoke which they appear to detest. But such is the fear concerning their caste, that it adamantizes the heart against the least impression of the grace of God ; yet the grace of God can subdue even the stoutest and most insensible heart, and if they were not saved, it is because they were no plants of our heavenly Father ; ' because of their unwillingness to come praying to Jesus that they might have life.' Visitors I have frequently, but no serious inquirers, and although the word of God apparently comes home to the mind with irresistible force, yet the heart is hard, deceitful above every thing and desperately wicked, who can know it ? Some appear to have a heart, and by the word of God a smitten heart, and say, ' Sir, where is your residence ? I will come and visit you, and converse more about it ;' but here it stops, no such visit is paid, and no further inquiry is made."

The Rev. R. Hawes of Juanpore thus describes the fruits of preaching. Mr. Hawes spends most of his time in this labour,

and being brought into contact with large numbers of natives, is able to speak clearly on the subject. In a journal published last year he thus writes :

“ Were we to judge merely from appearances, our work would indeed appear hopeless as far as respects the adult portion of the population. The poor and ignorant fear to deviate one step from the customs of their forefathers, and the instructions of the bráhmans ; the rich and better informed vaunt themselves so much upon the smattering of knowledge they have attained, and the consequent influence they exercise over others, that they are most unwilling to acknowledge themselves in error, though they may clearly perceive it. Still we are not without encouragement. We often witness a man’s conscience touched, and his judgment convinced, while the mass of hearers approve of the leading features of Christianity, though they do not come over and join us. Ours is emphatically a work of faith at the present time in this part of India. We declare the truths of the Gospel, because Christ has given us his command to do so, and we look for ultimate success, because God has promised it.”

Again ;

“ The native mind is becoming more familiar with the doctrines of Christianity, though not inclined yet to believe and embrace them ; whilst by the regular declaration of Gospel truth and the distribution of the Holy Scriptures and other religious publications, the necessity of repentance and the need of an Almighty Saviour are continually brought before the minds of the people, and under the blessing of God must produce a vast change in their moral sentiments and religious belief.”

It is well known to all engaged in missions in this country that the two great classes of our hearers, the Hindus and the Musalmáns are affected by the gospel in a very different way. While it cuts away all the idolatries of the Hindu, absurd even to common sense, it finds a much stronger enemy in the Musalmán’s spiritual pride and boasted righteousness. Of the two, the latter proves the more unyielding. Upon this subject, Mr. Hawes has the following remarks :

“ Humanly speaking, the preaching of the gospel amongst the Muhammadans appears a hopeless work. They meet us at the outset with the postulate that christianity is abolished to make way for Islamism, and then plume themselves with the notion that they are the true believers, and occupy a vantage ground above all other religious sects. Hence, from the persuasion, on one hand, that they have the true religion, and on the other from the fact that there is nothing in Islamism to lead to the cultivation of the mind, we find pride and ignorance wherever we find Muhammadans. Our labours amongst them appear to be much more hopeless and much less encouraging than amongst the Hindus. I sometimes help believing, that nothing short of miracles wrought in their presence, or judgments from heaven, will

turn their faith and hope from the impostor of Mecca to the true Messiah ; but with this, of course, we have nothing to do. Our duty is plain. We must labour in faith, and must *hope against hope*."

Having thus given at length the individual opinions of many Missionaries, as furnishing the best evidence for arriving at a clear knowledge of the true workings of Christianity upon the native mind, we may conclude in the words of the Rev. M. Hill, as contained in one of the yearly reports :

"In conclusion, though the work, so far as visible results are concerned, seems to have told but feebly ; yet cases could be pointed to, where the mist has been cleared away, and where the truth of Christianity has been more than tacitly admitted, though not fearlessly avowed. Formidable are the systems to be contended with. These seem to defy our attempts to uproot them, yet believing in the potency of Christianity and the promised aid of God, we put forth our feeble efforts, to raze the superstructure of error erected by the former, and to plant the latter, which has God for its author, truth for its matter, and salvation for its end. True, we may not live to see the destruction of the former, and to celebrate the universal triumph of the latter. But the signs of the times furnish an unequivocal intimation, that soon the heralds of cross shall be permitted to sing the song, 'We give thee thanks Lord God Almighty, who art, and wast and art to come, because thou hast taken to thyself thy great power and hast reigned. Hallelujah, the kingdoms of this world are become the kingdoms of our Lord, and of his Christ ; and he shall reign for ever and ever.'"

In addition to the regular preaching of the gospel at their several stations, many missionaries have undertaken longer or shorter TOURS and ITINERANCIES, with a view to proclaim the word in the districts around them, and in places where no missionaries labour statedly. On these tours native preachers are found very useful ; sometimes they undertake them alone. Travelling in tents or boats, advantage has been taken of the weekly hāts, or the great annual festivals and melās, at which large multitudes assemble together : and not only has the gospel been preached, but large numbers of tracts, copies of the gospels and other portions of Scripture given away. Some missionaries undertake these itinerancies regularly, especially in the upper parts of Bengal ; others make them only in the cold season.

This branch of labour has been, as usual, extensively carried out by the missionaries in Orissa, both at Cuttack and Berhampore. To all appearance it has been specially marked out for them, by their being favoured with a numerous band of native Catechists, men of character and standing among their own people, very active and faithful in the Lord's work, and possessed of superior mental endowments. Hence the brethren make itinerancy their chief work, and engage in it as far as



practicable throughout the year. They are thus enabled to visit all parts of the country repeatedly, following up impressions previously made, and coming in contact with a large portion of the numerous population. Some of the important places, as Púri, they visit three or four times a year. During the past year, starting from their two stations they undertook six or seven extensive tours in different directions, and in one case visited a part of the hill country to which they had not previously gone. To say that they visited all the háts, numerous melás, and great festivals; and discussed and preached, and exhorted the heathen to repent, conveys but a feeble notion of their protracted and indefatigable efforts to spread Christianity throughout Orissa. Their journals only will convey this adequately; and they are well worthy of perusal. The effect of these labours, though not so manifest during the past year, has in former days been displayed in the conversion of many souls and the wide spread of gospel knowledge.

Many other itinerancies, some of considerable length, have been undertaken by various missionaries in other parts of Bengal, especially in the cold season; and varied in duration from a few days to two months at a time. Thus Messrs. Pearce and Wenger preached in many villages on their two journeys from Calcutta to Barísál: the Rev. J. Parsons and Mr. Hurter of Monghir visited the hills at the south-east of Bhagulpur, and penetrated to villages till then never seen by Europeans: the Rev. W. Smith of Sagra, Benares, visited with his catechist between 200 and 300 towns and villages in the district round that city; several missionaries attended the melás at Allahabad, Dadri, Serampore, and other places: and the Catechists of Dacca took long journeys to Mymensingh, Pubna and Syllhet. The villages and towns near Balasore, Jelasore, Chittagong, Dacca, Jessore, Chinsurah, Burdwan, Cutwa, Birbhúm, Berhampore, Dinájpur, Cherrapunji, Monghir, Patna, Arrah, Chupra, Ghazipur, Juaupur, and Goruckpur, have also had the word of life preached to them. Thus it is that the stations where missionaries dwell, though receiving the larger share of their labours, prove only centres whence gospel light and heat radiate to the country round. In these places thousands have heard the truth, and taken home the written word. Such itinerancies have often been found most useful, especially where undertaken regularly, and where places are visited again and again. Many *converts* have been brought into the Lord's church, who first heard the word of salvation in this way. Others again have been led to inquire more into the truth, and have in the end cordially embraced it. Much knowledge has been spread, and a foundation laid for

future more extended labours. Upon these points two or three extracts will be useful.

The Rev. C. Lacey thus closes his long and interesting journal of the itinerancies around Cuttack, during last year :

"I have thus endeavoured to give you some account of our yearly Missionary itinerancy. This department of labour has in Orissa been productive of much good. From almost every part of our itinerating field, converts have more or less been gathered in past years, and continue to be gathered still. Were it needful I could relate many instances. The preaching of the Gospel, an earnest and convincing argument, or a Christian tract, have been referred to in many cases as the means of bringing divine light to many of our converts. We have abundant encouragement from the results which have occurred, to go on in the same way. Besides actual fruits gathered into the Saviour's Church, the stagnant waters of the Hindu mind have been constantly agitated, and a large amount of knowledge, a conviction now exists among the people which is a promise of future good. Some we have heard of, who being unable to renounce caste and their associates have left their dying testimony to the truth of Christianity."

The Rev. W. Bailey of Berhampore, Orissa, thus speaks of the Hindu festivals as spheres of labour :—

"Some perhaps may be disposed to think that densely crowded Hindu festivals are not the best places for making an impression upon the minds of the people, in consequence of the innumerable frivolities attendant upon them ; we however, notwithstanding all disadvantages, feel a peculiar pleasure in preaching and distributing tracts on these occasions, from the cheering fact that some of the most interesting cases of conversion in connection with our mission have resulted from books that have been received at festivals."

The Rev. J. Parry of Jessore :

"In conclusion I may observe that our late Missionary excursion of about twenty days has, I trust, benefited about two thousand poor souls, who were dead in trespasses and sins. We preached the Gospel in about twenty villages, and four or five markets, situated on an extent of about thirty miles. About one thousand tracts and single Gospels, and twenty or thirty copies of the New Testament, Psalms, and Genesis, have been circulated. The general impression on the minds of the people, is that Christianity will ere long become the religion of India, and that both Hinduism and Muhamuadanism are losing their hold on the mind of their respective votaries."

To the reception Missionaries experience on these itinerancies, Mr. Lawrence gives the following testimony. Most Missionaries could say the same :

"Some of the villages we had visited several times before, but in others of them we could not learn that a European missionary had ever been. In the former we met with a less friendly reception than in the latter. In some instances those who had frequently heard the gospel,

showed much opposition and bitterness of spirit : unwilling to hear themselves, they would do all in their power to prevent others from listening to us. Once or twice we were insulted, and ordered to leave the place. Such instances, however, were rare ; and by firmness and mild persuasion we generally prevailed, so far at least as to obtain a hearing from the crowds around us, to the no small vexation of our bitter opponents."

The Rev. J. P. Menge of Goruckpur :

"Itinerating is a very important branch of my work. The villagers generally listen with pleasure to the Gospel, and appear to feel that we come among them not to please ourselves, but to teach them good things, the glad tidings of great joy, even the way by which God can be just and the justifier of them that believe in his dear Son."

May the labours, now described as tending much to prepare the way of the Lord, be so blessed, that their full results may be speedily seen in the finished conversion of millions of the deluded people among whom, by the Lord's grace, they have been carried on!

III. Missionary labours during the past year included the important charge of NATIVE CHURCHES and CONGREGATIONS.

There are christian congregations in almost all the towns at which Missionaries are located ; and where different Societies occupy the same place, we find also different bands of native christians. Some are but small, others large. Some have been long established, others are of but recent origin. From the complete statistics of the churches that we have gathered, we find that, at the close of 1817, the total number of stations and sub-stations where separate christian societies existed, was *sixty-two*. Of these eight are in Calcutta, and eleven in the villages near it. Benares has four. At the period mentioned, there were in these sixty-two churches, 2280 native members admitted to the communion of the Lord's Supper. But it should be noticed as a fact that will help us justly to estimate the value of this number, that while the majority of Missionaries in Bengal make decided evidence of conversion the standard of admission to the Lord's table, there are other brethren whose standard is much lower. We believe that the communicants of the latter kind are about 750 in number. A few words concerning the location of these church members will not be inappropriate, the distribution being very unequal. At Chinsurah, which has been a mission station for thirty years and has enjoyed the labours of most faithful men, there is not a single convert. At other places, as Gházipur, Chupra, Arrah, Juanpur and Balasore, occupied only within the last ten years, the native christians are but few. This is also true of several stations which have, like Chinsurah,

been occupied a long time, as Dacca and Dinájpur. The church at Cuttack and its offshoots have 167 members : the ten churches in Jessore, 175. In the stations of Calcutta, there are 192 members, and in the villages under the charge of Calcutta missionaries, 329 ; in all 520, of whom 293 are under one Society. The church at Serampore has 98 members ; Burdwan, 51 ; Cutwa, 34 ; Monghir, 48. The number of communicants and members in Benares is 62. The *additions* during last year, were in all 388 ; of whom 160 were, we believe, on the lower standard above mentioned, and 228 on the higher. Of these 110 are to the churches at Barísál ; sixteen to those at Cuttack, sixteen to those in Jessore, and the same number to those in Asam. At twenty-five stations there were *no additions* whatever. The exclusions reported from eleven churches are 56.

One place requires special though brief, mention, Barísál. Most of our readers are aware that during the last two years this station has been brought prominently under public notice ; it being alleged that a great religious movement is in progress among the people of the neighbourhood. Owing, however, to the very peculiar circumstances that have occurred in connection with the missionary formerly stationed at Barísál, many doubts have arisen as to the real character of this movement, and the motives which have induced so many people to forsake idolatry. With a view to seek out the truth in this important matter, two esteemed missionary brethren from Calcutta, the Rev. Messrs. Pearce and Wenger, were appointed to visit Barísál and its out-stations at the close of last year. The following general statement of the results of this visit, has been made by one of these brethren, and we feel bound in justice to them to insert it :

“ They left Calcutta on the 15th of December, 1847, and were absent seven weeks ; during which time they saw about three hundred of the converts, in a number of scattered villages. With these they had many searching conversations, in which they endeavoured to ascertain the extent of their knowledge, and their consistency in the practice of Christianity, as well as the state of their feelings towards the Baptist Missionary Society. The general result of this protracted visit was satisfactory ; they found that upwards of 300 families had, outwardly at least, embraced Christianity, and that upwards of 300 adults had actually been baptized, the majority of whom appeared to be sincere in their profession. Consequently the deputation returned to Calcutta deeply impressed with the conviction that so large a field, white for the harvest, should be attended to without delay and in the most efficient manner possible, lest the precious crop should be lost, and the displeasure of the Lord of the harvest incurred.”

While sincerely desiring that future experience may prove this conviction a sound one, we think that at present a more

decided judgment in the case will at least be premature. In the views here expressed, Messrs. Parry and Robinson, who have also seen much of the converts, quite coincide.

Returning to the Churches in general throughout Bengal, we have next to notice their christian character. The Apostle Paul, speaking of the objects for which his sympathies and labours were put forth, implies that "the care of all the churches" was not the least attended by anxiety and pain. So is it in Bengal. Of the various trials both to faith and patience, which they occasion, of the failings which some churches exhibit and the pleasure which others have afforded, the following reports from Missionaries themselves, furnish clear evidence. No report that has been made is here omitted, that the testimony of a single year may be complete. We believe that from this testimony a just estimate may be formed of the condition of native piety in this part of India.

The Report of one of the Missionary Societies has the following introductory remarks upon this subject :

"Conversions have not been wanting entirely, but they have not been numerous ; our churches for the most part have been stationary, and some of them have even retrograded, instead of advancing and increasing. May it please the Lord soon to revive his work in the midst of the years."

The Rev. C. Barker of Gowhati, Assam, speaks thus :

"At our communion on the twenty-first of November last, forty baptized individuals were gathered around the Lord's table ; the largest number that have met together since we first organized ourselves into a church. Looking back to the formation of this church, three years ago, when the number of communicants present was only *eight*, we are constrained to exclaim, What hath God wrought ! It is the Lord's doing, and marvellous in our eyes."

Mr. Lewis of the hill-mission at Cherra, into whose church members are received only after long probation, in order to prevent any sinister motive from attracting them, says :

"The church assembles weekly for social prayer, the relation of christian experience, and for spiritual direction and admonition as cases may require. In some of these little meetings you would be highly delighted to listen to the simple and unadorned narratives of these monuments of saving grace."

Mr. Parry speaks thus of one of his churches in Jessore :

"The little church at Sâtberiyá will I hope ere long become a great one. All the members act consistently and walk according to the Gospel. One poor brother has fallen into the sin of Sabbath-breaking, but has repented."

Of another in the same district, a brother Missionary on a visit thus writes :

"In our intercourse with the people we found that they were well informed on christian subjects, and most of them able to read, women as well as men. They appeared to be generally in comfortable outward circumstances, and to be living on amicable terms with their neighbours. We left them with the impression that the Gospel had done much to improve their external appearance and condition. The fact also, that with one or two exceptions only, the whole of the adults among the christian inhabitants of the village are members of the church, speaks well for their christian character."

Messrs. Stubbins and Bailey report of the church at Berhampore as follows :

"Truthfulness constrains us to say that at different times our members are very weak and sickly. Still we do hope, that all those who are members of the church have tasted and seen that the Lord is gracious, and that notwithstanding all their defects they have passed from death unto life.

We find them most addicted to little differences amongst themselves ; but we have often been rejoiced to witness them melted down under affectionate exhortation, and scarcely ever has any difference been perpetuated beyond that. Some however have been less consistent, and we have from time to time been under the necessity of exercising discipline in its milder form of suspension or its severer one of exclusion. In most of such cases it has been productive of the happiest results. They generally prize the various means of grace that are established among us, and they usually attend with punctuality. There is not a house in our Christian locality in which family worship is not conducted with pleasing regularity, and it often comforts our minds when visiting them in a morning to hear in almost every house either the song of praise or the voice of prayer or the word of God being read. It is pleasing too to notice that not a prayer is ever offered in which there are not expressed fervent petitions for the conversion of the heathen and the coming of Christ's Kingdom. It is especially so to hear with what tenderness and often with tears, they will pray for any of their idolatrous friends or relations. We feel however, that while we have no doubt as to the piety of those who are in Church membership, we need a greater portion of the spirit of love and devotedness among us, and for this especially we would earnestly solicit an interest in the prayers of those servants of Christ into whose hands this account may fall."

Mr. Lacey of Cuttack :

"The state of religion among the Christians is, I believe, improving, though they frequently display the national characteristic vices of the Hindus to a lamentable degree. These national vices are their easily besetting sins. More especially have we been grieved to perceive a spirit of frequent disagreement among them, and the violence with which their ebullitions of temper carry them away. Some of our friends are burning and shining lights, and the consistency and piety of them

deportment are producing many favourable impressions upon the heathen."

**Mr. Phillips of Jclasore :**

"During some part of the year an unusual degree of religious interest has been manifest amongst our people, and to a limited extent, among the surrounding heathen as well. Five happy converts have put on Christ by baptism the past year, and are now, we trust, walking in the truth. Others for a time appeared to be in a very hopeful state, but at present little that is encouraging can be said of them. Two of the five, lately baptized, are Santal youths, and may be reckoned as the first fruits unto Christ from among this highly interesting people. Several of our Native Christians are upright, firm, spiritually-minded, devoted disciples of Jesus. Others are weak, fickle-minded, and subject to numerous foibles, and occasional besetting sins."

The five following testimonies relate to the villages south of Calcutta: Mr. Pearce thus speaks of the church at Lakhyan-tipur :

"The apprehensions expressed in the last Report, 'that some time may elapse before the church recovers its former condition,' have been fully verified. During the first half of the year dissension continued the bane of the church; and party spirit ran so high, that at length it became necessary to adopt very decided measures in order to preserve the existence of the church: fifteen members were, therefore, excluded or suspended. Since then things have begun to improve, but much remains still to mourn over."

**Of the Church at Khári :—**

"This church has during the past year enjoyed peace and prosperity. The native pastor, amidst much personal and domestic affliction, appears to have been favoured with the divine blessing resting upon his labours. The people continue to contribute of their substance towards the support of the poor and the promotion of religious objects, with an increasing spirit of liberality."

**Of the Church at Máláyapur :**

"Whilst the two native brethren stationed at this place have frequent and encouraging opportunities of preaching the gospel to the heathen, they have met with little success in their labours among those who bear the Christian name. The Church has had no increase, and the attendance on the Lord's-day, is only about twenty."

Mr. Lacroix thus writes of his three Churches, and of the difficulties in the way of their improvement :

"While it is to me a source of deep sorrow, that in the three Christian congregations under my care, there has been during the year almost no addition to the number of the converts, and but little improvement in their spiritual life, I do not see, how under existing circumstances, it could have been otherwise. If in England, where the people enjoy various means of christian instruction, and so many other advantages,

favorable to the growth of piety, it be thought incompatible with the prosperity of a Church, that its pastor be burdened with the additional care of a second flock, or that his time and attention be occupied by other avocations, what can be expected, when, as in the present instance, a single missionary, besides having to perform the duties of an Evangelist among the heathen, and a variety of other calls upon his time and energies, is left in sole charge of three Churches of neophytes, of tedious access, distant 11, 15, and 35 miles from his residence, and whose members, though still weak in faith and knowledge, are surrounded by a heathen population, to whose contaminating influence and examples, they are hourly exposed?"

The Rev. J. C. Page speaks thus of the Church at Nursig-darchók, from which in 1846 eleven members were excluded :

"For three years we have had to mourn over inconsistency of conduct, and exclusion from communion. But during the past year, the Church has been more healthy, and, though some painful circumstances have transpired, yet, on the whole, we have much reason for thankfulness. The members generally are united in love; and there is peace amongst us. The congregation has manifested a pleasing degree of liberality in their subscriptions for the poor, and for other purposes. The gospel continues to be preached in the market places and villages around; and the members of the congregation are regularly and weekly instructed."

On the Churches in Calcutta the following remarks are contained in the published reports:—

Mr. Pearce speaking of the Church at Intally, says:—

"In the early part of the year it was found necessary to exclude from the fellowship of this church ten of its members, either for actual or designed sin. This afflictive event was productive of much grief and anxiety. The latter part of the year, however, has been brighter, and it is hoped that the church may soon recover its lost ground, as there are several hopeful inquirers, especially among the younger part of the congregation."

Mr. Wenger, South Kalinga :

"This church continues to be small in number, but has nevertheless enjoyed some tokens for good. The attendance on the Lord's-day is increasing; and there are several inquirers of whom we hope well."

Of the Church of Bhawánipur it is said :

"With many outward tokens of the Lord's presence, it is matter of regret, that inward spirituality of mind is so little exhibited."

Mr. Morgan reports of the Church at Haurah :

"In reviewing the course of events during the past year we feel that there is much cause for gratitude to our heavenly Father for his grace and mercy exercised in our preservation from the evil that is in the world, and in enabling us to persevere through many trials and temptations. Especially do we desire to record our deep sense of the divine goodness in the peace and harmony that prevail among us. We mourn



that none have been added to our number during the year, and that two have been excluded. Irreligion and immorality predominate around us, and the hearers of the gospel are characterized by lukewarmness and indecision."

The Rev. Dr. Duff, referring to converts drawn almost exclusively from the young men educated in missionary and other English institutions, bears the following testimony to their character:

"Meanwhile, I cannot help saying, that by the blessing of God, all our present converts are giving us much satisfaction in many ways. When we think of the wiles and devices of satan, the snares of the world, the constant tendency of corruption to revive in the heart; and the many and peculiar, and (to Christians at home) unintelligible temptations which beset the young convert's path, amid the jungles of Hinduism, good reason have we to praise and magnify the name of the Lord for their hitherto exemplary conduct and unwavering steadfastness."

At a subsequent date, after the baptism of several additional converts, a similar report is given:

"Thus has Jehovah graciously smiled upon us, amid the frowns of ignorant and deluded men! All the other converts continue to give the greatest satisfaction. For all these mercies, we desire to render unfeigned thanks to the Father of spirits."

Returning again to the Mofassil Churches, we find that Messrs. Denham and Robinson write thus of the Church at Serampore:

"*Internally* we have had much to contend against; the coldness, indifference and carnal-mindedness of some, and wickedness of others, have grieved us greatly. Still our exercises have been tempered with mercies. *Ten* have been baptized, *nine* of whom are added to the Church. *Four* have been restored, *one* has been added by letter, while by death we have lost *three* members, and we regret to add, *eleven* persons have been suspended or excluded; we trust however that even this, humiliating as it is, will be conducive to the welfare, order and interests of our communion."

Mr. Blumhardt of Krishnaghur:

"In my Bengali congregations I have also received encouragement, and hope that God is working in and among them."

Mr. Krauss of Kapasdanga:—

"Religious knowledge in general, and in several cases piety, have made progress among the people. And in proportion as the means of grace are prized do they prove beneficial, and in some cases fruits of repentance unto life have been exhibited."

Mr. Carey of Cutwa:—

"The church at this station has neither received any additions, nor suffered any decrease during the past year."

**Mr. Williamson of Birbhum :—**

“With regard to the Church, our report this year, not unlike some others of former years, is not, by any means, what we could have wished it to be. It is indeed of a mixed character, containing matter for both joy and sorrow, in which, we regret to say, the latter seems to predominate. Some time ago, three of our people, having spent the greater part of the night at a *nách* in their neighbourhood, persevered in denying the fact, although the evidence brought forward to confirm it appeared to us all clear and indubitable. Believing the case to be one of an aggravated character, demanding the exercise of the severest discipline, the offenders were set aside from communion, until they should evince satisfactory evidence of repentance, of which we are sorry to add, there are, as yet, no apparent symptoms. More recently, there has also been not a little unpleasant work amongst us, which however, for a particular reason, has not yet come regularly before the Church. On the other hand, we have not been without matter for thankfulness.”

**Mr. Lessel of Berhampur :**

“Instead of being privileged to record, this year, accessions to the Native Christian Church, it must be stated, with sorrow, that from the want of Christian consistency, it was considered necessary to break it up. Not the least circumstance we have had to mourn over, is the defection of the *bráhma*n *Rám Prakás*, who was publicly baptized in 1816 ; whose conduct for a short season was so satisfactory, and concerning whom we entertained the hope, that he was a chosen vessel ordained to convey the tidings of mercy to his benighted countrymen. But disappointments are alas ! too frequently experienced by the faithful Missionary.”

**Mr. Smylic of Dinájpur :**

“Generally speaking, this has been to us a year of much peace, and we have not been without marks of God's good will ; while he favoured and protected us, his mercy has been extended to perishing sinners of the heathen, two of whom joined us during the past year ; one a *bráhma*n and the other a *Musalma*n youth. Several others offered themselves to us, but as nothing like repentance or spirituality of mind could be seen in them, they were not accepted.”

**Mr. Lawrence of Monghír :**

“For many months we have not been privileged to witness any conversions, or any very hopeful cases. Some of those members who at the beginning of the year gave us much anxiety and trouble by their unbecoming conduct, and who were consequently suspended, have repented of their folly, and have been restored to the fellowship of the church. But there are still several under church censure. Our congregations, as to number, have continued much the same for some months past, but the word preached seems to have produced little or no effect.”

Mr. Leupolt of Benares :

"The spiritual and social state of our people is gradually improving. Our prayer meetings are more frequently visited, and they have proved a blessing to us and to our people."

Mr. Hechler of Chunar :

"All I have to say under this head, I might comprise in these few words—God be praised, I have nothing to complain of. I have much joy among them and no trouble whatever."

Mr. Menge of Goruckpur :

"During the past year much has been said and written about these poor people, but I am sure that any person, who is able to look upon them as they are at present without prejudice, and at the same time considers what they once were, must rejoice and thank God that He has done great things for them. If any one, who is acquainted with the vernaculars of Hindustan, were to enter the Church on a Sunday and listen to their singing as well as to the responses they make during the Prayers, and observe the close attention they give to the address of the preacher as well as their general decorum during service, he must be struck with astonishment at the change which through the Lord's blessing has been effected in these poor people, who but a few years ago, were ignorant, starving creatures."

It may be observed that in the above extracts, some churches are not noticed at all. We have given however, what has been written in the published reports; but to make our record more complete we append a remark or two made last year upon some of the churches omitted above. It will be seen that these reports are similar to those already given.

The Rev. J. Kennedy of Benares reported thus :

"Of those who have died, we have reason to hope that all is well, but over some who survive, we have reason to mourn that Satan has obtained a single advantage. We have been under the painful necessity of excluding two from the church, for conduct directly opposed to that which the Gospel requires."

Similarly the Rev. J. Weitbrecht of Burdwan :

"With some few exceptions their conduct has been consistent and becoming their Christian profession, and many walk in the fear of the Lord. One of the Christian teachers had to be suspended for a time for improper conduct. The rest of our helpers have continued faithful in the discharge of their respective duties."

So also Mr. DeRozario of Agurpara :

"I am thankful to say that many of the Christians connected with this Mission are prospering in spiritual things. But whilst some have made me rejoice in the Lord by their strict Christian conduct, and hearty co-operation in the work, others have caused sorrow on account of their misbehaviour and worldliness."

Such is the experience of the past year respecting the native Churches of Bengal. The record is in many respects very sad though instructive, and furnishes abundant evidence by which the dealings of the Lord with this land may be understood. The past year seems more than usually gloomy, while its encouragements are very poor and few. Still we must never give up the work. "The husbandman waiteth and hath long patience until he have received the early and the latter rain." And it is that rain of the Holy Spirit that we now need. The promise most suited to our case is, "I will pour water on him that is thirsty and *floods upon the dry ground.*" May the Lord fulfil his promise speedily! Let it not be supposed that the brethren who bear this testimony are prejudiced or led away by youthful disappointments to form a low estimate of that which is in itself good. No. They are most of them men who have long lived in the land, have known their charge long, and have had much experience. None will desire more than they that the work of God may truly prosper in the Churches, and that the members may seek higher and higher attainments in spiritual things.

The gradual progress of Missions in this country is further illustrated by considering the number to which the Christian community in general has risen. By this expression we mean all those who have forsaken idolatry and Muhammadanism, and with their families form a separate community with whom others cannot by the laws of caste, eat and live. It includes old and young of both sexes, nominal Christians as well as Church members. In making the calculation, we have found the returns from many stations incomplete: and in such cases have taken the number supposed by friends who know the statistics, or implied by other criteria open to us. In no instance have we been left to guess. Calculating in this way we find that in that part of the Presidency of Bengal of which we are writing, the whole number of native Christians is 10,846, under the charge of Evangelical Missionaries. There are certainly not less, and if correct returns could be obtained from each station, we doubt not that the whole number would be found to exceed 12,000. Of these, there are 3,723 in the zillah of Krishnaghur; the remaining 7,000 are scattered in various parts. There are 1200 at Burisál; in Orissa, 750 (probably more); in Jessore about 800; at Serampore 200; in Calcutta 465; in its adjacent villages 1820; in Benares about 320. If to these we add the congregations under the charge of the Propagation Society's Missionaries, (generally esteemed Puseyite,) and containing exactly 3000 individuals, we have, scattered through Bengal, a community of 14,000 persons termed "Chris-

tian," and separated by caste rules from Hindus and Muhamnadans. Small as this number may appear when compared with the whole population, in one view it possesses great importance. **THIS COMMUNITY ARE UNDER NO DISTINCT CODE OF CIVIL LAW.** The Hindu and Muhammadan Codes have *religious* rules mixed up with their Civil regulations; and to these, therefore, Christians cannot be subject. They are not subject to English law; no authority has put them under it. In fact, every Magistrate and Judge is left to act in relation to them as he pleases, with no more definite guide than the law of equity and good conscience. In some cases, Magistrates fear to act at all. It was to remedy this anomaly, that the act termed the **LEX LOCI**, was brought forward three years ago, and published for general information. Though it contained some objectionable clauses and was defective on several important points, its general object was decidedly good. Nothing has since been heard of it, and to this day the law of Marriage and Divorce, of Adoption and succession, and all the laws concerning property amongst native Christians are uncertain: in fact, there are no laws at all. In saying these things, we have referred merely to Bengal; but if we take into consideration the native Christians in the Madras Presidency, who amount to at least 60,000, the matter becomes more serious still.

#### IV. Another branch of Missionary labour is the **EDUCATION OF THE YOUNG.**

The schools for boys established by Missionaries in Bengal are of three kinds: *Vernacular day-schools*; *Christian boarding schools* and *English day-schools*.

1. The *Vernacular day-schools* are attended chiefly by heathen boys, though in the neighbourhood of Churches and Christian villages, they have been established for Christians also. In most of these schools the Scriptures are read constantly; a missionary or catechist giving the religious instruction. Their general education is not usually of a high character, and is conducted much on the native system. The elements of general knowledge, reading, writing and arithmetic, vernacular instructors, Scripture history and portions of the Bible, are the subjects taught. There are however some schools in this class of a very superior kind, where not only the above subjects, but History, Geography, Grammar, and Geometry also are studied to a somewhat high degree. The Bible too is read more fully. The higher schools are maintained in those parts of Bengal in which the desire to learn English is comparatively little felt. The best are at Benares, Mirzapore, Juanpore, and Goruckpore, in which several languages are studied, as Urdu, Hindi and Persian, both in the English and native character.

The whole number of vernacular schools in Bengal is 124, containing 6,900 scholars. Of these there are twenty-two either wholly or in part connected with Christian congregations and containing about 500 Christian boys. At the three stations in Assam, there are 16 schools and 948 boys. In the city of Benares, including the "Free School" and the "Central School," at Níeh Bhág, both of which are chiefly vernacular, twelve schools with 726 boys. At Juanpur and Azimghur, five schools and 495 boys. These are in Upper Bengal. Coming lower down, we find in Krishnaghur, at the Sudder Station, four schools with 300 scholars, and at Ratampur three schools and 210 boys. There are at Burdwan five schools and 250 boys: at Serampore six schools and 600 boys; and in Calcutta eleven schools with 730 boys. It thus appears that schools of this class are very numerous; indeed, they are the most numerous class in the country, and are in many parts the only schools open to the missionary who wishes by education to reach the heathen young. With proper care and zealous superintendence they cannot but prove very useful; and we know that many Missionaries bestow much time and attention upon them. This will be seen from the following extract by the Rev. J. Shurman of Benares:

"Our friends at a distance must not think that the Missionary in school has nothing to do but to perform the pleasant duty of a superintendent. A school left to native teaching soon dies of inanition. The Missionary, in charge of a large Indian school, must forget his Hebrew, Greek, and Latin, must cultivate sound views of boyish nature, must teach the lowest classes spelling and reading in order to rouse them and to make them feel that notice of their difficulties and of their progress is taken at head quarters, he must be able to teach the higher branches of knowledge to the higher classes, to attach the teachers and the taught to himself and to the school, to keep account, and to attend to the whole machinery of the school himself."

The indigenous schools of Bengal are not only few, but their education is almost worthless. The Missionary schools on the contrary are not only essentially religious, but in part a sound general education besides. Respecting the small number of native schools, we may mention a fact recorded in the report of the station at Mirzapore. The district around that city contains, it is said, 600,000 inhabitants, and the whole number attending schools conducted by natives, amounts to 877; less than one in every 650 of the population and about one-half per cent. among the children. What a state of ignorance and degradation does this fact imply!

2. The *Christian boarding-schools* have been established at the stations where missionaries reside, and are usually

placed in their own premises. In these schools, the boys are separated altogether from the external evil influences to which they are subject in purely native society, and are trained up under the missionary's own eye. The boys are partly orphans and partly the children of native Christians: the former were most numerous a few years ago, but have lately diminished in number. In the training of these schools, religious education and discipline are the chief objects of attention, objects sought alike for all enjoying their benefits. In their general education some missionaries make a distinction in their treatment of boys according to the differences in their abilities. Thus some lads after acquiring the elements of knowledge are sent back to the plough before they have acquired a distaste for agricultural life. While others, who are more clever, are taught more thoroughly, and even advanced to the English school of the station, where there is one. The charge of the orphans is the most difficult to deal with satisfactorily. But it is stated in the reports that all are taught some kind of trade by which to support themselves in after-life. Of their training and progress, Mr. Leupolt thus speaks :

"All the boys, except the first class, devote half the day to manual labour. During the present year the conduct of the boys has been good, and although our progress in a spiritual point of view has been small, yet I trust we have advanced, and hope through God's grace to press forward."

A view similar to the above is given of the orphan boy's school at Berhampore, Ganjam, till recently under the charge of the Rev. J. Buckley :

"The education of the children in our schools is purely vernacular, and the progress that the greater part of them have made is upon the whole satisfactory. We also endeavour during their stay in the schools to teach them habits of industry and cleanliness, and in short that they eventually may become useful members of society. But our highest solicitude is to instil into their minds the importance of personal piety and of the necessity of devotedness to Christ. While the children are young, there is comparatively speaking but little difficulty, but as they advance in life they require employment, by which they may obtain for themselves an honest livelihood. This has been the source of considerable anxiety, and doubtless will be while the mission is in its infancy ; hitherto however with some little trouble, we have succeeded ; several have been married, and are now located in our Christian villages, and their consistency of character, cleanliness, and industry fully prove, we think, that the instruction that was given them in the asylums has not been lost upon them."

Similarly the Rev. W. Lipp of Ratanpur :

"Every boy who is not likely to become a reader or to return to agricultural pursuits, is learning some trade or work to enable him eventually to obtain his livelihood by honest labour. And here also many of the boys are already useful and some are creditably employed. The importance of these schools cannot be valued too much. They are our chief hope, and a cause of rejoicing already. Preaching and teaching assists our old Christians comparatively little, but these boys and girls who are brought up in our Boarding Schools will constitute a new era in the Krishnaghur Mission when they are grown up, and will become far more intelligent and useful members of society by the blessing of the Lord on the seed sown, than their ignorant and in every respect low parents are who now form our congregations. These schools appear for the present the only safe means of teaching the children of our Christians the way of salvation, and of training them up in the way they should go."

While it seems necessary to teach the orphans some trade, the management of the secular business thus introduced into the mission proves a source of continual care. Carpet-weaving, tent-making, printing, bobbin-weaving, the manufacture of arrowroot, and other employments have all been resorted to; and in how many cases have only entailed expense on their projectors, loaded them with anxiety, and failed in the end. Those brethren who, in their laudable attempts to open a way of support to the orphans cast on their care, are met with disappointment, may perhaps find comfort in the fact that the experience of others resembles their own.

With all this anxiety, however, good fruit has sprung from these institutions, and their conductors have sometimes had to rejoice in seeing the lads under their charge, converted to the faith of the gospel which they have learned. It is for such results that so much labour is expended on them; labour that has often proved wearisome and brought small enjoyment in its results. The great difficulties with these lads are moral ones. Though separated from many external influences for evil, the soil of the heart proves most fertile in mischief, and that apparently without a cause. How often do we see in the reports of schools: "this year one boy ran away:" and though some have been converted, how many have broken through all the restraints and exhortations of their instructors, and are now "fugitives and vagabonds" in the earth! Those who have read the interesting story of the Church Mission at Benares, as recorded in Mr. Leupolt's *Recollections of an Indian Missionary*, will know how much they, to whom these institutions are entrusted, deserve the sympathies and prayers of their christian brethren, under the heavy responsibilities imposed upon them.

It remains only to add that there are now in all Bengal 21 boarding schools, containing 589 boys. The school at Solo,



Krishnaghur, contains 91 boys; that at Ratanpur, 70; at Burdwan, 31; at Cuttack, 35; at Sagra, Benares, 47; at Mirzapur, 40; at Goruckpur, 31.

3. *English Day-Schools.* These schools form one of the most interesting fields of evangelical labour, especially in Lower Bengal. We believe they occupy a sphere of usefulness amongst the native community not otherwise provided for: and exert an influence on behalf of Christianity in unison with that produced from other quarters. They are in no way opposed to the other departments of missionary labour, but on the contrary, fall in with and sustain them: while from other departments this derives vigour for itself. The special object aimed at by these schools is through the medium of the English language, to destroy the influence of Hindu dogmas, and to establish firm faith on the Bible in the minds of young Hindus, especially those in the more respectable classes of society; to strengthen their understanding with sound knowledge, and to elevate their heart's affection towards him who is their Saviour. For this purpose, in addition to the usual branches of a scientific education the scholars are taught fully and faithfully the word of God. All other knowledge, though useful in its sphere, is deemed subservient to this: and the importance of the soul's salvation is the one great theme dwelt upon. The Bible however is not taught as a class-book, but as a book which speaks to the *heart* about heaven and about hell.

This view of the subject is so well stated in the Programme of the last examination of the Free Church Institution in Calcutta, that we cannot but quote the passage in this place. We have the more pleasure in doing so, since that Institution takes the lead of all similar establishments in this country, both in age and rank, and is in a great measure the model on which they are formed.

"This Institution, from its first organization in August 1830, has stedfastly aimed at the same end and pursued the same course towards its attainment. From the first, it was designed to consist of *two* departments:—the one, *preparatory*; the other, of a *higher or collegiate* order. The object of the *former* is, to initiate the boys into the elements of Grammar, History, Chronology, Geography, Arithmetic, and Geometry, in inseparable conjunction with the principles of the Christian faith. The object of the *latter* is, to perfect an acquaintance with the branches previously acquired; and to embrace, more or less extensively, as growing circumstances may admit, the various higher departments of literature, science, and Christian theology. In such a course of instruction, the pupils are habitually regarded and treated, as possessed of *two* natures, the mortal and the immortal; the one, connecting them with *time* and its *sensible* objects; the other, linking them with *eternity* and its *invisible* realities. *Time*, as the first stage

of the journey of an undying spirit, temporarily confined within a mortal tenement, is to be provided for. We are the sincere friends of the temporal amelioration of our fellow subjects in India; therefore, are lessons freely and largely imparted in all needful branches of temporal knowledge. *Eternity*, the second and immeasurably the most momentous stage in the onward career of an immortal spirit, after it is uncoiled from the trammels of mortality, is to be provided for. We desire above all things to promote the everlasting welfare of our Indian fellow-subjects; therefore, are lessons freely and largely imparted from the Bible and approved works in every branch of sacred knowledge and especially in the evidences, doctrines, and precepts of the Christian faith. It is this intimate blending of what has been termed a sound secular instruction with a sound religious and moral religious instruction, throughout every department, which constitutes the distinguishing feature of the course of education pursued. This is a combination, the necessity of which God himself, in the very frame-work of our two-fold being, hath clearly established; a combination, which man can never, without violence to his own nature and destiny, as well as to the dictates of God's holy oracles, attempt to divorce or tear asunder. It is a combination, therefore, on which we insist as absolutely essential towards entitling any educational course to the honorable appellation of *complete, liberal, and catholic*; because by simultaneously developing *all* the faculties of an immortal spirit, in due and fitting proportion, provision and equipment are made for the transitory passage through *time*, in such way as to form a discipline and preparation for the coming awards of *eternity*."

The whole number of such schools carried on in Bengal during the past year was twenty-eight, containing 4,823 scholars. In Calcutta and its immediate neighbourhood there were six principal schools and five branch schools, containing in all 3,629 scholars. The Free Church Institution had 1096 boys: that of the Kirk, 892. In the Mufassil most of the English schools are comparatively small: the largest is that at Krishnaghur, which numbered 245 boys. The Serampore College which has again been put on a firm-footing, now contains 200 boys. English studies are not popular in Upper Bengal. In Benares, Jaynaráyan's Free School, with 320 scholars, has but 120 in its English department: and in the same department of the Central school at Nich Bhág, there are but 44 boys.

The public preaching of the Gospel in the Vernaculars of this country has to contend against a constant change in the congregations of hearers. In like manner one of the great *difficulties* in the way of our English missionary schools, is the fact, that many enter them and are removed, before they pass through their introductory studies and are brought directly under a missionary's daily influence. Others again leave the school just when that influence is beginning to be felt, and the

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impressions made by religious truth to display themselves decidedly.

But even with these disadvantages, the *fruits* of the christian education now received by so many intelligent lads are proving themselves to be both important and vast. They are seen in *native society generally*, especially in that portion of it which is scarcely affected by the public preaching of the Gospel. By this means, religious knowledge has entered many houses from which it might otherwise have been excluded. Hinduism has been greatly shaken, and is no longer an infallible and unerring system. The idolatries of the old school now scarcely find defenders; and Vedantism has added numbers to its party. Among all sects of Hindus the truths of the Bible are greatly feared; and the convulsions and throes and confusion in native society whenever three or four boys are baptized, prove how deeply Christianity is felt to be an antagonist to Hinduism which it cannot long withstand.

Again, the fruits of the system are seen *in the lads themselves*. Even the younger scholars soon learn to despise idolatry, while the elder ones more openly denounce it. The latter, we believe, often get into trouble at home from the discussions on the subject, into which they draw their families. Beyond this, how many are persuaded that Christianity is true, and have many inward searchings of heart and many struggles with conscience, without openly professing what they inwardly believe. As recent facts are the best illustrations of our various statements, we subjoin the following:

From Mr. DeRozario, Agurpara:

"The Spirit of Christ seems to be working in the hearts of most youths in the higher classes of the English school; the desire for biblical instruction has been great; the open declaration even of young boys in favour of Christianity is remarkable; whilst the actual conversion of three young men has inspired the labourers with joy and gratitude."

Again:

"A lad of the fourth class, twelve years old, was once found arguing with bráhmans in his village, and a rumour was immediately spread abroad that he was going to become a Christian. His elder brother of the 1st class, himself almost a Christian, to ascertain the extent of the young lad's knowledge of Christianity, asked him why he spoke against idolatry. "Because," answered the lad, "it is sinful." "Allowing that," said the brother, "cannot you worship one God as deists do?" "That's true," rejoined the lad, "but who will make an atonement for my sins?" This was related to me by his brother. All these circumstances put together threw the parents and guardians into such a state of excitement that they removed more than a hundred boys from school."

From the Rev. J. Schurmann, Benares :

"Three of our teachers are Native Christians, two in the English and one in the Hindi department, and a fourth teacher has long been convinced of the truth of Christianity without making a public confession of his faith in the Redeemer of the world, but he has lately applied for baptism and we hope soon to have the pleasure of baptizing him. Our boys cheerfully read the Bible and commit portions of it and Christian hymns to memory. Many of the boys say that they will become Christians as soon as they are of age, but little dependence is to be placed on their boyish promises. Still I believe that in due time a good number of them will join the Church of God, and that none of them can ever become a sincere idolator. There is little difference between *religiously* educated European and Indian boys. Both come soon to the conclusion that if there be a revelation from God, a true religion in the earth, it must be Christianity. Those who either from doubt or love of pleasure remain outside the Church, must needs become rationalists or deists, just as it happens in Europe. The same causes must necessarily produce the same consequences."

The following letter from a lad in the second class at Agurpara is to the same effect. It is given in the boy's own language :

"I am obliged to live at home for some days. Dear Sir I hope you will be so kind as not to discharge my name from your Register. And I beg that you will kindly send me a copy of Scripture. The cause of requiring Holy Bible is that by being joined with heathen, the superstitious crowd, I shall be given up to horrible sins without a firm barrier against the general inundation of idolatrous rites and infidel apostasy. I am fallen into abyss of deep temptation, Dear Sir, you will pray for me, and I am always praying to God the most High, that with Almighty hand and outstretched arm he will deliver me from this kind of temptation and yoke of Satan, and also from the superstitious slavery of my neighbours, who being greatest slaves of passion are groaning under the yoke of Satan.

There is no means of saving from eternal punishment without the grace of God. By your prayer through a Mediator and by your faith in God, I shall be delivered from bondage of sin.

I am your most obdt. servant,  
N. C. C."

One of the saddest facts connected with this state of things is. that *many die during the struggle*, fighting against their convictions and afraid to profess the truth : and on their death-bed what terrible anticipations have such realised, of the hell of which they had been warned. Many of our readers will remember the case of a young man, mentioned in this periodical three years ago, who in accents of despair cried in his last hour, "I believe Christianity to be true ; what will become of my soul ?" The case of Sámál Dás at Benares, related by Mr. Leupolt, is of the same kind : and Mr. Blumhardt of Krissna-gur published the following in October last :

"You will be sorry to hear of the melancholy death from fever of one of my teachers in the English school, which happened on the 8th instant, (Sept.) The poor man was a Hindu, Rám Pati by name. I was called to see him the morning before he died to administer some medicines to him. I found him lying on the ground in a dirty miserable bed surrounded with offensive rubbish, enough to make any one ill. I mixed some medicines for him in hopes that he might get better; I then tried to speak seriously to him about the state of his heart, as I feared that his time for leaving this world was not far off. I asked him what hopes he had for obtaining salvation after death, when he replied to me in the desponding words—"Oh, Sir, I have no helper." I then directed him to the Lord Jesus of whom he had often heard and read, but whom he never obeyed, and assured him that if he would turn even now in the last hour to him, he would be accepted of him. A few hours afterwards I was informed that poor Rám Pati was a corpse, and that his earthly remains were being carried to the river side by his relations to be burnt, thus to be clean forgotten for ever in the land of the living.

May we believe that poor Rám Pati found mercy with the Lord? He had been brought up in my school, and about two years ago he had very serious impressions, which made me hope that one day he would come forward and embrace Christ. But when some time ago the Vedantists of young India established a congregation here, Rám Pati joined that party also, and thus quieted his conscience by having abandoned Hinduism and become a Deist or a self-righteous Pharisee, which in the hour of death left him to exclaim in despair—"Oh, I have no helper."

May the Lord have mercy upon such, forgive their indecision, and give them grace boldly to avow their faith.

A third fruit of these schools is seen in the *actual conversion* of the scholars. Within the past year, no less than 12 young men were baptized in Bengal, whose convictions are clearly traceable to the religious education they have received in these English Missionary schools. To these should be added the case of Surjya Kumár, who was baptized in London in December, and who received his education at the Free Church Institution in Calcutta.

To assist the operations of these schools a Christian School Book Society is engaged in endeavouring to furnish school-books, suited to the country. It has proved a most valuable auxiliary. The Committee of this Society are in Calcutta. A second Society, having specially in view works suited to the Hindustani population of Upper Bengal, was founded at Benares about eighteen months since for the same object.

V. FEMALE EDUCATION, as being a subject of peculiar interest, demands separate mention. Its objects are being carried out by two classes of schools, *day-schools* and *boarding schools*.

The *day-schools*, in which only the vernacular languages are employed, were in former years much more numerous than at present. Great zeal and energy were put forth in their management, but from the poor results that have followed, they have considerably declined, being deemed by many a very unprofitable sphere of labour. Experience has shown that the habit, adopted by native society, of secluding the females, permits girls of only the lowest ranks to attend them: these too when they return home, are exposed to all the powerful evil influences at work among a degraded heathen population, and soon lose what good they gain. In the class whence they come there is but little esteem for knowledge; the greatest inducement to attend school are the pice paid to each scholar: and, last but not least, the children leave the school and are married at such an early age, that they can scarcely be supposed to have learnt any thing well. It is with difficulties like these, which in Bengal have proved so great, that the system of day-schools has had to contend. But though the amount of effort spent on them has been diminished of late years, they have not been altogether given up. There are now in Bengal *fifteen* schools, containing 394 girls. Of these six are in Calcutta and its suburbs, and three in Benares. The largest is the "Central School" at Simla, Calcutta, founded by Mrs. Wilson, and still carried on with vigour. It contained last year 65 girls. The proficiency of these girls in general knowledge and their thorough acquaintance with Bible truth, deserve, even in this short sketch, special commendation.

There are also schools in Calcutta, Haurah and Chinsurah, for Portuguese, poor East Indians, Armenians and Jews, in which an excellent Christian Education is given in the English language. These institutions are mostly conducted by the wives of Missionaries, and are very useful in their sphere.

The special object of the female *boarding-schools* is, to bestow a christian education on native girls while kept constantly under the influence of good example and of sound discipline. It is needless to say that the latter are not to be found in heathen society and scarcely exist among native christians. The girls enjoying the benefits of these schools are either orphans or the daughters of native christians, whom no caste prejudices prevent from residing altogether in a Missionary's dwelling. So thoroughly do Hindu customs prevent the exercise of christian influence upon female society in general, that the benefits which education will, under God's blessing confer upon it, seem confined almost entirely to the schools of which we are now speaking. While therefore we are shut out from one quarter it becomes a duty to occupy as efficiently as possible the sphere left open to us. And where those who have charge of such



institutions are well acquainted with the vernacular languages, and give themselves wholly to their work, the influence they can exert upon their young scholars proves to be of the most powerful kind. As an illustration of this, we may point with pleasure to many native christian women of more than ordinary character and influence, who have received all the training that has made them instrumentally what they are, while residing in the family of Mr. Williamson of Birbhúm.

The number of these female boarding schools, at the stations we have enumerated is *twenty-six*, and they contain 722 scholars.\* Of these the "Orphan Refuge" at Patna has 41 girls; the Free Church Female School in Calcutta, 41; the Orphan School at Burdwan, 40, besides 17 children of native christians; that at Sigra, Benares, 39; at Cuttack, 35; at Berhampore, Ganjam, 23; at Mirzapore, 22. The other schools are chiefly for christian children; and of these the largest is at Solo, Krishnaghur, which contains at the present time 106 girls. It is under the charge of two ladies, Mrs. Linke and Mrs. Alexander, who bestow on it the most careful attention. The other stations in Krishnaghur have also large schools: and the total number of girls resident at the boarding schools in the whole district is 249. Other schools are maintained in Calcutta, Jelasore, Serampore, Jessore, Berhampore, Cherra, Assam, Goruckpore, &c.

The extracts following exhibit the kind of training to which the children are subject in these schools, as well as some of the good effects, which, through the Lord's favour, have resulted from them.

On the importance of Female Education in the hills, (though it is true in a great measure of the people on the plains also) the Rev. W. Lewis of Cherra speaks thus:

"There is a mighty work to be done among these superstitious people in Female Education. The females are the *very backbone* of their heathen rites and customs, and the very root of their degrading social

\* In justice to the christian friends by whom these institutions are carried on, we are compelled to notice the following statement in the *Calcutta Christian Intelligencer* for March, 1848, p. 89. It occurs in an "Appeal in behalf of the Ladies' Society for Native Female Education."

"Much is done for the education of the Male portion of the population of India. Government Colleges and Schools and Native Institutions abound on every side. But, except in these Missionary efforts in behalf of which the present Appeal is made, nothing is done for the Female."

The statement is a most objectionable one, as the following facts will show. The range of the above Society's efforts is distinctly stated at p. 84, of the magazine mentioned. And according to all the published reports we find it includes two day-schools with 94 scholars and nine orphan or boarding schools with 381 girls. On the authority of the same reports and of private letters, we find that there are in other missions *thirteen* day-schools with 300 girls, and *seventeen* boarding-schools with 341 girls, beyond the range of this Society's efforts, and towards whose expenses it contributes nothing.

habits, which are experienced by us as such formidable obstacles to the progress of the gospel. A gospel change in these poor perishing females wrought by the almighty power of the good spirit of God, would be such a breach in the strongholds of Satan upon these hills, that the whole fabric would soon tumble into dust. May God in his infinite mercy soon grant it! We have made a small beginning with many obstacles. So strong were the prejudices of the girls against all improvement, and especially against learning to write, that at first we could make no progress. We however persevered and now many are able to send little chits to their fellow-scribblers. One of these girls is now a convert."

The Rev. H. Beddy of Patna, gives the following account of the studies of the orphans in the Refuge. They are similar to those in other institutions of this kind:

"The past year has witnessed the gradual improvement of the girls in school attainments; the first class, consisting of 10 girls, have been reading the following books in the Hindi language: Hindi Reader, 1st and 2nd volumes, being a selection of moral and entertaining anecdotes, *Æsop's Fables*, *Adam's Grammar*, and *Arithmetic*, *Geography in Questions and Answers*, a treatise on the benefit of useful Knowledge, *Elements of Natural Philosophy and Natural History*, in familiar dialogues, together with reading the Scriptures daily, committing to memory portions of the Psalms and of Hymns, needle work, spinning, knitting, and other works of a domestic kind."

Concerning their domestic training, the Rev. J. Weitbrecht of Burdwan writes as follows:

"The domestic habits and education of the orphan girls have been particularly attended to, and they have had to do all the cooking and other work of the school among themselves, under the superintendence of a cleanly, active and pious widow. A pious catechist and his wife also reside on the school premises, and are responsible for moral and general superintendence: they have been with us almost from the first, and have exercised a very beneficial influence upon the children."

Rev. C. Lacey:

"All our orphans, both boys and girls are taught, clothed and fed. Their chief studies have been the word of God, and from a reference to the church register it appears that a very encouraging proportion have become decidedly serious, and have, on a profession of repentance and faith, been baptised and joined the church. Many of these are now heads of households, and are ornaments to their Christian profession. The children learn household work while in the school, and the girls practise useful arts as knitting, spinning, &c. All the elder girls are required to present sketches of the sermons they hear, and it is very pleasing to observe the accuracy with which they fulfil their task. By this means their mental habits are improved, their memories are strengthened and their general acquaintance with divine-truth much promoted."

The following is an extract from a notice of the last Examination of the Free Church Female Orphanage in Calcutta:

"At the close of the examination, Dr. Duff addressed the audience ; and among other things, after congratulating all concerned on the results of the day's proceedings, stated, that besides giving a useful ordinary education, one great object of the Institution was to train up all its inmates to habits of order, regularity, cleanliness, and domestic industry, so as to fit them for setting an example of improvement to their less favoured neighbours : that much success had already attended the pains-taking and persevering efforts for the accomplishment of these most desirable and praiseworthy ends ; that four of the wards had been married to Christian catechists of other denominations, and had continued to exemplify that superiority of character which their excellent training had conferred ; that several of them became qualified to act as assistant teachers, in which capacity they had given the greatest satisfaction ; that, before the present time, some of them had been brought under saving impressions of Christian truth, and had been baptized on a profession of their own faith ; and that lately not fewer than *seven* of the senior pupils had spontaneously applied for Christian baptism, under deep convictions of sin and earnestly expressed desires to embrace the Lord Jesus for salvation, as he is offered in the Gospel."

Mr. Weitbrecht speaks thus of the results of the Orphanage at Burdwan :

"About sixty-eight girls have up to the present time passed through this school and thirty-four are now in it ; some of those now living and residing at missionary stations are engaged as teachers in female schools. We have reason to believe that there has been a goodly little band from among the whole number of girls whose hearts God has touched. Many of these are now, as we believe, uniting in the song of that "great multitude, whom no man can number, of all nations, and kindreds, and people and tongues," who are before the throne of God."

The "Christian Intelligencer" thus notices the fruits of the school at Solo, which was till last year under Mrs. Alexander's charge :

"Thirty-five girls have already passed through the Solo Girl's School, and, with the exception of one who died, are occupying useful stations in life. In a return which has been made showing their general character and abilities, fourteen are put down as having good abilities, some of them even very good, fifteen ordinary, and five inferior. The general character and behaviour of the better ones are described under the terms steady—well-inclined,—satisfactory—well-behaved—very hopeful. These terms describe fifteen of the thirty-four ; one is said to be "meek and patient under great trials." Of the remaining nineteen some are too distant from the station for a correct judgment to be formed of their present character ; one is described as "rather unsteady but much improved ;" a second as "self-willed and ungovernable"—the only really bad character ; and of the others the following is the report—as far as ascertainable they are all well-behaved ; but there is no reason to conclude that they are yet truly converted. In domestic life they appear superior to the uneducated."

Mrs. Lipp gives the following report of the School at Ratanpur :

"The school now numbers between fifty and sixty. The conduct of most of the elder girls is very satisfactory; they are orderly, steady and respectful; their progress in their studies is also pleasing; and I hope they adorn their profession, they do so at least as far as we can judge; their future lives must prove it. I regret to say a girl or two have been amongst us who have not appeared to be in the least benefited by their privileges; but on the other hand I am thankful there have been and are many more who value their opportunities. From the past I take encouragement for the future; for this we know is only the sowing time, but we watch and pray that we may also reap."

The Rev. C. Kruckeberg speaks thus of his excellent school at Chapra in the same district :

"Our treatment of the girls, who are with one or two exceptions the children of very poor parents, is such, I trust, as will prevent their heads being filled with vain expectations. The end in view with them in the first place is, to render them fit partakers of a happy existence in the world to come, and second to train them for the place they may have to fill in society, which in most cases will be that of a helpmate to a poor man not in circumstances to keep a servant, when the wife has to cook, clean the rice, wash the clothes, &c. Hence we do not think of teaching them writing, Geography and Arithmetic, or even more than plain needlework, in short, whatever may increase *want* without the prospect of supplying it. We refer this to a future period, when Christianity may have succeeded in changing and raising the present state of Hindu society."

Mr. Beddy of Patna :

"All the girls continue to give increasing satisfaction in their propriety of conduct, obedience, and willingness to do whatever they are bid: their simplicity of manners and attachment to us, is on our part a cause of pleasure and gratification: whether we look at them at their work at the mill; in the schoolroom at their lessons, and other various school duties; at their meals, or recreation; or in the house of prayer, we feel that our friends and supporters have much to rejoice over, and not a little to call forth their earnest prayers at the throne of grace, that the higher, and still more important object of their care and solicitude, the salvation of the inmates of the Patna Refuge, may be fully realized. "Cast thy bread upon the waters," is a Divine command; *even* after many days it will be found it was not cast in vain."

But pleasant as it is to maintain such schools, and full though they are of hopes of usefulness to the future career of those blest with their care, they are not without their drawbacks. Indeed the difficulties in the way of their complete success are rather formidable. (1) The children themselves give much trouble. Human nature in Bengal seems more degraded, more wayward, more obstinate, more innately depraved than in most other parts of the earth. Hence we sometimes have it reported

that girls have run away or that they have been incorrigible, or have caused nothing but pain and grief to their instructors. Almost every report details cases of this kind. We take the following extract from that of Mrs. Mather, Mirzapur :

“ Fibi was a very intelligent girl, who could read well in the Hindi and Roman character, and had a good knowledge of geography, &c. Her state of mind, on her dying bed, was very lamentable. She had a good knowledge of Scripture, but disliked any conversation on religious subjects, or having any one to read to her, and spent the little strength she had in quarrelling with her school-fellows, and saying what she would do to them when she recovered. Hannah was a girl of a sweet gentle disposition : she was well informed on general subjects, and loved to hear the Scriptures read. When any one went to ask her how she felt, she always begged they would read a chapter to her. She was also very grateful for any little luxury of fruit or sweetmeat given her during her illness.”

(2) Their sicknesses are often cause of great anxiety : sometimes coming in the form of an epidemic and seizing great numbers at one time. Such was the case last year both at Patna and Mirzapur. Only those who have charge of these schools at such a time, know how great the trial is, and how much sympathy is needed to sustain them under it. Mr. Weitbrecht in his recent interesting account of the Orphan school at Burdwan has not forgotten these difficulties :

“ There are many trials and discouragements in connection with our work as well as great encouragements.

One arises from the class of children generally received, who are mostly if not wholly of very low origin. We are here very differently situated to our friends at home, where the admission of children into an orphan school is regarded as a great advantage. In India, on the contrary, we can hardly procure them without great and constant effort, except indeed in times of severe famine ; and instead of conferring a favour by taking these destitute objects, the popular feeling is rather, that one is bestowed on us by those who bring them to us.

Another discouragement, arising in some degree out of the preceding, is the rapid manner in which the girls who have been instructed forget what has been imparted to them while in school. This is not universally the case, nor is it even so in the majority of instances, nor would it, I believe, be so at all, if our congregations could be more concentrated than, from the present progress of missionary work in this vast land, they can yet be. I have universally observed, that those girls who were married to good steady pious men, and located in stations where that which had been implanted in them was fanned and cherished by Missionary influence and Christian society, they were all we could wish and desire, or expect to see.”

May these Institutions so calculated to do good increase in usefulness and be the means of bringing forward many who shall resemble “ the holy women ” of old ; or those honoured

women “who laboured much in the Lord” when his Church was first spreading through the world. Few are now in India open to Christian instruction, and it becomes us to instruct those few well.

VI. The preparation and distribution of PORTIONS of SCRIPTURE and of RELIGIOUS TRACTS form another part of Missionary labour.

The reports on this subject notice first the *translation, revision and reprint* of Scriptures. The languages spoken or read in those districts of which we are writing, are chiefly Bengálí, Hindi, Hindustání and Sanskrit. And in all these languages carefully revised versions of the Scriptures have been published during the year by the two great Bible Societies at the Presidency. The Rev. Messrs. Thomas, Wenger, Leslie, Paterson, Lacroix and Dr. Duff in Calcutta, Mr. Sutton at Cuttack, and Messrs. Brown and Cutter in Assam, have been specially engaged in these labours. Of the extent to which they have been carried one report says:

“In the *Hindi* translation of the New Testament, by Mr. Leslie steady progress has been made. The four gospels and the Acts (1500 copies) issued from the press some months ago, and the printing has advanced to Philipians; whilst the manuscript copy has been prepared as far as the epistle to Titus. Of the gospel of John and of the Acts 1,000 copies each have been printed for separate distribution in the Nágari character, and of Matthew 3,000 copies in the Káithi character.

In *Bengálí* there have been reprinted, for separate distribution, 15,000 copies of the gospel by John, 15,000 of Matthew, 5,000 of Proverbs, and 5,000 of Isaiah and Daniel. Reprints of Mark and of the Psalms are in the press.

A new edition of the entire Bible in Bengálí, carefully revised, was commenced in April last, and has advanced to the 10th of Numbers. This edition will only contain the text.

In *Sanscrit*, a revised edition of the gospels and Acts, 2,500 copies, has been published; an edition of the complete New Testament will shortly be proceeded with. The translation of the Old Testament is being carried on.

In *Hindustání* an edition of the entire Testament, in the Persian character, 3,000 copies, has been completed.

In all there have issued from the press during the year—

In Sanscrit, . . . . .	2,500 volumes.
In Bengálí, . . . . .	10,000
In Hindi, . . . . .	12,500
In Hindustání, . . . . .	3,000

Total, . 58,000 volumes.

Being for the most part single gospels.”

The Committee of the Calcutta Bible Society report thus :

" Since the last Report, your Committee have received the following editions of the Scriptures from the Press :—

I. The 2,500 copies of the New Testament in Bengálí which were noticed in last report. These volumes were carried through the Press, by a valued member of the Committee, who has since been compelled by illness to return to England, the Rev. J. Paterson of the London Missionary Society.

II. 1000 copies of the Gospels and Acts in Hindui-Kaithi, and 2,500 copies of the New Testament in Hindui-Kaithi. These were printed at the American Mission Press at Allahabad, and as they were designed chiefly for distribution in Behar, they have been placed in the Depository there.

III. 1000 copies of the Prophecies of Isaiah in Bengálí. This work was printed by Mr L. Mendes at his own expense, the Society supplying the paper. It was carried through the press by the Rev. Dr. Duff and the Rev. A. F. Lacroix ; to whom and to Mr. Mendes, your Committee's thanks are tendered.

V. 5000 copies of Genesis with the first twenty chapters of Exodus in Bengálí. These were printed from the recent translation of the Bible into Bengálí by the late Rev. Dr. Yates and his brethren.

VI. 5000 copies of the Acts, in Urdu-Persic, which were mentioned in last year's report.

VII. 200 copies of a new edition of the New Testament in the modern Armenian language."

From these records we find that there have been printed in one year, in these various languages, by the two Societies, 67,700 volumes of Scripture. Of these 8,200 are complete New Testaments ; 5,000 contain the Gospels and Acts together ; the remaining 54,500 are single books of Scripture, chiefly gospels. This number, though apparently large, is but about half the number printed in 1846. It will be noticed that almost all are reprints ; the fact being that the translations of the Scriptures into the above languages have been so often revised as to attain almost as high a point of excellence as Europeans may at present be expected to reach. This is especially true of the Bengálí. Of the revisions and translations in the Uriya and Assamese languages we are unable to say any thing. The local presses at Cuttack and Sibságar supply the labourers of those provinces respectively with the Scriptures and tracts that they require.

The *distribution* of the word thus published forms another important item in a missionary's labours. Copies are usually given away after preaching, whether in bázár, chapels or at melás : also on itinerancies into the retired districts of the country. During the year, 85,920 volumes were put in circulation from the two great Bible depositories in Calcutta : of these upwards of

70,000 were given to natives in Bengal. About 3,000 were given away in Calcutta by the Bible Association. It would be well for Missionaries, if practicable, to agree upon certain defined principles on which the distribution both of Scriptures and tracts should be conducted. It is a known fact that some Missionaries give most cautiously; others almost indiscriminately, and some are disposed not to give at all, but to sell at a very low rate, that the receiver may value what he takes. On the rule and object of circulation the Bible Society's report contains the following passage:

"Your Committee's principle is, to give freely to all who are able to read and are desirous to possess the Scriptures. They know of no limit in their grants short of this mark; they have no hesitation whatever in proclaiming, that this is their principle of action, and they rejoice to know, from the experience afforded by the distribution, that much good is effected."

We find also another statement on the subject in the report of the Baptist Mission at Rájghát, Benares:

"The writer of this Report, while deeply convinced of the importance of the press as an instrument for the dissemination of the truth of God for the salvation of sinners, and aware of numerous instances of great benefit, if not of conversion, resulting from the simple *reading* of christian tracts and portions of Scripture, is yet more and more inclined to agree with those who recommend their being given away sparingly and with careful discrimination, rather than with profuse liberality. It is most discouraging to the tract distributor to pass through the city and observe the numbers of these little messengers of mercy, and even portions of large and costly volumes, torn in pieces and exposed in the native shops as waste or wrapping-paper, the bindings (if any) having been sold to the book-binders or used by the original recipients as coverings for their own native works. Still we should not allow this to discourage us from either *writing* or *distributing* tracts, or from hoping and praying for a blessing on this invaluable instrumentality, but only it should lead us to be very careful as to whom we give them, and not to estimate a missionary's usefulness or zeal by the number of *pages he has given away*."

The Calcutta Tract Society has during the past year, printed upwards of 2,21,900 tracts, and put 2,53,600 into circulation. Among its new works may be specially mentioned a Bengálí version of the "Exposure of Hinduism" by the Rev. Dr. Wilson of Bombay. There are now in the depository 3,98,000 copies of tracts on different subjects, some of which are highly prized by the native community.

Besides these labours of the Calcutta Society, the Tract Society at Benares, has undertaken a revision and reprint of the best tracts in Hindi and Urdu. The presses in Orissa also have printed many thousands of tracts in the Uriya language.



And about 10,000 tracts have been printed at Arrah, for the use of the missions at Arrah, Chupra and Muzufferpur. The press at Mirzapur, is chiefly employed in bringing out works suited to the Christian population already raised up in the country.

Let us now consider some of the *benefits* resulting from the spread both of Scriptures and Tracts. We have by us important facts and statements contained in the recent reports of missionaries ; we can give only a few.

The Rev. W. Robinson of Dacca, in an able memoir on this subject published last year, in the Translation Report of the Baptist Mission at Calcutta, speaks in these terms :

"But let us turn again to the subject of this paper, the circulation of the Scriptures, and inquire a little minutely into the immediate probable effects of this extensive circulation of the Word of God. Will there not be a general diffusion of knowledge? 'Will not idolatry begin to appear despicable? Will not a few, in different places, and a large number in the aggregate, have their consciences awakened to the sin of idolatry? And will they not, as their numbers increase, determine to break the chain of caste, and to free themselves from all obligations to the observance of idolatrous rites? Will they not begin to attend places of Christian worship? And will there not be a great demand for instruction, and for preachers to explain the Word of God? That this will be the state of things, in a few years, who can doubt? It is the natural course of events, it is a state of things already commencing.

Again :

"The avidity with which books are now received, is a marked feature in the present state of the Indian mission. Former periods of the mission were those of clearing and ploughing ; but now the time for sowing is come ; go and preach where you will, the people will hear you ; carry books wherever you please, and they will be most gladly accepted. Tell our good friends at home, that the sowing time is indeed come ; and that, if they wish to reap bountifully, they must sow bountifully. We want seed to sow :—books, books in quantities almost innumerable, and we want men to sow the seed. It will be a sad blot on the churches in England, if, after the ground is thus prepared for the reception of the seed, that seed is not cast in abundantly. We must not think, that every copy will be carefully perused ; and some copies may be torn up as waste paper, or be otherwise destroyed. Was not much of the sower's seed totally lost? Yet did not some spring up, and produce an abundant harvest? Did not that missionary act very unwisely, who, in the beginning of our mission, left a whole New Testament in a village, where no one requested it of him ; left it in a shop to be read by any body, who might choose to read it? Why did not the shopkeeper tear it up, and wrap his tobacco, salt, and other articles in its sacred leaves? He might have done so ; there was reason to fear he would do so ; but he did not. Three or four more came to that shop, and saw the Testament ; they took it home, and read it ; they believed its divine contents ; they professed their faith in Jesus Christ, and were baptized ; and two of them became preachers of the Gospel. Such was the origin of the Church at Haurah."

Similarly the Rev. J. Johannes of Chittagong :

"It is impossible accurately to state the effects and results of our distributing labours. We see little of what we expect, yet thanks be to God that we have witnessed enough to justify the hope that our labours, in this department, will not be in vain in the Lord. While it is comforting to observe the eagerness of the people for books, their attention to their contents, and to hear their candid declaration with regard to the truth and purity of these volumes, it is much more pleasing to witness idolaters converted to Christ through the instrumentality of the divine Word. The Mugh Chowdry, who was lately baptized, had his attention first arrested by reading the Scriptures. This man in relating his experience at the church-meeting displayed a degree of knowledge in divine things which could not have been the work of any human agency but God alone. He is doing a great deal of good in his village in imparting that knowledge of the truth by which he has been led to see his sinfulness and to flee to Christ as his only refuge from the wrath to come.

I might also state that our books have been very extensively distributed, and they are to be seen in the hands of hundreds in the station. I have been very highly pleased on my going out in the roads to observe our books in the hands of both the Hindus and Mahammadans, and some of them reading in the shops. There is daily a crowd assembled for books both in our houses and when we are preaching on the roads. Those who have received tracts have called again, after mastering their contents, for Gospels, and to obtain entire Testaments; they have showed considerable insight into our books. It is a matter of exultation that more of our Scriptures may be seen in the houses of Hindus and Musalmáns than of their Vedas and Quráns."

The Rev. C. Lacey mentions in his Journal the following fact :

"In the market we visited at Thengee, a tract called "The ten commandments" was given away about seventeen years ago ;—which falling into the hands of a devotee named Sundardás, produced a most extensive and important effect on all the surrounding country. More than a hundred persons have already embraced the Gospel, as the fruits of this one tract, and the Dasagya tract is celebrated throughout all these parts. The devotee himself never believed the word to which he had assisted so many others, and died a confirmed Bramhachári."

Messrs. Stubbins and Bailey mention the following incidents, as having occurred at the village of Bugurdá, on one of their missionary journeys :

"This place had never before been visited either by European or native preachers, but we were much surprised and delighted to perceive on our arrival that our tracts had found their way into this very remote district before us, and that the people had derived a considerable amount of knowledge upon religious subjects from the perusal of them. We remained in the village nearly a week and daily large

crowds of people came around our tents. One day about four hundred came and seated themselves upon the grass, and we and our native preachers seated ourselves in their midst. Their inquiries were of a more intelligent character, than it had ever been our privilege to hear from the heathen. They spontaneously asked various questions on idolatry and Christianity in contrast, on caste, the new birth, the influences of the Holy Spirit, prayer, Baptism and the Lord's Supper, death, resurrection, judgment, heaven, hell, &c. &c. We found by enquiry that several parties were secretly studying our books and that in their hearts they rejected all reverence for the gods, and that they also looked upon caste as a pernicious error, in fact they appeared to us to a considerable extent, so far as we could judge, a people prepared for the gospel, and had it not been for caste we feel persuaded that a goodly number would have declared themselves on the Lord's side."

At another place they had an enquiry of a different kind :

"While staying at Jarada, a man came to our camp and stated that he had a tract in his possession "The Jewel mine of salvation;" that he had received it from brother Stubbins nearly ten years ago ; that he had read and committed a part it to memory ; that he believed that Jesus Christ was the Saviour of the world, that at the time we were distributing tracts in the town he did not receive one as he thought in his mind that if he should not act in accordance with the light that he had already obtained by receiving more books his condemnation would be greater. We had a long and interesting conversation with him, but it appeared too evident he was not prepared to forsake all for Christ."

The Rev. T. Morgan of Haurah :

"As to the result of our distributions, it is difficult to speak, because we never come in contact with very many after giving the books ; others are afraid to express a favourable opinion, lest they condemn themselves, or be condemned by others. Of one thing I can speak with certainty, namely, that there is a universal desire to obtain the Bible. I have taken some pains to ascertain whether the Scriptures are read or not, and am satisfied that they are. Some time back I was about three miles from Haurah when a bráhmán lad asked for Genesis ; a few days afterwards I was surprised to find him on my veranda ; he said that he came to know more about Christianity. I asked him what became of the book that I gave him, he said, that the head man of the village sent for him and the book, asked him what I said, and retained the book and was reading it every day. Of the truth of the statement I had no doubt whatever. Of the importance of this branch of missionary labour I can hardly write, without exposing myself to the charge of enthusiasm."

From the Rev. Messrs. Denham and Robinson :

"Our distribution, as in former years, has been somewhat extensive, yet in no way equal to the demand made on us. We have frequent applications from young men around us, and from the conversations we hold with them occasionally, have good proof that they carefully read the Scriptures.

A short time since a party of Afghans came to this neighbourhood, these were visited during their stay and supplied with suitable Scriptures and tracts; they behaved most respectfully and conversed readily on Scriptural topics and the Qurán; they appeared to be noble men, and we sincerely hope that God will bless his Word to them and theirs in their own land.

One or two instances of the positive influence of the Scriptures have occurred during the last year, and may be mentioned here with propriety. A poor man, residing at a village about 4 or 5 miles to the S. W. of Serampore, received a copy of one of the Gospels, and it appears he read it with attention, and under its influence soon forsook the company of his friends and spent his leisure hours in studying its truths. His aged mother and his Hindu friends took alarm and did what they could to draw him from the volume which had so greatly interested him; not succeeding in this, one day during his absence, his mother committed the holy book to the flames. We heard of the circumstance and sent our native brethren to the village, but their efforts to meet with him proved unavailing. His friends had probably removed him to some distant part of the country, where they hoped he would remain free from Christian influence; and we have not heard from him since."

The following facts are from the Rev. J. Parry:

"I was informed the day before yesterday by a native Christian who keeps a shop in the Sálub gauj bazar that he was sent for by one of the same craft, who is lame, and on his arrival, he found him in a dying state. But he was delighted to find that the poor man placed his trust in the Lord Jesus Christ; he requested Chaudra to speak to him concerning the Lord Jesus Christ, who he said was his only Saviour. C. conversed and prayed with the dying believer, and he was much comforted."

"I intended to have visited him on the following morning, but he died during the night. There is no doubt of his having died in the faith and hope of the Gospel. On inquiry I learnt from one of our native preachers who daily preaches in the Sálub-gauj market, that the said individual for some years past had been frequently in the habit of asking for tracts and scriptures, and when he obtained them, he perused them with great attention. He listened to the preacher occasionally with seriousness; he never objected to any thing he heard regarding divine things, but seemed to approve of them. It is impossible to say when he believed in the Lord Jesus Christ. Some of his friends proposed to repeat Harinám to him, but he forbade them, saying that Jesus Christ was his Saviour. Had he been living in some place where there are no Christians, we should never have known about his conversion. No doubt many poor Hindus and Mahammadans who have been favoured with the glad tidings of salvation, secretly believe in the Son of God, and leave the world without making known their faith to their relatives and friends. Such being the case, the servants of the Lord may take encouragement in their work, hoping to see at the last day

many who had been turned to righteousness through their humble instrumentality, regarding whose conversion they knew nothing on earth at the time."

Mr. Williamson describes the rule of his distribution and its effects as follows :

"As it is our general practice to give to those only who can read fluently, who listen attentively to our addresses, and who, we think, are likely to peruse them, it is highly probable that they are read to some considerable extent. Though I am not aware of any actual conversions resulting from our distributions of the sacred Scriptures, I have yet no doubt that much good is hereby effected. About two years ago, I gave a Testament to a Hindu, who lately paid me a visit, saying that he had read it with some tracts, and that he was resolved on becoming a follower of Christ."

"The demand for our books, especially for the Sacred volume, instead of diminishing, by our scanty distributions, appears to be considerably greater than it was, and will, doubtless, continue to increase, until the vast spiritual wants of the people are fully supplied, so that instead of retreating from the good work we have commenced, or even relaxing our efforts in any degree, we must rather go on with redoubled energy, until we have given the Word of God to the millions of this country."

Mr. Beddy of Patna :

"At the great melâ at Hajipur, opposite the city of Patna, a great number of tracts and single Gospels have been likewise sought for and distributed; at this fair (from the circumstance of the immense concourse of people and their being drawn from a distance of from 100 to 150 miles, and some from even 500 miles), we may anticipate many and great results, if in no immediate way, yet subsequently—as our tracts and Scriptures are carried hundreds of miles away by those who receive them—a circumstance that becomes still more important when we call to mind, that now, in every language in this vast empire, the wonderful works of God, and his more wonderful plan of salvation, are to be found translated and made ready for the Prince and the peasant; many of the learned evidence, on getting hold of a Sanskrit, a Persian and an Arabic tract or portion of Scripture a delight that need not be misunderstood."

Again :

"Our respected brother Mackintosh mentioned the following very pleasing and gratifying circumstance to me the other day. Whilst he was at one of the ghâts of the river, distributing tracts and preaching, a number of persons from a distance towards the Nepal boundary, came near, among whom one mentioned that a tract that had been used as a cover for something or other brought from Patna to his village, had fallen into his father's hands, and that his father loved it

so much that he was constantly reading it, and that it was like those tracts that brother Mackintosh was distributing; you may feel assured our brother did not miss the opportunity thus afforded him, of sending more where the one in question had met with so good a reception. There is no doubt that many of our tracts are destroyed, and this must be expected, but it is equally true, that they are most extensively circulated."

Mr. Heinig after visiting the melá at Dadrí thus speaks:

"According to my custom I went around the fair after most of the people had departed, to see whether portions of Scriptures were torn up, but to my great joy, I found on the whole fair not a fragment of either books or tracts destroyed, which is an evident sign that the people like to read our books now much more than they used to do, as in former years I generally found several of the tracts torn up."

A striking feature of the Bible distribution of the present day in Bengal is the number given to the young who are learning English. On this the Calcutta Bible Association remark as follows:

"Time was, and that not long ago, when native youth were afraid to receive, and much more to read the Christian Scriptures: that time is now rapidly passing away. Multitudes of the native youth, during the past year, have made personal application for copies of the New Testament and have gladly received them. When it is considered that not only are the Native Christian community, in connection with the several Missions, generally speaking, well supplied with the Word of God, but that so many of the younger branches of the respectable Native families have so earnestly sought for, and obtained, copies of the same, there is surely abundant ground for hope that ere long a brighter day will dawn upon the people generally, and that the Truth will prevail among them."

Mr. De Rozario writes to the Association thus:

"The copies of the whole Bible and of the New Testament, with which you kindly furnished me, have been very advantageously used as class-books in the Church Missionary Society's English school at Agurpara. And by the grace of God they have been greatly blessed to the edification and enlightenment of the Bible-students. Three of them were converted simply by reading the Word of God and having it explained to them day after day. One of them stored his mind with so many texts of Scripture that he answered by quotations all the tempting questions proposed to him by his friends when he first came over to embrace Christianity."

We have reserved the following narrative to the close, it being of more than usual interest. It exhibits the workings of God's providence in the conversion of souls, as well as the hindrances in the way of a public profession. It is from a M. S. report by the Orissa Missionaries:

"Gobinda is a Goomptee, and lives on the borders of Goomsur, about thirty miles beyond Berhampur, viâ Ganjam. His father is a man of considerable wealth, and Gobinda, though not his only son, is his heir and the hope of his family. About ten years ago some of Gobinda's acquaintance were returning from Gangasnân, but as they passed through Balasore they observed a Missionary preaching and distributing tracts. One of their company requested a tract, and received a copy of the *True Refuge* in Uriya; though a reader this man did not make much use of his book, and when he reached Bâgârd he placed it with other articles in a box, the general receptacle for books, &c.

The "*True Refuge*" lay quietly at the bottom of the box for eight years. At the end of that time the owner was rummaging his box for a native book while Gobinda stood by and he brought up the *True Refuge*. 'What is that,' asked Gobinda? 'It is a Sâhib's book,' replied the owner, 'if you like take it, and read it.' Gobinda took the book, he read it, for he was an extensive reader; the fallacy of his hopes in the various rites and usages of the Hindu religion, was clearly perceptible and keenly felt. He had a mind to throw it away, for it was destroying his peace, but he felt that it commended itself to his understanding, and he read on, and read on till he came to where the *True Refuge* is spoken of. This he did not entirely understand, but so far as he did, he felt it like cool water to a thirsty soul, and he laboured to understand it more perfectly. Gradually his mind lost its confidence in the refuges of lies in which he had hitherto trusted, and laid hold on Jesus Christ as the Saviour, till all his confidence was transferred to Him. Gobinda took his *True Refuge* and read it to his acquaintance, with whom he discussed its contents daily. Other books of the same kind were sought for and brought, and a part of Isaiah was added to the precious stock, till a remarkable degree of divine knowledge had obtained prevalence among the band of friends in that obscure region. Light had risen up in the midst of darkness. In less than a year after the discovery of the *True Refuge*, Gobinda, attended by some of his personal servants, paid a visit to Berhampore and had an interview with the missionaries there. Mr. Stubbins was delighted with his proficiency, and gave him encouragement and increased his library. Thus the inquirer went on pursuing his search after the right way, till the end of 1847, when he came over to Berhampore to solicit baptism; no reason existed for rejecting this request or delaying compliance with it, but it was deemed best to have the baptism in the convert's own neighbourhood. This measure met with the full concurrence of Gobinda, and the whole party set out on the heart-rejoicing business; on the road however the aged father, overwhelmed with grief at his son's defection, and accompanied by a number of friends who partook in his sorrow, met the company at the bottom of the Goomsur hills. A parley was solicited by the aged parent with the son; and though the latter resisted for some time, he was at length induced to yield. During the conversation between the parent and his son the former adopted such protestations, and used such arguments that the latter was induced to defer his baptism for the present. After visiting the native place of the convert, and preaching to the crowds which came round them,

and answering the almost endless and most important inquiries which were made, the missionaries returned. Gobinda, though he had promised to delay his baptism for a while, had not promised to abandon the gospel, which indeed he valued above riches and parents and friends; and therefore, so soon as the excitement had somewhat subsided, his father sent him with some of his own bráhmans and attendants to make a pilgrimage to several holy places, as Brindában, Gungaságar, and Jagannath. With these friends, and furnished with plenty of money for their expences, Gobinda set out on his pilgrimage. He took the nearest way to Cuttack, and when he arrived inquired out the Missionaries here and in a few days succeeded. The next day after their interview with him, Gobinda informed his companions that he had got to the end of his pilgrimage; that he had reached the *Tirtha* where he meant to bathe, and earnestly exhorting them to abandon their useless and sinful project, gave them some money, and recommended them to return home, or else make up their minds to worship the true God with him. At length two resolved to accomplish their pilgrimage, two set out to return to their village, and one vowed he would remain with his master. On the next day, which was the Sabbath, they saw Gobinda put on Christ by baptism and departed each according to his own resolves."

The following case is described by the native preachers of Serampore. They met the inquirer mentioned at Munshi Bazar, in the zillah of Tipperah in November last. We hope to hear more of the case hereafter :

"In the afternoon we were again out, and when we were just about to leave off preaching, we found a man who secretly professed Christianity, and invited us to his boat. He came with a man named R. of the village of *Sauehra*, parganah *Rámchandrapur*, in Comillah. There were several men and women with him; and when he heard of us, he came out and sat with us, and we praised the Lord together. This man had read and was able to repeat several tracts; he had also read portions of the New Testament; he believed that Jesus Christ is the Saviour, and had spoken of him to his friends and neighbours, some of whom also believed. . . We advised them to go to Dacca. They then asked us, in what way we performed Divine service: we sang a hymn in which they joined with much pleasure; we then read a chapter and expounded it, and two of us prayed. In prayer we commended R. and his companions to God, beseeching him to protect them in all their ways and to own them for his children. R. also prayed, and we found that he and his disciples pray, as the sect called *Kartá Bhaja* do; and we think, much that they do is according to the mode adopted by that sect: and what wonder?"

The incident following, is so similar to that above described that we cannot but insert it, though the locality in which it occurred is on the borders of the Bombay Presidency, near the West coast of India. The account is given by the Rev. G. Würth of Hubli :

"When travelling last year in the southern parts of the Dharwar



Collectorate, I met with a man, who told me that there was a Liugaite Swami in a village called Maraulee, who advised the people to throw away the Linga they wear on their breast, and to put no confidence in their idols, but to believe in Christ. I was very much surprised to hear this; and went one day to the village where the Swami resided. I did not however find him at home, but some of his disciples telling me that the Swami would be very glad to see me, I wrote him a letter inviting him to come and pay me a visit. He very readily complied with my request, and came to the temple where I was, followed by many of his disciples (Lingaite-priests), who carried with them a great number of books. Among these were the New Testament, Genesis, the Psalms, and the Prophets, all in Canarese. The Swami having taken his seat in the midst of his disciples, I thus addressed him: "You have, I see, many of our sacred books; you have read them; do you believe what is written in them?" He said, "why should I keep them, if I did not believe their contents?" After I had spoken to him and his disciples about the necessity of receiving the remission of their sins through Jesus Christ of whom all these books bear witness, and of confessing him openly before all men, the Swami said, "I believe that Jesus Christ is the son of God, and that the Holy Trinity, God the Father, and God the Son, and God the Holy Ghost, is the only true God; and though the people call me a madman, I shall not give up this my conviction." Then taking the Evidences of Christianity in Canarese, he read from it the article on the Divinity of Christ, to show me that he entirely approved of what was written there on that doctrine. He has formed a circle of disciples around him, who are to believe that, of which their master is convinced. I was quite astonished to hear a Swami of the Lingaites speak in this way, who was never in close connection with a Missionary. He had drawn his knowledge from Tracts, but especially from the Scriptures, which in their divine simplicity are the best teacher for every body. He did not, it seems, till now seek the remission of his sins in Christ, but rather admired the sublime truths of the Christian religion. But I entertain a good hope, that the word of God, which has led him on so far, and which is quick and powerful and sharper than any two-edged sword, will under the influence of the Holy Spirit, become to him in this respect also "a lamp unto his feet, and light to his path."

VII. A portion of Missionary labour has been employed in maintaining **ENGLISH SERVICES.**

Preaching in English to our own countrymen is not profess-  
edly the duty of a missionary sent to India purposely to in-  
struct and evangelise the natives. And yet it has come into the  
way of many who have found it useful to their hearers and be-  
neficial to themselves. The vices of Europeans in India, who  
have given themselves up without restraint to the indulgence  
of every evil passion, have been stumbling blocks to the con-  
version of the heathen, from the days of Ziegenbalg down to  
our own. The well known expression of former times, "Chris-  
tain religion—devil religion," was forced from the people at

Bombay by the dreadful abominations of our countrymen there a hundred years ago. And though now an immense change for the better has passed over the whole of European society in this country, there are not so many faithful ministers of the Gospel for its instruction as to render the assistance of missionaries in the cause unneeded. An entrance on this work was forced upon missionaries many years back: and though in some cases the obligation to carry it on no longer exists, yet in others it does so to this day. Many are the stations in which, but for a missionary's preaching, our countrymen would be destitute of public religious instruction. At many again, which have a Government Chaplain, the instructions imparted by him so little resemble those of the Bible that instead of leading men into truth, they but lead them into error. Under these circumstances it becomes the duty of a missionary to seek the good of his "kindred according to the flesh" as one of the means opened to him in the providence of God, for promoting the kingdom of Christ. By so doing he may "save souls from death;" remove hindrances in his path from among the heathen, and raise up Christian friends to help him with their free-will offerings and sympathise with him in his trials. It only requires that this duty be so guarded as not to prove a snare to himself and a temptation to forsake the work to which he is professedly given up.

The whole number of English places of worship in which religious services are maintained almost exclusively by missionaries, amounts, in the whole of Bengal, to *twenty-five*. There are eight in Calcutta, including the Seamen's Bethel. Others are at Cuttack, Chittagong, Dacca, Krishnaghur, Burdwan, Serampore, Gowhátí, Benares, Jnaupore and other places. In Calcutta the Seaman's Friend Society has only missionaries in its committee in conjunction with the Christian gentlemen who conduct its affairs, and it is by them that most of the services are conducted in the Bethel. The Sailor's Home also last year received a zealous and efficient Chaplain in the person of St. Paul's Cathedral Missionary, the Rev. W. Keane. While speaking of seamen we may point out the following instances of the usefulness of efforts among them related in the last Report of the Bible Association. They are given by the Bethel agent, Mr. Chill:

"An officer told me that about four years since he remembered my having called on board the ship, in which he was then but a man before the mast. That on that occasion, after my speaking to the crew on the importance of seeking the salvation of their souls, I gave a Bible to a man who was a dreadful swearer, and who at the time was half drunk. That on their homeward voyage he became quite an altered character, and when he reached his native land entered the married state and gave evidence of being decidedly pious.

I might here again speak of the great success I have, but with few exceptions, met with among the French Sailors. Though the majority of them are Roman Catholics they most readily take the Scriptures offered to them and seem very grateful. If they ever evince a reluctance it is not generally because they are of another creed, though this has in a few cases been urged; but because they do not like the idea of purchasing the Scriptures; but when I have told them that they shall have them as gifts, they have got amazingly pleased, looked at me with astonishment, shaken me cordially by the hand, and offering me many grateful thanks, have stood by the gang-way to see me down in my boat, and not content with these demonstrations of their kindness, they have even after my boat was shoved off, followed me with their eye, and indicated by pulling off their hats how exceedingly thankful they were."

There is also in Calcutta a Dorcas Society for the relief of the indigent poor, whose Committee is, to a large extent, composed of the wives of missionaries. In addition to the preaching of the gospel, in several places Sunday Schools have been established, for instance at Chunar by Mrs. Hechler. By these services, forming but a small item in missionary labour, souls have been blessed during several years. Many a prodigal, who, given up to vice, had left his home, has been brought to feel his more ruinous wanderings from his Father in heaven; many a soldier, convicted of sin has been led to flee the service of Satan and enlist in the army of Christ; many a Papist has been led to renounce the idolatry of saints to acknowledge one mediator between God and man: many an officer in the Company's services, both Military and Civil, has found in this country the religion he never cared for in his native land, and is now numbered among the strenuous and liberal supporters of all Christian efforts to do good. In a large measure the whole tone of European society has been greatly improved of late years. The glaring instances of open profligacy and open infidelity which were so numerous in former times, now seldom appear: and the reproach cast upon the Christian name is beginning to be removed. Much of this improvement may justly be ascribed to the labours of Missionaries.

VIII. We notice the OPPOSITION with which Missionary labours have been met.

This opposition displays itself on various occasions; *ordinary* opposition to the gospel as a system opposed to Hinduism or the Quran, is of course constantly met with. ~~The~~ natural enmity of the sinful heart to God's truth wherever met with, the covetousness of the bráhmans and maulavis, whose craft is in danger, the strong ties of caste, with other similar causes, are met with every where. But they are not always very openly or strongly displayed. The country is at present rather in a state

of stagnation than of open enmity. Of this kind of opposition Mr. Lacey says :

"The great and good Dr. Marshman said to us when we left Serampore to labour in Orissa that hitherto the devil has slept quietly on the pinnacle of Jagannath's temple, but that when we commenced preaching Christ at Puri he would immediately awake and exert himself for the purpose of maintaining his influence and kingdom inviolate. And very true has this prophecy proved. How often, when we have gone forth to tell the people about their forsaken and forgotten God, about a crucified Saviour, have we been repelled with curses, bad names, pebbles, sand and cowdung!"

Opposition of a more *virulent kind* is shown against Christianity and all engaged in its spread, on occasion of the baptism of converts, especially where their number is large or their station high. Of this we have had an example in the recent outbreak among the Hindus of Calcutta. The *báhus* in this city have during the last few years become very sensitive to the profession of Christianity by any of the young lads brought up in Missionary Schools. When therefore in September last, the baptism of Radhakánt and the decision of the Supreme Court respecting him, were immediately followed by the baptism of *three* young *bráhmíns* from Barranagar, their passion broke forth in the most furious form. The following notice of their violent conduct is from the pen of Dr. Duff, against whom the storm was specially directed :

"This was too much to be endured patiently any longer, meetings of the more bigoted and unprincipled members of the native community began to be held, at first more privately. In a native newspaper the names of upwards of thirty of our lads were said to be published, as about to be immediately baptized. The sensation now grew into a paroxysm. A panic followed. All those who were most suspected, were at once kept at home in confinement ; over the heads of others, the most fearful threats and the most dreaded penalties were suspended. The result was that a considerable number of our best and most promising pupils were removed from the institution. Elated with this success the restless agitators of the community resolved to hold a public meeting. Thus they did on Sunday the 19th of September. It was calculated that about two thousand were present. The most furious tirades were poured forth against Missions, Missionaries and Christianity. The chief resolution was, by intimidation, threats of personal violence, and loss of caste, to compel all parents and guardians to remove their children from Missionary Schools. The town was filled with cruel and distracting rumours, believed for the hour, and banished to give way to other rumours as utterly unfounded. Now it was said that all who sent their children to Mission schools, were to be severely fined by the Magistrates ; then, that the Government was to drive all the Missionaries forthwith out of the country, and that the Committee appointed at the great Sunday meeting, was to be the executive body

in carrying out this Government measure. Now it was declared that the pupils who attended Missionary schools, together with their parents, were to be beaten ; then it was reported that I, as the chief offender in the eyes of the misguided natives, was to be assaulted by bands of hired ruffians. But it is needless to recount more. All was alarm, distrust, confusion and terror."

To those unacquainted with the Hindu character, and with the end of previous similar outbreaks, it may seem strange that, beyond some " temporary evil" effected by the confederacy, no permanent measures were taken to stay the progress of Christianity and that two months after the Missionary schools were as fully attended as before.

Lastly, Missions meet with opposition of a more practical and painful kind, directed by influential parties *against the person or property of the converts themselves*. We have some very affecting examples of this on a large scale in the case of the Barisál converts, who are now experiencing heavy trials at the hand of their zemindárs. Mr. Pearce says of the village of Digaliyá :

" In this village twenty-nine families were last year dispossessed of their houses and of all their little property in cattle and corn, by their zamindárs, and it was only about four months prior to our visit that they had been restored by the magistrate at Kulna to the spots of ground where their houses formerly stood. Here, by the means of the aid rendered to them by the Mission through Mr. Parry, they have erected huts to shelter them from the weather ; still their rice grounds are not yet restored to them, and it is doubtful if they will get them without law proceedings. Their prospects are therefore at present very gloomy ; for should they get possession of their lands, they stand in need of every thing to enable them to cultivate them—cattle, seed-corn, ploughs, &c."

Again :

" We found the people at Bakkal in great agitation, in consequence of the hostile disposition evinced by the zamindárs towards them. Four families had been plundered of all their property, others had been beaten, and all were threatened, so that for several weeks until our arrival, many had been afraid to show themselves out of doors ; and we were sorry to learn that several persons had in consequence drawn back from their christian profession. We felt it therefore our duty to send for these oppressors and attempt by expostulation to induce them to desist. They came, but we found them to be men of a very unpromising character. However we did what we could, and the result remains to be seen. The following morning (Monday) we proceeded to another part of the village to witness for ourselves the devastation said to have been committed by the zamindárs upon the property of the poor converts, and were deeply grieved at the scene. The plunderers had spared the houses indeed, but had not left a vestige of the property which the people had possessed. Cattle, corn, thatching-grass, household utensils of every kind, had been carried off, and the people prevented from returning to occupy their homes. While looking at this scene of devasta-

tion, three of the zamindárs, accompanied by a number of dependents, came to the spot. They did not deny the outrage when taxed with it. We could not help speaking sharply to them, telling them that such things would never be allowed, and that in the end they would be the losers, if they did not desist. We tried to comfort the sufferers who were weeping around us, and on our departure left a few rupees with the native preacher stationed here, to supply each family with a maund of rice to meet their necessities."

Mr. Robinson, who visited the same place gives similar testimony. The following is his account of one of the villagers :

"He is a widower with four children, who, with their grand-mother, are dependent on him, but they are destitute, and he is destitute ; both he and they are in want of daily food. The zamindárs gave an order, and his house was plundered ; his cattle, his ploughs, his rice, the food of his family, his clothes, were all taken away, and his house broken down. "Where," said I, "are your children ?" "They are with the grand-mother, near the ruins of the old house." "What have they got to eat ?" "They pick a few wild herbs, and eat them." "But why does not the father work, and give his children food ?" "Who dares to employ him, seeing the zamindár is his enemy, and he wanders about afraid to be seen, lest the zamindár's people should beat him or kill him."

"The heathen rage and the people imagine a vain thing :"  
but "He must reign till He have put all enemies under his feet."

IX. Missionaries have been sometimes cheered by seeing the HAPPY DEATHS of some of their spiritual children :

"Tell me not," said a Missionary, when talking of native converts, "tell me not of their life, tell me how they die." The death of a sincere christian cannot be reckoned a loss : it is a gain to himself, and when full of hope, gives a good example to the Church still left behind. So many are the falls and backslidings of the native flock, that for a missionary to see any of his charge pass consistent to the close of life and rejoicing in God during its last hours, is a sad though real satisfaction. Such are reckoned free from temptation, and as constituting a safe gain over which joy may be indulged. And such satisfaction has been experienced during the past year.

Mr. Lacroix thus speaks of two members of his Church :

"Among those who were removed from this earthly scene, were two of the oldest members : one, who from his first embracing Christianity, had always been consistent, and well-behaved, and who died with full confidence in the Redeemer ; the other, after repeated falls and restorations, had, during the last two years, been walking in a manner becoming the Gospel."

The Rev. F. W. Vaux, the chaplain at Bhágulpur, gives another instance :

"You will be sorry to hear of the death of poor Debbrah Chumdoon. Her end however is described to me by her husband and by a lady who visited her during her last hours, as being one of truly Christian faith and hope. As soon as she was aware of the affliction with which it pleased God, to visit her, she meekly implored Him to grant her patience to bear it : and the last words she uttered before her jaws closed and she could speak no more were—"God's will be done." Her husband was continually by her bedside administering to her that comfort from the word of God, which is able to extract the bitterness from the severest suffering ; this she sweetly testified by her uplifted hands and affirmatory signs to her poor husband, giving assurance to the last that she died in Christ. This was a native convert. How many professing Christianity might take example from her !"

Mr. Lacey :

"One of these was a very aged female. Aged when she was brought to acknowledge the Saviour ; she did not make much improvement in knowledge. She knew that Jesus Christ had died to save sinners, and to this hope she clung. It was only necessary to introduce to her the subject of the Saviour's dying love in order deeply to affect her heart, and produce a flood of tears. This aged disciple maintained for many years a very consistent christian deportment. As is frequently the case with aged persons when they are dying, she appeared greatly to recover her intellectual energy ere she left the world. She expended this energy in talking of her Lord, and in assuring her relatives of her steadfast hope and her delightful prospects, and she died rejoicing in Christ. The third friend whom we have parted with during the past year was the wife of Gangádhar, our elder native preacher. She embraced the Gospel soon after her husband and continued a member till her death. She felt great difficulty in overcoming her bráhmanical pride and prejudices, and sometimes got herself into trouble. She suffered greatly towards the close of her earthly course, but never murmured at her affliction. Her afflictions were greatly blessed to her soul's good. They served more effectually to wean her from her children, of whom she was too fond ; they separated her thoughts and affections from the world, and led her to seek with increased earnestness the smile of her God. She wished to depart and be with Jesus. He, she said, was her husband, her children, her all : and exulting in him, she sunk in death."

Mr. Weitbrecht mentions the following cases :

"One of the children, who died during the year, was brought in last January, by a poor woman who said she was a Seik, and was going to Benares ; the child was not her own, but her mother had died. She was going to take her to a rich Musalmán, but the child said, "Take me to a Christian lady." She then inquired for a Pádre Sáhib, and was directed to the Mission house. On the child being asked if she would like to stay with us, she replied with joy, "Oh, yes." The poor woman then kissed her, *lifted up her voice and wept*, and went on her way. The poor child was in a very diseased state, but by much attention and nourishment was kept alive two months, and showed a lively

intelligent disposition. When we began to speak to her of Jesus and of his love to children, her heart seemed at once drawn to him; and it was beautiful to see the bright smile on her face when any one sat down to talk with her of heavenly things. She learnt the Lord's Prayer and prayed sweetly in her own words. One day when several other children were baptized, we took her to Church, and she was baptized too by the name of Mary, whom she really resembled in rejoicing to sit at Jesus' feet and hear his word. When she was dying she asked Mrs. W. to sit beside her; she told her she would soon be free from pain, and see the dear Saviour whom she loved. Her own simple expressions of trust in him were cheering to our hearts. One of the Christian women came up to her and said, "Take fast hold on Jesus, my child, he will carry you to heaven." "I do mother," she replied. Soon after her little life closed."

"I will mention one other interesting incident, which we met with one Sabbath evening. It refers to a poor man, who was presented to our notice as lying at the entrance of a miserable hut. He told us he was very ill and very poor, and listened to a few sentences of Christian instruction with interest. One of our pious Catechists visited him to afford him temporal relief and spiritual instruction. When I saw him again some weeks after, I inquired, "Are you uneasy about your sins?" He replied "No, Sir. I was before, but since I have heard from N. that there is such a Saviour as Jesus, who can pardon them, I am not afraid. I pray to Him." He affirmed to the last that Jesus was his only trust and Saviour, and it seemed to me that there was hope in his end."

**Mr. Leupolt :**

"About six months ago the first adult died in our village. His name was Ulasi, and he was the only survivor of 51 boys who were sent to us together from Futtighurh in the most emaciated state. He was never strong. For three years he was engaged in the carpet room, but often complained of pain in his chest. He regularly attended our prayer-meeting, and I often enjoyed his simple and devout prayers.

He suffered for about three months from consumption. I visited him frequently, conversed and prayed with him. His hope was fully fixed upon Christ his Saviour, and I trust he died "in the Lord." I was with him the evening before he died. He was very ill, but calm and resigned. About noon the next day he sent for me, and I was just in time to engage once more in prayer with him or rather for him, for his soul left its earthly tabernacle whilst we were engaged in prayer.

During his illness his wife attended him day and night, till about a week before his death, when she felt herself no longer equal to the task. Soon after his death, she likewise showed symptoms of consumption, and the disease gained fast upon her. Towards the close of October she fell asleep in the Lord. Her end was peace. She had walked with God, and she died in the Lord."

**X.** The last point to notice in this part of our brief sketch is, the **EXPENSE** at which these Missionary labours have been carried on during the past year.



From the accounts that have been published in reports or submitted for our examination, we find that the whole sum expended in this country on the labours now noticed, amounts to not less than £54,700. The complete statement of individual items would show some curious facts in the economy of missionary expenditure. Thus one Society with twenty missionaries, has expended £18,477, another with twenty-four missionaries, £9,150, another with seventeen missionaries, £8,560, a fourth with five missionaries and much native agency, £3,600, a fifth of a similar kind, £2,600, a sixth with seven missionaries, £1,800. We make no comparison between these Societies, as the justice of such a comparison must depend entirely on the relative value of the agency they employ, and this we have no wish to estimate. The whole subject of missionary finance deserves a thorough examination, that we may determine whether with the same means a greater amount of agency may not be employed. To prevent misapprehension, we may just add that a large portion of the above aggregate has been expended on the support of schools and native assistants, not on missionaries themselves. Those who charge missionaries with extravagance may be surprised to hear that there are some missionaries, educated and most efficient men, who with all the cares of a family, are receiving no more than Rs. 150 per month.

It must not be forgotten that of the large sum mentioned above, much has been raised in this country by the free-will offerings of our christian countrymen. The number of the pious European community is not very large, but the christian virtue of liberality is exhibited in general by them to a princely degree, that must be mentioned with gratitude and pleasure. Without such help much of the agency now employed must entirely cease; as our home Societies provide little more than the salaries of missionaries and catechists. As far as we have means of ascertaining we believe that the local contributions raised for missionary labour in this part of Bengal amounted during the past year to £12,000, or more than a fifth of the whole. Considered in another point of view, the mention of the large sum spent on our Bengal Missions produces only feelings of sadness. *How much of this has come from the native churches who are blest by its means?* We may almost answer, **NOTHING.** That the Hindus whose religion we are overturning, should not contribute, is to be expected; but that those who profess to thank God for drawing them from idolatry and giving them the sure hope of eternal life, should even in their poverty, deny themselves nothing for its further spread, displays a low appreciation of that glorious hope, and poor gra-

titude to him who hath begotten it. It is true that in some cases the church members do contribute a little for the support of their poor; but where is the church that supports its own native pastor, or contributes any thing for the maintenance of the catechist that has it in charge. We believe there is NOT ONE such in the whole land. Christianity, it must be confessed, has not yet become indigenous. To this day she remains a foreigner, urging her claims upon the people, yet received by few, as a bosom friend to be cherished in their own home with the heart's best affection. Entering as she has done, like a traveller into their dwelling places, seeking out their woes, and offering to relieve them, a few have been found willing to be healed themselves, but none bless the hand that cured them or care to help the stranger in her onward journey among people miserable still. How long shall these things be?

#### PART SECOND.—THE NORTH WEST PROVINCES.

We now proceed to the Western division of the Presidency of Bengal, including the Provinces in the North-West of India, and sometimes, though not with perfect correctness, denominated the Presidency of Agra. Four or five stations in these Provinces were included in our first part, as we wished to make Allahabad the starting point of this new division. Adopting the same classification of missionary labours as before, we have the following summary of those labours:

I.—We notice the number of MISSIONARIES and the STATIONS which they occupy. During last year they were as follows:

<i>Allahabad</i> .....	Rev. J. E. Freeman, J. Owen, J. Warren and J. Wray.
<i>Cawnpore</i> .....	Rev. W. H. Perkins and J. T. Schleicher.
<i>Futtehghur</i> .....	Rev. H. R. Wilson, J. L. Scott, W. H. Macauley,
	A. H. Seeley, D. Irving and Gópináth Nandi.
<i>Mynpúri</i> .....	Rev. J. J. Walsh and R. M. Munns.
<i>Agra</i> .....	Rev. J. C. Dannenberg, T. Hærnle, A. Kreiss, C. G. Pfander, J. Makepeace, J. Rankin, F. E. Schneider, J. Smith, R. Williams and J. Wilson.
<i>Muttra</i> .....	Rev. T. Phillips.
<i>Delhi</i> .....	Rev. T. Thompson.
<i>Meerut</i> .....	Rev. R. M. Lamb.
<i>Saháranpur</i> .....	Rev. J. Caldwell and J. Jamieson.
<i>Sabáthú</i> .....	Rev. J. H. Morrison.
<i>Ludúána</i> .....	Rev. J. Newton, J. Porter, L. Janvier, A. Rudolph and Goloknáth.
<i>Simla, and Kotleguhr</i> ..	Rev. M. Wilkinson and J. D. Prochnow.

In this list we have the names of *thirty-seven* missionaries, one half of whom are American, and form the strength of one Society in India. Most are in the prime of life, and several have been in the country but a short time. Two of these missionaries are natives of the country, who having received a good education in addition to that grace which made them the Lord's people, have been publicly ordained to the ministry. These brethren deserve special mention, as they are the only ordained natives in Northern India that are in connection with evangelical missions. Of the whole number, thirty-four were more or less engaged in missionary work during the year. Three were absent from the country, through the ill-health of themselves or their families, viz. the Rev. Messrs. Jamieson, Kreiss and H. R. Wilson. Messrs. Rankin and Munnis were laid aside during a part of the year by sickness and were obliged to proceed to the hills. Four missionaries, Messrs. Irving, Lamb, Munnis and Seeley entered on their labours for the first time in March 1847. We may add that at the beginning of the present year Mr. Jamieson returned to his station and Messrs. Porter and Rankin left the country for America.

The *native Catechists* in these missions amount to *twenty-five* in number.

The *STATIONS* at which, in these provinces, missionary labour is carried on are *twelve* in number, and include some of the chief towns in this part of the Presidency. But here we see even more than before, the disproportion between the necessities of the country and the amount of christian effort exerted for its good. For the whole of the twenty-five zillahs included in this part of our sketch, containing a population of about thirty millions, we have but thirty-seven missionaries, scattered up and down, here and there making an attack on Satan's fortresses. *Agra*, the chief city of this part of India, and the residence of the Deputy Governor, is the only place which is at all supplied in a degree proportioned to its wants: it has now nine missionaries. *Delhi*, however, with 150,000 people; *Multra* with 50,000, and Meerut, have only one missionary each. But whole districts, as Bundelkund, Rohilkund, the Saugor and Nerbudda territories, have no missionaries at all. We must say the same of many important towns full of people: Gwalior, Saugor, Bareilly, Morádábád, Futtehpúr, Etawah, Sháhjehaupur, Ajmír, Allyghur and others, and of hundreds of towns of smaller note. "There remaineth yet much land to be possessed." "Who is sufficient for these things?"

A short notice of some of the stations will not be uninteresting. In the city of *Agra*, missionaries are located at four or five places, chiefly *Secundra*, and *Kuttra*. At Secundra there

is by far the largest number of christians living together in all the North West Provinces. There is a village, containing fifty-nine families, with the houses arranged in regular streets, an orphan press, an assembly-hall, a church, and large schools for boys and girls, besides the houses of the missionaries. This mission sprang from the great famine of 1832, when 200 orphan boys and 150 girls were placed under the missionaries' charge. Schools at Futteghur and Benares originated in the same way: and from them chiefly have sprung the christian families now nestling around those missionary stations. A new mission was begun in Agra two years ago, but Mr. Wilson, now the only missionary available for it, has been so usefully employed in the work of the Bible Society as to occupy him almost entirely. An English chapel is about to be built.

The mission at *Meerut*, after being suspended for many years, was resumed in March of last year by Mr. Lamb, who was specially appointed to recommence it. Its operations are at present necessarily in an imperfect state.

*Mynpuri* has been occupied as a station only four years: and as its sister station. Futteghur, has the orphan schools; Mr. Walsh has been left at the former place, to preach among the heathen and carry on day-schools, which he has done with efficiency and zeal.

The mission at *Cawnpore* has recently been removed to a new site and new buildings at the civil end of the city. A hundred bigahs of land have been rented, and two mission-houses, a Female Orphan Asylum, a Bungalow for a European catechist and a school for Hindus, erected there. A christian village also has been commenced.

The hill-mission at Simla and Koteguhur has been in existence five years, and after encountering many obstacles is beginning to acquire a little stability. There are two missionaries and two European catechists engaged in it. These brethren spend their time chiefly in visiting the scattered villages near their stations, or in longer itinerancies among the hill tribes. They have also established five schools, containing 70 boys, and one school with 16 girls. At Koteguhur Mr. Prochnow has recently set up a Lithographic Press and has begun to print short Hindi tracts in the Tankri character understood in the hills. He has also a dispensary at which many of the villagers receive medicines.

The claims of the Jullunder branch of the Lodiana mission among the Sikhs, having been recently advocated in our pages, nothing need be now added in description of it.

II. In regard to the PREACHING OF THE GOSPEL in the

vernacular languages and the effects which it is producing upon the native mind, we have the following testimonies.

The missionaries at Allahabad report thus :

"The evening services are continued at our bazar chapels and still give us great satisfaction. We usually experience no difficulty in finding audiences, attentive to what is said, and quiet and respectful in manner."

The Rev. W. H. Perkins of Cawnpore :

"Our discouragements are many, for it is an error to imagine that we go out among a people, who are hungering and thirsting for the precious food the Lord has given us to dispense to them. True it is that we meet with a kind reception, our addresses are attentively listened to, the doctrines of the gospel approved, but not alas! embraced. The people of Northern India, both Muhammadan and Hindu, rest in false security on the creeds of their forefathers, which, containing as they do, *some* just views of God's glorious nature, and man's accountability, have still for their present object, not the *humiliation* of the creature, but his exaltation; and this is a pleasing theme to a proud heart: and if in favoured Britain the divine precept 'take up thy cross and follow me,' be a 'stone of stumbling, and a rock of offence,' how much more so in heathen India. Still we trust there is a ripple on the surface of the water indicating the coming Grace, which bloweth where it listeth; we feel, we own our insufficiency, we see with our own eyes that until the north wind awake, and the south wind come, and blow upon the garden, the spices thereof may not flow out."

The missionaries at Futtchghur :

"This is a branch of labour in which we are anxious to effect more than has heretofore been done. While we would not neglect the young in our schools, who are certainly the hope of our missions, we also desire to scatter the seed broadcast, knowing that it will not be altogether lost. This we believe is an important part in the means which must be used for the conversion of this people, and the want of apparent success should not discourage us."

The Rev. J. Walsh of Mynpuri :

"Hitherto I have not been permitted to see the result of my labours in the conversion of a *single soul*. The people assemble in small circles, listen for a while and then separate, seemingly indifferent to the word of truth. One of the greatest evils attending bazar preaching is the disposition on the part of hearers (especially Musalmáns) to cavil and controversy, and an attempt to frustrate any direct appeal to the conscience. I can only add that though the efficacious influences of the Holy Spirit are withheld, and the opposition of man, manifested by a growing spirit of infidelity and bitter hatred of the gospel, is apparent every where, I see no real cause for discouragement, however much I may see for self-abasement. Had we nowhere else to look to for success but to the inherent efficacy of means and the power of human persuasion, I confess the whole work would assume a very disheart-

ening aspect, for experience has taught that they are *utterly* inadequate every way to the accomplishment of the end designed, the conversion of a sinner from the error of his ways. On these however none can place any reliance. No: the only real and substantial encouragement for any of the Lord's servants to persevere in declaring the unsearchable riches of Christ to those around us ready to perish, is based on the exceeding great and precious promises in the Word of God concerning the total destruction of idolatry and the complete prosperity of Zion. Relying on these, with humble and yet firm confidence, let us take courage and continue sowing the seed and casting our bread upon the waters in the perfect assurance that we shall find it *after many days*. All our expectation cometh from the Lord and therefore let our constant prayer be 'Let thy mercy, O Lord, be upon us according as we hope in Thee.' "

The Rev. J. Dannenberg of Agra :

"Preaching in the city of Agra and in the adjacent villages, has been carried on as in former years. In the Tirpoliya, we have met with much opposition from the College lads, but I am thankful to say, that the opposers' mouths have at last been stopped and we can now preach for a long time without experiencing the least annoyance."

The Rev. J. Makepeace :

"In taking a review of another year of missionary labour, I find but little of stirring incident to record. The year has been signalized by no striking conversions, nor by the manifestation of much anxious enquiry after truth. The simple doctrines of the gospel, have however, been proclaimed in abundant measure, and on several occasions, whilst addressing large congregations, a 'door of utterance' has been opened unto me. The messages I have delivered, have oft-times been listened to with profound attention, and though no beneficial result is apparent, yet it may be hoped that an undercurrent is at work, which will ere long reveal itself and show that the word was 'with power.' "

The Rev. T. Hörnic :

"The young inquirer who was under instruction at the end of the last year, has since been baptized. He is still with me and his conduct is steady and satisfactory. Several other inquirers have come and gone away."

The Rev. C. Pfander :

"Not much fruit of this labour is however yet visible ; but the people listen and that often with much attention, expressing, not seldom, openly their assent to the truth proclaimed, and their conviction of the folly of idol worship, now and then also adding that their children and grand-children would all adopt the sâhib-loke's religion, though they themselves were too old to venture on such a change.

I have had four Hindu and one Muhammadan inquirer during the year, but none were baptized. Two of them are yet under instruction, and the other three left of their own accord. Two of these were interesting characters."

Mr. Pfander, after a long journey, in which he preached much and met with great numbers of people, thus expresses his views of the progress of the gospel:

"Though there seems but little impression made by our preaching, still it is an important and encouraging fact to be allowed to proclaim Christ's name to hundreds of Hindus and Muhammadans without danger and opposition, and to prophesy against their idols without exciting angry feelings. May we not hope, that the power of truth is felt, and is undermining the bulwarks of error and superstition which Hinduism and Muhammadanism have raised in their minds during their long and undisputed rule. The strong walls of Jericho at last suddenly fell before the repeated sound of the trumpets."

We have also from him the following illustration of the "offence of the cross:"

"A respectable Hindu came forward from the crowd and frankly acknowledged that it was quite true, that God alone should be worshipped, and that idols and deotas could not benefit them. He also allowed that idolatry was not the original form of worship, but was introduced in after ages. The man appeared thus far quite prepared to receive the truth, and his whole manner seemed to strengthen this impression. I then went further and spoke of Christ as the only Saviour, and pressed the necessity of believing in him. But no sooner was this blessed name pronounced than he suddenly changed, and commenced defending what he had before willingly given up, and asserted that Rám and Krishna were equal to Christ, and as good Saviours for them as Christ was for us. Satan cannot bear the mention of Christ's name; Hindus and Muhammadans will listen with attention and interest to the general truths about God, sin, and judgment; but as soon as that blessed name is mentioned, a singular disquietude is generally observable in the crowd, and expressions of dissatisfaction are heard. But this only shows how important it is, besides enlarging on those general truths, to preach boldly Christ and His salvation."

From the Rev. J. Smith of Agra:

"We continue to preach regularly in the surrounding villages, and in many instances are encouraged by the reception we meet with. Whilst in others we are pained to hear the name of our blessed Redeemer made the subject of the rudest mockery, truly 'they know not what they do'—oh for the converting power of the Spirit; this is what we most want. It is not the want of conviction, neither is it opposition, that hinders the progress of truth—hundreds about us have had their judgment convinced repeatedly—but there is generally the most disheartening indifference exhibited as to eternal things; a religion of the heart is neither understood nor desired, and every thing spiritual is laughed at; so accustomed are they to see the God they worship, that their general request is 'show us God and we will believe him.'"

The Rev. Golaknâth thus reports of the new station at Julundur :

"Divine worship is regularly conducted on the Sabbath, and every day in the week large numbers come to the mission premises, to talk with the native missionary resident there, and to hear from him of the religion of the Bible. From the population of that region, one person only has as yet been received into the communion of the church. He was a Musalmân of some standing; and his baptism occasioned a great excitement in the Muhammiadan portion of the community."

The Rev. M. Wilkinson thus speaks of the hill-mission at Simla :

"I have been but little at home, particularly since the arrival of my son William. My journeyings however are generally more trying than satisfactory. Still they are not without their use. It is difficult to get access to the people, difficult to get them to give heed to any thing you say, and very difficult to make them understand. Preaching, in the common understanding of that word, is all but impracticable. No crowds to address—one, two, three—seldom more—save, in the bazar, where all is din and noise, &c. Yet am I not disheartened. There must in all things be a beginning, and there is encouragement to look for progress. The beginning is the time of labour and toil and trial—the trial of faith and patience of hope and labour of love—and in due time we shall reap, if we faint not. But here is the trial.

My usual plan is to talk about something that may engage the attention first, and then to say a word about the soul—God—Eternity—Sin and Salvation. But all is strange and little understood, and what is understood not heeded. All this is very discouraging. A gleam of sunshine rarely breaks out from the midst of the gloom. Death and darkness reign. Sometimes I do meet with something like intelligence, something of mind; but then there is always an absence of *spiritual* ideas, and the heart sinks."

The qualities of a hill-missionary :

"These peripatetic visits among the people are altogether new (in this part of the hills), but will not, I trust, be without their use. I cannot expect to see fruit, but if followed up, others will. But I would here say a studious book-loving missionary will never be of any use; nor a home-loving missionary. He must be content to be away from family and home constantly. If a bachelor, all the better, if he can make his work his wife and be content and satisfied therewith. *He that is married careth for the things that are of the world, how he may please his wife.* But this is not necessary: self-denial is all that is wanted."

ITINERANCIES of a longer or shorter duration have been undertaken by the missionaries of almost all the stations, and particularly by those at Agra. These itinerancies have embraced hundreds of towns and villages, which, but for this mode of proclaiming the gospel, would probably remain ignorant of it.



Several large melás are held during the year in these provinces, especially at Allahabad, Gurmukhteswar and Hurdwar. These melás are attended regularly by missionaries, and by their means the word of God is often heard by villagers from the most remote parts of the country.

The missionaries at Futtchgurh speak thus of the results of these preaching journeys :

“ We have not been permitted to see any immediate fruit from these labours, though we cannot but hope that they have been the means of bringing the people to understand to some extent the nature of our blessed religion, and thus of preparing their minds for the reception of the truth.”

Mr. Williams of Agra, in one of his tours, with his Catechist Domingo, met with the following cheering incident :

“ A poor Hindu who had long been wandering in quest of salvation, was attracted to the spot where Domingo was preaching Jesus as the only Redeemer of men. His attention was arrested and at the conclusion of the discourse he visited D. at his lodgings that he might learn from him ‘ the way of God more perfectly.’ Four or five months subsequent to this event the ‘ anxious enquirer’ visited Agra, found out Domingo, and took up his abode in the mission compound. Domingo has been to him as a spiritual father, frequently uniting with him in prayer and instructing him in the ‘ things which make for his peace.’ He has given satisfactory evidence of a change of heart and publicly declared himself to be ‘ on the Lord’s side.’ From his twentieth year this man had been a pilgrim, and had visited seventy-two places of pilgrimage.”

The Rev. J. T. Thompson of Delhi gives, amongst others, the following notices of his itinerating labours during last year :

“ In the beginning of the year it was my happiness to visit places in the south of the district, with the word of God, which I had not visited before. The scriptures were everywhere well received, the gospel was attentively listened to, and the people seemed to be aroused as from a lethargic state, to a concern about their souls.

At the Gurgaon fair too, in the beginning of March, I had the happiness of making known to about 900 persons the solemn truths of revelation, pressing them on their notice, and solemnly calling on them to believe in them, renouncing idolatry and every false way. The people, convened under the expansive fly of a large double-poled tent, heard me with fixed and solemn attention, none being disputatious, but all prompted by a spirit of inquiry to hear and learn how they were to be saved.

At the Hurdwar fair, many for the first time heard of the Saviour and of the volume of divine truth he has charged his people to make known throughout the world, and have had their attention directed to the salvation of their souls. They, in general, heard the gospel and the chief truths of revelation, with attention and astonishment, and

seemed deeply interested in the discussions that took place. It is to be hoped they may have taken with them some of their impressions, and these may lead to convictions, as in several well known cases, issuing in earnest inquiry and eventual conversion. I cannot help observing that the bráhmans of Hurdwar, those well fed gods of the shrine of ages, are now being famished, and a change is now passing over them, indicated by a spirit of sullen despondency, arising from disappointed expectations. Of this dejection of mind, and of their melancholy anticipations, they make no secret, and anxiously ask, what they are to do, and whom to look to for support.

One who was last year at the fair at Gurmukteswar an unbaptized heathen, is now with me, a believer in Jesus, a partaker of like precious faith with the people of God, and recommends that faith he was then destitute of, to others: being no longer now a dry bone, but a living soul; an earnest it is hoped of the many who shall live a life of faith when the Spirit of God breathes into them, and they shall stand upon their feet an exceeding great army."

The Rev. F. Schneider thus speaks of the melá at Goberdhan:

"The preaching before our tents was so well attended by the people that it was almost unnecessary to go among them, for they themselves came to us, listening for hours to our addresses; such a desire to hear of our religion I seldom witnessed at any melá. And it was the more cheering, as the more respectable, reading, and thinking persons were among our visitors."

It would appear from these testimonies, that the preaching of the Gospel has made the *same kind* of impression upon the population in the upper Provinces of the Presidency, as in its lower portion: but in the latter the impression appears *deeper* than in the former. And this naturally results from the larger number of labourers and the longer duration of christian efforts which the latter has enjoyed.

III. The total number of NATIVE CHURCHES in these Provinces is fifteen, five of which are in or near Agra. The whole number of members is 294, of whom 150, we believe, have been admitted on the higher standard formerly mentioned. At Allahabad there are 23 members; at Cawnpore, 15; at Futtehgur, 27; at Secundra (Agra) 98; at Kuttra, in the same city, 22; at Chitaurah (near Agra), 11; at Delhi, 21; at Ludiana, 19. Two churches were formed during last year, one at Sabathu, the other at Jullundur.

Respecting the character and conduct of the native members we give the following extracts.

From the Rev. J. E. Freeman, Allahabad:

"The most of our members have appeared to advance in knowledge, and in grace, and have so 'ordered their conversation' as greatly to confirm our hope that they are the people of God."

In connection with the same church we have the following facts related in the report :

“ Judith, formerly of our Orphan Asylum, afterwards married to Mal Sahi, a native assistant of Rev. L. Mackintosh, is also at present engaged in the Female Day school. Her husband, after separating from Mr. M., engaged in the service of our mission at Myupuri : and, conducting himself so very improperly there as to render it necessary to dismiss him, took his wife and child to Lucknow, where he became a Musalmán, obtained a lucrative appointment under the King’s government as a reward for his apostacy, and wished his wife to remain with him. Others solicited her to reject Christianity ; but she remained firm ; and preferring the poverty and trials of voluntary widowhood to denying her Saviour, she came to us for shelter. She is willing to labour for her bread ; and her conduct is as yet such as we can rejoice in.”

From Mr. Perkins of Cawnpore :

“ A wandering spirit among our converts is one of our greatest difficulties ; there is not, and has not been, a person connected with us who has not either left us, or threatened to do so ; though (Gumásán excepted) no one has really gone without speedily returning in penitence. We cannot forget that we are but laying the foundation of our mission, and that the principles we adopt will impede or advance the work in the coming future ; but, by our steadily disregarding all attempts at intimidation, our little flock seem at length clearly to have understood that they are at perfect liberty to depart, but that it is better for them to remain.”

Mr. Scott, of Futtehgáhr :

“ The standard of piety is not as high as we could wish. We do not find in many of them a deep sense of the evil of sin, and the corruption of their own hearts ; but we think that many of them are growing, and the conduct of most of them has been on the whole satisfactory.”

During last year most painful circumstances occurred in connection with the church at Chitaurah, near Agra. A great work of God had apparently been going on in the neighbourhood, and many on a fair profession of Christianity had been admitted to its fellowship. It was, however, afterwards discovered that many of the new converts were insincere, that they retained their caste and many other heathen usages ; they were therefore excluded and the church was almost broken up. The missionaries in charge of Chitaurah speak thus of these events :

“ Shortly after brother Smith had been permanently located at Chitaurah, necessity was laid upon us to recommend to the Committee the immediate removal of the Native Pastor. This step was taken with the greatest reluctance, but his conduct was such, that we durst not confer with flesh and blood. However anxious we might have been to retain him amongst us, conscience pointed out a different course. But

our troubles did not end here, we soon found that a number of new converts had retained their connexion with the puncháyit of their caste, nor were they by any means disposed to give it up ; this caused a number of them to separate themselves from us, as we could not think of allowing them to remain on such terms. Their puncháyit used every means they could possibly devise to bring about such a separation. Threats, promises, fines, persecutions were all employed by turus, in order to induce them to return to their former habits and companions. In these trials however, we were not left without some tokens of the Divine favour. The sifting which the church has undergone has separated the chaff, leaving us the precious grain."

Though this faithful exercise of discipline removed, we believe, no less than 25 members, we feel assured that the course adopted was the only one proper under the circumstances. A pure church is that required by the New Testament ; and long experience in this country has shewn that insincere professors are one of the greatest barriers to the progress of the gospel. May missionaries in this part of India never follow the example of the early missionaries in Southern India, the evil results of whose measures are witnessed to this day.

Mr. Hörnle speaks thus of the congregation at Secundra :

"As to the spiritual state and Christian conduct of the members of the congregation, it is difficult to speak with confidence. I am however thankful to say that with a few exceptions their conduct has been much more steady and satisfactory than last year. A spiritual growth is perceptible, and that not only in the general improvement of their character and conduct, but more especially in the fact of several members of the congregation having expressed a desire to serve the Lord in his vineyard, by preaching the gospel to their benighted countrymen. They offered themselves as candidates for mission work not in the hope of temporal gain, for they all had good and promising situations in the Orphan Press ; but, as I sincerely hope, from purer motives, having the glory of their Saviour and the promotion of his kingdom at heart."

Mr. Pfander reports as follows of the congregation at Kuttra, also in Agra :

"Several families left the Kuttra compound during the year ; some because their occupations called them away, and two others because they disliked the discipline exercised over those residing in the compound. Two persons were, in consequence of misconduct, excluded for a time from the Lord's Supper, otherwise their walk and conversation, as far as known to me, has been orderly, though I long to see more signs of vital godliness and more marks of spiritual religion among the members of the congregation."

Mr. Phillips of Muttra :

"I am sorry to inform you that we have had no addition to our little church this year, but have rather lost one member, Shiva Jit Ráy. I was more careful in admitting him than I have ever been with others,

because I feared he loved this present evil world. This has appeared stronger and stronger during the time of his residence with me since his baptism, and now I hear he has become a Musalmán."

The Ludiana mission, embracing churches at Ludiána, Sabathu, Saháranpúr and Jullundur is noticed thus :

"We have had upon the whole a good degree of encouragement and satisfaction, with reference to the conduct of our native church-members; but they are exposed to many evil influences from without, as well as constantly liable to be brought again, through the deceitfulness of the heart, under the power of evil habits, contracted in the days of their heathenism."

Thus are the same great influences seen at work in all parts of this land, to tempt the weak, lead them astray and prevent their growth in grace. Thus is it seen that the same great causes are required to overcome the evil, and wherever the servants of God labour, to uphold their efforts and to make them successful.

The total number of natives denominated "Christian," of all ages and at all the stations, is about 950. Of these upwards of 430 are in or near Agra. At Futteghur there are about 130, and at Allahabad more than 100.

The following passages from the Agra Church Missionary Report for 1846, will, we trust, not be deemed uninteresting or unconnected with the matter now under notice. Missionaries have not only to be pastors over their christian flocks, but sometimes more. They have to be to them in the stead of parents and to watch over their secular interests with the most affectionate care. The writer is Mr. Hærnle :

"The steady increase of the number of inhabitants in the village rendered it necessary to make some arrangements for the better and more proper settlement of their secular affairs. Hitherto all matters, civil as well as ecclesiastical, were referred to me for adjustment, and although this was perhaps the most natural way as long as there were but few families: yet, when they became many, I felt that it would no longer do to act, now as their pastor, and then as their hákin. The secular cases to be adjusted became also more numerous, and took up too much of my time. With a view, therefore, to release me, as far as possible, from the many secular cases connected with the superintendence of the village, and at the same time to give the young colony a firm footing, and arrange matters so as gradually to enable them to manage their own affairs, by letting them have a share in it, a punchayet with a mokuddum was established, consisting of the two missionaries at Secundra, the superintendent of the Press and five native members; the latter chosen from among themselves. It holds regular sittings on the first Monday of every month for the despatch of business. It has already done much good towards establishing and main-

taining peace, cleanliness and christian order in the village. Under its direction the principal street has been raised and a drain made to carry off the water which was lodging between the houses in the rainy season. A Savings Fund has also lately been established by it for the benefit of our congregations at Secundra and in the city.

At the end of March [1846] an upset took place among the men in the village. They were dissatisfied with their wages and the proceedings of their superintendent. But the more immediate cause was a quarrel between two families which caused disturbance in the congregation. The Mukaddam and other members of the Pancháyat tried to make peace, but were unsuccessful and the case was referred by them and the contending parties to me. After repeated admonitions, which they did not mind, I was obliged to have the offenders punished; upon which almost all the men united and proceeded in a body to my room demanding that I should have no interference with them in the treatment of their wives, or they would all go. This threat and the manner in which it was made, put it out of my power to hear them, when 16 families went away. Their demand, however, had a deeper root. Some of them had ill-treated their wives, to which I was obliged to put a stop, as being contrary to the word of God and good order in a christian village, and the same time a bad example to the heathen around. At this the men were displeased pretending that they could not otherwise maintain their authority in their houses. They referred the matter to the Pancháyat, and requested in all earnest that the husbands should have the right to give their wives a gentle beating whenever they considered it necessary. The proposition was actually supported by the native members of the Pancháyat, and it required a long argumentation on the part of the European members to show, that such a measure would be an unchristian one, to sanction which the Pancháyat had no right. It must, however, be remarked that some of the young women had themselves been in a measure the cause of this strange movement of their husbands, by their somewhat overbearing conduct towards them. Thus it happens that neither husband nor wife can at once find the proper sphere which the Gospel has assigned to each; to the husband, to love his wife, dwell with her according to knowledge, giving honor unto her as the weaker vessel, and as a fellow-heir of the grace of life; to the wife to be in subjection to her husband, and to let her ornament be a meek and quiet spirit which is in the sight of God of great price. 1 Peter iii. 1. 7. Unable to understand this evangelical relation between the husband and his wife at once, their condition after marriage resembles for some time that of the magnetic needle, when it has lost its pole. They run from one extreme to the other, till by the grace of God, advice and experience, they find the right way.

These are struggles between light and darkness, christian principles and heathen customs which must be expected in a new congregation trained up for the Lord in a heathen country, but by His grace good must result from them. This I have also experienced. Those 16 families soon altered their mind. Their separation from Secundra has proved a salutary lesson to them, and after a short time they all applied to the Pancháyat for permission to return, which was granted them with the

exception of one. They seem to be convinced that they have acted improperly, and men and women have since conducted themselves much to my satisfaction. I sincerely hope that the beating principle has been set at rest, and that both parties will in future be more desirous to live in harmony, not established on heathen, but christian principles, the fear of God and mutual love. It must, moreover, be borne in mind that they are all young and inexperienced people, most of them having not yet passed their 25th year.

IV. In the EDUCATION of BOYS we have, as before, three kinds of schools. Both in numbers and in the amount of their education they seem to fall far short of the schools in the Lower Provinces already described; and furnish another illustration of the feeble impression made by christian efforts on the former than on the latter districts. The *Vernacular day schools* are *eighteen* in number and contain 565 boys. Of these, three are in Allahabad, four at Futtchguhr, six or seven at Agra and two at Ludiána. Scarcely one school has so many as a hundred boys in it. The following notices of the working and results of these schools are extracted from the reports.

The mission at Allahabad:—

“Besides the decided advantage of having taught, first and last, a great number of boys to read, and given them a general knowledge of Christianity, we have the satisfaction of knowing that these schools serve as *feeders* for the College. A few boys have already been transferred from them to the College, and we may hope for greater advantages of this kind in future.

These scholars still attend our Hindustani worship on Sabbath mornings; and are often seen about the bazar chapels at our evening services. Amongst all who oppose us occasionally when we attempt to preach the gospel to the heathen, we rarely see any one who has ever attended one of our schools; on the contrary, they befriend us, speak for us, get us seats, and show in various ways that efforts of this kind to “prepare the way of the Lord” are not lost, but give promise of eminent usefulness, “when the days of refreshing from the presence of the Lord shall come.”

Mr. Walsh of Mynpuri:

“The object sought is to communicate all the religious and scientific knowledge possible, both in English and Vernaculars; and though our efforts have not yet resulted in the actual conversion of any of the scholars, still we are persuaded that they have not been in vain, and that the good seed which has been sown will in due time spring up, and bear fruit unto eternal life.”

Mr. Smith, Chitaurah:

“Our schools get on very indifferently. The children can almost work as soon as talk, and there are no incentives, such as the hope of Government employ, to make the people anxious that their children should be educated. In short, the rural population about us cannot appreciate education.”

The mission at Lodiána :

"The Scriptures are among the books read daily : but the boys are likewise allowed to read to a considerable extent the literature of the country. Although in schools of this kind Christianity seems to have but a small share, yet since even in them it is day by day more or less brought to view, while frequent occasions are afforded of inculcating its truths solemnly and earnestly, (at which times a most pleasing degree of interest and attention is often manifested,) we would by no means dispense with the use of them ; but would rather, as means are afforded, multiply their number. In all our schools, Sabbath exercises form a part."

While christian education is working its way in the upper provinces as in the lower, so is non-christian education working its way also. That its effects are as pernicious in the one place as in the other, we see from the following report by Mr. Dannenberg :

"Those who prove the most obstinate objectors and, when defeated, take refuge in infidel questions, are, I am sorry to say, mostly students of the College here ; sometimes they will bring a long written list of such questions. Alas ! the evil which is done by the Government schools ! It is true that they impart knowledge, but leave the heart without any religion to be governed by ; many are convinced that their religion is not true, but refuse to receive the true revelation and religion."

The *Boarding and Orphan-schools* are ten in number, and contain 207 boys. The largest is at Secundra, containing 70 boys : that at Allahabad has 36 : at Futtchghur, 33 : those at Simla and Kotghur, contain about 70 heathen boys.

In the reports we find the following testimonies given to the influence and fruits of these schools.

The Rev J. Owen of Allahabad :

"Our general plan for the education of the boys is the same as ever — to give a liberal education to those whose talents are such as seem to justify us in doing so ; to carry on the education of those who are hopefully pious with a view to making them well-qualified assistants in the missionary work ; to fit others for situations in the service of Government, or as they may otherwise, with greatest advantage to themselves, be disposed of ; and to give the others some mechanical employment."

Mr. Scott of Futtchguhr, after describing the difficulties into which the orphan asylum there, recently fell, but from which it has happily been freed, gives the following report of the school :

"Those of the boys who do not give promise of intellectual improvement, can be employed in working at the tents, and in preparing materials, &c. Those of superior abilities and promise, will be kept almost exclusively at those studies by which they may be prepared for future



usefulness. In this manner it is hoped that the proper object of an institution such as this will be more effectually accomplished. Both the boys and girls have been gradually improving, though on account of feeling obliged, from our peculiar circumstances, to keep them at work, they have not had as much time for study as we could have wished. Three boys have run away, and one has been dismissed for conduct of an aggravated nature."

The following interesting notice of a boy who died in the Secundra institution is from Mr. Hærne's report :

"The boy who died was blind, but made himself very useful in the baking room. He was a well behaved and shrewd boy. Before he commenced his work in the above capacity he used to attend at school with an Urdu class of his age, and though he could not sit there, yet by hearing the other boys read and repeat their lessons in the New Testament, he learnt, aided by an extraordinary memory, to recite any chapter which he was asked. He died of brain fever, which had deprived him of his senses during the greater period of his illness. But whenever his consciousness returned for a short time, he desired the boys who attended on him to read the word of God to and pray with him. A day or two before his end, I perceived his mind was in great trouble, and watching one of his lighter moments, I asked him how he felt and whether he was afraid to die. He understood my words and made great efforts to speak, but the only audible words he could utter were, "Sahib, bojli, bojli," raising his hand towards his heart. I understood what he meant, directed him to his Saviour who had taken upon himself the burden of our sins, and prayed with him, which seemed to calm his troubled mind. I hope his end was peace, and death gain to him in every respect."

The Orphan-school at Sahárunpur, formerly under the charge of the late Mr. Craig, is thus spoken of in the Lodiana report :

"Among wheat we may generally look for tares ; and among the good fruits which were beginning to be realized in that institution, and of which mention was made in that narrative, the results of Satan's sowing likewise began to appear. Several of the boys manifested a spirit of self-will and insubordination ; and as all attempts to reform them failed, it was perhaps quite as well for the institution that they took their departure, to seek elsewhere situations that would afford them opportunity for uncontrolled self-indulgence. The remainder have now nearly all reached years of manhood ; and are respectably and usefully employed in different capacities under the auspices of the mission : some as Catechists, some as Assistant School Teachers, some in the bookbindery, &c."

The *English day-schools* are eight in number, and contain 508 scholars. The 'Mission College' at Allahabad has 140 boys, the 'High School' at Futtehguhr, 133 ; that at Agra 60 ; that at Lodiana, 75. The remainder are small. The College at Allahabad was commenced in October, 1846, and after some misunderstanding among the natives as to its character and objects,

has continued to improve to the present time. The object and plan of these schools are the same as those in lower Bengal. As they are well described in the recent report of the Furruckabad mission, we cannot but quote the passage here :

A sound moral and religious education has been, and is, blended with the impartation of secular truths ; and while we desire and rejoice in the intellectual improvement of our pupils, we above all things labour for their eternal welfare ; and for this purpose the sacred truths of the Bible are daily taught in every department. The course of study, besides an acquaintance with their own dialects, Sanskrit, Persian, &c., is designed to embrace such a study of the English language and sciences as will fit them for Government offices and teachers throughout the country, and lay the foundation of that knowledge which, by the aid of omnipotent grace, will qualify them to become preachers of the word."

The first convert from this school was baptised three months ago. May the number of such from all the schools be increased a hundredfold !

V. We pass next to the FEMALE EDUCATION of these Provinces, carried on by missionaries.

There is but *one vernacular day-school* in all the Provinces, at Allahabad ; and but another besides for heathen girls. The latter is under Mr. Prochnow at Koteguh, and contains 19 girls : but it is a boarding-school.

That the education of the females of Hindustan is not only important, but absolutely necessary, before Christianity can lay a firm hold of the native community, may be shown from many considerations. But as we seek recent illustrations of our statements we prefer to give the following extract from a letter by Mr. Smith of Chitaurah, suggested by late events in that mission :

"You will perceive from this case how much we need help from above. The women are a great hindrance ; I do not know an instance of relapse, but what may be traced to their influence ; they are so fond of weddings, pujás and melás, which as Christians they cannot attend, that it makes them our most inveterate enemies ; they are bad enough in the towns, but in the villages they are much more ignorant and superstitious, and their prejudices are such as almost to preclude the possibility of improvement."

In the present state of native society we fear that the day-schools will accomplish but little in removing the great barriers in the way of the gospel. The facts we furnished respecting the lower Provinces give many proofs of this. We may add the following concerning these provinces also from the Allahabad report :

"The girls are still taught (by two native christian women) the scriptures, tracts, hymns, &c., and plain sewing. They attend so irre-

gularly, and are so ill brought up at their homes, that such progress cannot be made as is desirable; still progress is made:—and considering the deep degradation of the females of the classes which usually furnish the pupils of this school, any degree of success is cause of thankfulness; and we may hope by “patient continuance” in this branch of labour, at last to excite the desire of education, perhaps, amongst females of higher classes. At least, we are certainly securing the friendly regards of those who will soon be the mothers of the boys we shall wish to bring under our influence. This is a great matter, and may at last produce effects we now little dream of.”

The female *orphan and boarding-schools* present a more promising sphere of labour. Of these there are *seven* in Upper India, containing 178 girls. That at Cawnpore has 50 girls; as Futteghur 36; at Allahabad 21; at Secundra, 31; at Ludiana, 16. Respecting their progress and their usefulness we have the following notices:

Mr. Freeman speaks thus of the Orphanage at Allahabad:

“The education of the girls is carried on in the same manner; those who are most likely to be sought for as wives by young men of education are taught English; the others, their native language; and all are taught to work. We are happy to know that those who have been recently married have found their knowledge of work useful to them; not to such an extent as some might have expected, but so far as to give promise of their bringing up their families in a manner different to that of native females generally.

Mr. Perkins of Cawnpore:

“Of the moral and religious state of the orphans it is more difficult to speak, but there is much to cheer and encourage in their demeanour in this respect. Six of the girls are regular communicants, and eight or ten candidates for baptism. In the case of one of them, Bessy, a little blind girl of remarkably sweet and happy disposition, the dire disease, cholera, ran its course with unusual rapidity; the sufferings of the poor child were very great, but borne with meekness which would have done honour to a station of far higher privilege. Inoffensive and useful as her life had been, this could not satisfy her: but shortly before her death, she summoned her school-fellows and besought them to forgive her if she might ever have grieved them. The few remaining hours of her life were full of acutest suffering from suffocation: ‘Can any one do any thing for me?’ was her touching appeal, extorted by the pains of death; but human help was vain, and she died, sorrowed for by all. There is more than hope that little blind Bessy now rejoices in the vision of Him, Whom, having not seen, she loved.”

Mr. Rudolph of Lodiana:

“The Orphan Girls’ school at Lodiana has sustained no special change during the last three years, farther than in the way of increase and diminution of numbers from time to time. One has been removed from us by death. She was the oldest and most promising girl in the

school: and although she had not been admitted to the sealing ordinances of the church, yet we have strong hope that she was, ere her departure, made a member, by faith, of the church invisible, and an heir of eternal life."

Mr. Schneider of Secundra:

"In touching upon their spiritual state, progress, and conduct, I feel it difficult to say all I wish in few words. But I know a few who find a delight in God's word, and whose conduct also gives satisfaction; they are, however, still babes in understanding and spiritual strength; and wisdom, patience and love are required in their treatment.

VI. An important part of missionary labour here also, is the preparation and distribution of BIBLES AND TRACTS.

Two years ago was formed the North India Auxiliary Bible Society, whose head-quarters are at Agra. This Society has now begun operations and is carrying forward various revised editions of the Scriptures in the Hindi, Urdu and Panjābī languages.

"The depository is now supplied with more than 42,000 copies of the Scriptures and separate portions of Scripture, which have been made over by the Calcutta Bible Society, and about 15,000 copies of the Psalms, Proverbs and Genesis in Hindi, which have been printed at Agra at the expense of the Calcutta Bible Society: and it is capable of holding a much greater supply."

There are three mission presses in these Provinces; at Allahabad, Agra and Lodiāna. At the last of these, the following volumes were printed during the last year: In Urdu, Matthew 8,000 copies; Luke to Romans, 5,000. In Panjābī, Matthew and Mark, 10,000 each; Four Gospels and Acts, 5,000; total 38,000, of which 33,000 are single gospels. Besides these 30,000 copies of tract-volumes have been printed in the above languages.

Last year the Rev. J. T. Thompson of Delhi wrote thus concerning the general effects of the circulation of the Scriptures:

"The heaven of divine truth, whether as the effect of former distributions, preaching, conversation, and the conversion of even a few heathen in these parts, or from other causes, is certainly to be seen operating in the minds of the people; the dry bones of heathen souls do not maintain a dead silence among them as to the things that make for salvation: there is a movement, a noise is heard of agitated feelings; great excitement at the claims of the Bible, as who is Jesus? what is his religion? what is salvation?—whether the doctrine of the transmigration of souls be true or false; whether idols should be worshipped, deotas be considered divinities or monsters of vice: whether the recital or rehearsal of their impure legends be calculated to purify and save the soul; whether or not the word now offered, and which has for a quarter of a century been offered in these parts, and embraced, be indeed the word of God and the means of salvation.... The bare existence of such feelings indicates a movement, a shaking among the dry bones,

an uneasiness and agitation of the mind at what is read or apprehended, desired or deprecated. In this state of things we pray and hope that *these dead may hear the voice of the Son of God and live*,—live to God among men."

The Report of the Lodian mission speaks thus on the same subject :

"But there is another grand effect of this instrumentality, on which we confidently rely. It is the silent and gradual influence which the truth, wherever disseminated, will by God's blessing exert; to excite in the mind the latent doubt whether Muhammad was a true prophet, and whether Ram and Krishna were true incarnations; and whether in fact Christ is not the true and only Saviour. Hitherto the fortresses of superstition and unbelief have stood unshaken: men have supposed that they were justified in continuing votaries of the systems they had been taught, by the fact that their forefathers had held the same, and that they themselves had been born and bred in them: yea more, that he who should for any cause forsake the faith of his fathers was a great transgressor, and must surely perish. Now the novel, and once unthought of sentiment is presenting itself to the minds of hundreds and thousands, that the way of their fathers and themselves may be but darkness, and that God has in fact provided but one way for the salvation of men, the way which the gospel points out. How fast this sentiment is gaining sway, must yet be seen."

Respecting the use made of the tracts and scriptures that are given away, we find the two following testimonies, the former of a favourable, the latter of a contrary kind. The former is by Mr. Pfander of Agra, who met with the incident described, on a journey from Simla to his own station :

"One man especially expressed his full assent to what I had stated, and another showed us a Hindi tract which he had carefully kept and well read. It was the Morphot, containing an exposure of Hinduism. He accompanied us part of the way back to our tent, asking for explanation about the birth of Christ, of which he had been reading in the Gospel of Matthew: he got these as well as other books from the missionaries at Saháranpur. This fact may be taken as a proof that tracts and books given away are not lost, but as in this instance are many times carefully preserved and read, and thus become very important means of spreading the truth."

The next is from Mr. Thompson of Delhi :

"Of the distribution of the Scriptures and Tracts, I cannot say much, that is, it has not been so abundant as heretofore, and the reason is, that seven maunds weight of scriptures and tracts having been publicly sold by auction as waste paper, by the widow and sons of Anand Museeh, after his death, and these being to be seen as wrappers, &c. in most parts of the city, I did not know but what the books I distributed might be used in the same way, and I not know it."

VI. The remaining notices of the missions in the North West Provinces need be but short.

Like the missionaries in the districts formerly described, the brethren in these parts also carry on **ENGLISH SERVICES** for the benefit of their countrymen. And in this part of India, not only are there stations without a chaplain, and many miles from a house of God, but the English troops chiefly reside in these parts, and are sometimes in the same destitute situation. Even at some stations to which chaplains have been appointed, so great is the number of men brought together, that the most zealous servant of God would find it physically impossible to pay proper attention to them all. Thus in April of last year, there were at Umballa, no less than three European Cavalry and two Infantry Regiments, besides Horse and Foot Artillery.

There are *five* places at which these English services are maintained by missionaries, and frequent are the testimonies borne by pious soldiers in the army, to the profit which they have derived from their occasional ministrations.

The whole **EXPENSE** of maintaining these missions at the twelve stations mentioned, amounted last year to £14,050. The same inequalities may be noticed here as in Bengal, but not to so great an extent.

We have thus endeavoured, though we fear at an inconvenient length, to present to our readers a condensed view of the present position of Missions in Northern India, and of their recent history. We have drawn our sketch from the latest sources of information and have purposely inserted numerous extracts from competent writers, concerning the efficiency and results of our plans. These extracts we consider of the highest value; for they are furnished by men, who have formed their opinions on their own experience, and state what their own eyes have seen in various parts of the country. Need we add, that, in their opinions, these witnesses, though so numerous, most *close-ly agree*. Presenting in a brief form the results of the information now laid before our readers, we have the following facts. In the whole of Northern India, including Bengal Proper, Behar, Orissa, Assam, and the N. W. Provinces, we find that there are 136 missionaries, assisted by 143 native catechists, preaching the word of God at 53 principal stations. By vernacular preaching, by itineracies and other plans, they have spread wide the knowledge of the gospel, and have made a considerable impression upon the native mind, throughout this part of India, but especially in Bengal. They have founded nearly 80 native churches, containing about 1700 members admitted on the evidence of their being converted; of whom more than 250

were added last year, while during the same period more than 130 were excluded. Connected with these churches there is a community of at least 12,000 individuals termed "Christian." In the educational labours of these missionaries, we find 42 vernacular schools for boys, containing 7465 boys under daily instruction; 31 boarding schools, with 796 boys, maintained upon missionaries' premises and under their own eye; and 34 schools containing 5,331 boys receiving a sound scriptural education through the medium of the English language. The efforts put forth in female education are comparatively few, embracing in all 16 day schools with 444 girls, and 33 boarding schools with 900 girls, almost exclusively taught in the vernacular languages. With a view to help our countrymen, thirty English chapels are also occupied by missionaries. The expense of maintaining the whole of this labour for the last year, amounted to £68,750; of which about £14,000 was contributed in this country, not by the native christian community, but entirely by Europeans.

These facts contain much that is obviously important, but they imply still more; and suggest many profitable lessons to those interested in the spiritual condition and prospects of India. In estimating these, let us remember that it is not merely in the number of missionaries, of schools or of church-members; not merely in the amount of effort or of money expended on our labours, that the efficiency of our plans is displayed: but also in the amount of self-consecration, faith and purity existing among the servants of Christ. By a careful survey of these graces of christian character as well as of the visible effects of missions, is our true position to be estimated and our true prospects of success determined. It is only as the increase of men called christians is accompanied with a corresponding addition to the faith, the zeal, the holiness of the church, and its conformity to the likeness of Christ, that it can be viewed as a correct index of the growth of christianity in the world. Possessing these graces, the church is strong even when surrounded by the most numerous and deadly foes; wanting them, it is weak amid the smiles of many friends. With these views, what shall we say of the present condition of Missions in Northern India?

1. First we notice in them many things that call for THANKSGIVING. Proofs are numerous that "our labour in the Lord is not in vain;" and that much is being done which will greatly conduce to the ultimate success of our cause. With a system so formidable as Hinduism, exercising its potent influence on every Hindu from before his birth down to his death, and laying down the strictest religious rules for every act of daily life,

—how and what and when he shall eat, in what position he shall sleep, how he shall shave, and cut his hair and nails, how he shall bathe, how he shall clean his teeth, or perform any other of the minute acts which promote life's comfort,—fencing him round and round, and involving him in its subtle toils, only to render the victim's ruin more secure, should we not be thankful that with our purpose to set him free, in prospect of delayed success, the *protection of the Government* permits us to continue our efforts and add to all that has been done, new plans, new purposes, new attempts that may render that success certain in the end? It is owing to this protection, that we are able to preach and preach on, to follow up impressions that have been made, to renew assaults whose power has been felt, to strike the hammer of the Spirit's word on rocky Hindu hearts again and again. It is owing to this that in seasons of opposition, we are enabled to pass through dangers unharmed; for while malice would not shrink from violence against us, fear paralyses it till the phrenzy has passed away.—We must be thankful too, that while the prejudices of the old, especially of higher society, are so strongly rooted within them, that few, in whom the good seed has found a lodgement and whose approval it has met, are able, even for a moment, to “endure when affliction or persecution come on them and so are offended,”—we have under our *constant instruction* thousands of *children*, the but partially tainted rising race, and are able to indoctrinate and saturate them with Bible truth, so that none can remain Hindus with a clear conscience, while many become the servants of Christ.—If the word, when heard, is but imperfectly understood, we must be thankful that thousands throughout the land, who have heard it, have *carried home* the *written* Scripture, and that in many dwellings its light begins feebly to glimmer amid heathen darkness. These things have long been in operation, and are so to this day; our plans increasing in efficiency as instruments to be employed under the unseen agency of the Almighty Spirit of God.—We must be thankful too that the labour spent in this country in former years by many who have passed into glory, has not been suffered to die. The present generation have taken up the materials and plans of those that preceded them, have continued, have improved them. Scarcely one station has from the first been wholly given up, no plan has been found utterly useless.—We have also clearly shown that while our labours have been continued, the *impression* made by christianity on the native mind has been *deepened* and its sphere *increased*.—Still greater cause of gratitude have we in the fact that all our plans are instrumental in the *conversion* of souls. The extracts we have given prove that preaching,



itinerancies, day schools, boarding schools both for male and female, the instruction of christian congregations, the spread of tracts and books—have all received the sanction of the Spirit of God. Few indeed are the instances of conversion, yet they serve to cheer us amidst much discouragement; few indeed are they, but the addition of even fifty souls a year to the true church and to the happiness of heaven, will prove a source of eternal delight. The travail of the church over the birth of these her sons is indeed sore and long continued, but the remembrance of it is past, when she can joyfully embrace them as her offspring.—Again, in our thanksgivings, let us not forget that though to the church in Europe, India has long seemed a very unproductive field, the *number of Missionaries* in this, its Northern Presidency, continues *large*, and is even on the increase; the funds provided for sustaining missionary labour cease not to be offered; and the patience of the church seems in no way exhausted. For all these things let us be thankful; they are “tokens for good,” and should encourage us. *God is with us still.* Would that he were nearer!—but still he *is* with us. He has not left himself without witness, nor his people without support. Were he not present, every plan must fail; and instead of the encouragement and the small increase which we now experience, there could only be failure and wide spread decay. Great as may be our despondency, it is evident that the Lord is laying the foundations of his temple in this country, deep and firm.

2. But while there is cause for thanksgiving, we also see in the present position of Missions much to make us *humble*. If the foundations of the Lord’s temple are laid deep in this country, alas! how slowly does the building rise; and how few are found “living stones,” fit to be built into that “spiritual house.” We are indeed carrying on the work of preparation for further and future triumphs. But this will not explain all the discouraging features now presented by our work. Taking *every thing* into account, must we not deeply mourn, that after fifty-four years of labour, with 136 missionaries resident in the country, and with all the various departments of effort in efficient operation, not 2000 natives are believed to be converted to Christ, and that scarcely any are being added to this number from the seventy millions of heathen among whom we dwell. The means of grace seem almost unattended by the power that is from above. “The Lord gave the word, great is the company of them that publish it;” yet how few “receive the word in meekness” to the salvation of the soul. Though warned and exhorted to repent, how apathetic, careless and hardened do the heathen appear with respect to the eternal death before them. Our heathen schools are full, yet only a

fragment of those who enter on life after receiving instruction in them, feel constrained to profess the truth. Even in our boarding-schools, whose inmates are brought up under better influences, how little is seen of the life-giving power of the Spirit of God. Our books and tracts, circulated at the rate of 7000 a-week, are not more blest. And if we turn to our Churches, not only do we find the members few, but full of defects and weaknesses; and sometimes guilty of open and crying sins. Covetousness, impurity, lying, deceit, ingratitude, are the national sins of India, and are not seldom exhibited within the pale of the professing churches; while no excellencies on the other side, redeem the portrait of their character from its general dark hue. It was not always so. The early missionary journals of this country contain records of christian men, who exhibited a noble superiority to the vices of their countrymen. Many cases are there described of self-denial, of zeal, of delight in God's word and ordinances. Few such gladden the eye now. Nor is this the case with other lands. The Negro, living like the Bengálí, under a tropical sun, and like him, addicted to deceit and impurity, full of indecision and pride, has, under the power of the gospel, displayed the noblest self-denial, liberality and zeal. The Hottentot and the Caffre, poor though they are, may be seen, not depending upon their missionary for all their support, nor anxious, by daily dunning at his dwelling, to squeeze from him every penny, which liberality or impatience induce him to bestow; but working diligently like christian men, and giving freely and largely out of their poverty for the good of others' souls. The South Sea Islanders, though living in the "land of no-money," from love to the Gospel which they have embraced, are found willingly gathering canoes, and oil and mats and arrowroot, the work of their own hands, and yearly sending numerous native teachers to their destitute brethren near. But where do we find cases of this kind among the native churches of Northern India? Where is the church which gives any thing systematically for the conversion of the heathen, whence itself was drawn?—Does it not *seem* from this low state of things, these deficiencies in the church, this want of additions from the heathen, that the arm of God is not put forth, that converting grace is withheld, that the smile of the Spirit is withdrawn: and should not they who have life still left in them, be deeply humbled before him, who thus withholds his efficient blessing: should they not fear lest the hindrance lie with themselves, and cry mightily unto God, that, whether through the church's sins or heathen blindness, this people perish not?

3. Should not all engaged in the church's cause in this country, learn from these things to seek higher **SPIRITUALITY OF MIND**. Our Israel has gone forth to attack the foes of God, but Ai is not taken. And should we, like Joshua, falling on our face, in sadness ask, "Lord why should Israel flee before their enemies," we too may receive for answer, "Israel hath sinned; there is an accursed thing among you." May there not be among us also something which causes God to hide his face; some besetting sins of doctrine or practice; of fellowship or discipline; something wrong in the feelings of the churches toward each other, toward their work or the glory of their master; some reserve from thorough consecration to the Redeemer; some human folly unrepented, and perhaps unseen;—in a word, some hidden Achan, whose presence paralyses our exertions, wrongly directs our aims and causes the Spirit's agency to be withdrawn? Alas! how many such Achans are there in the armies of God; how many such in every heart. Still, it becomes us to drive them all away, to keep back nothing, and aim at nothing but our Master's glory.

The objects of the church of Christ are entirely spiritual. The strength of that church for the attainment of its objects lies in purity both of character and motive, in faith and in unreserved, single-eyed consecration to the Redeemer of mankind. The enemy that it opposes is most strong, for it is with principalities and powers that we contend; with foes unseen, swift in their motion, powerful and wise. No human devices are sufficient for the warfare, no mere human skill will avail to tame their pride or deliver the captives whom they have bound. The gospel is a message of peace sufficient for these things; it alone, made effectual by Him who sent it, can tame the wildest hearts and turn foes into true friends. This is the work of Missions. Now the purposes of God with respect to this country are quite clear; his providence has opened so many paths of usefulness hitherto and is opening others still. Though the ultimate fruit be delayed, it will come in the Lord's time, and to Him "a thousand years are as one day." It becomes us, meanwhile, as labourers together with God, to see that our labours and his plans are in perfect unison; that nothing we do is a hindrance to Him, and that we loiter not in finishing the work that is given us to do. All the circumstances of the case, our objects, our difficulties, our foes, require a perfect accordance between the human agents and Him who is the prime mover of the whole. Hence it is the duty of the church in India, of every member as well as of every missionary, to set his whole affections upon the Lord alone, to live and love and act only as he directs; to live in closest intercourse with

him, to make the whole work his and not ours, to have no will of our own, and to do heartily, without reserve whatever he commands. May not this conformity to his will, this thorough identification of his cause with ours, interfere with some cherished idols ? Doubtless it will ; but the more we seek to attain it, the more shall we find out those hindrances within us which have stayed the progress of the gospel. Every thing that is not appointed by the Lord of the church must be laid aside ; it may be our cherished plans of labour, or predilections for peculiar forms and associations in worship or in discipline. If He bid us, we must surrender all, and adopt the thing which heretofore we have withstood. It becometh us in a word, to get free from the evil sway of human passions and prejudices ; from selfishness, vain-glory and pride. We must become *spiritual*, full of the mind of Christ, the mind of the Spirit, and glory only in his cross. Thus may there spring up a perfect agreement of heart in all the servants of Christ with what He, as their Lord, purposes and assigns. Thus will the plans which the head of the church desires, be willingly and completely carried forward by the members to whom they are entrusted.

4. But closely connected with this state of mind, yet from its importance deserving special mention, is another duty, taught us powerfully in the present aspect of our missions, viz. the necessity of a more perfect UNION among the Lord's servants. Happy is it for our work that much union does exist amongst them in this part of India. And not only is it seen in the intimate personal friendship and familiar intercourse, existing between many missionaries of different Societies to a degree far beyond what is general in Europe, but in their sharing each other's labours and co-operating together, for this country's good. The translations of Scripture, the tracts and christian books, the christian school-books, that are generally in use, have been prepared by labourers of different societies ; and many such not only sit together on the same committees, but on many occasions preach together, act together and are deeply interested in each other's work. But this is not sufficient. This union must be attained to a far higher degree, so much room is there still left for improvement. While there is union amongst us, there is still exclusiveness also. While different societies do help each other, sometimes jealousy for our differences restrains us from all the co-operation desirable. Deficient in affection for each other, we look with suspicion on each other's doings, judge uncharitably of each other's measures, and do not rejoice in each other's success. But for wider and fuller success to missions in Northern India, the whole church by whom they are carried on, must be more united in love. While seeking a fuller conformity to the Lord's will, and

a more perfect unison between their aims and His, they must be more closely united to each other. Such is his command ; such is our own best course ; “ by this shall all men know that ye are my disciples, if ye have love one toward another.” We must lay aside our coldness, enquire into each other’s doings, and aid each other in all that seeks the glory of our common Lord. While defending firmly yet temperately, our views on those minor questions on which there is room to differ, let us in all that concerns things essential to salvation, in doctrine, fellowship, worship and plans, hold by each other ; sympathise with each other in joys and trials ; delight in each other’s success, not underrate it ; feel and act in private as we profess and act in public ; in other words, let us be one in our designs, and in our love ; not seeking the honour of our denominations to the injury of the church at large, but seeking the addition of souls to them as the highest tribute to the Redeemer’s glory. How hard it is thus to act ; except to him whose one sole aim it is to do the will of our common master. The more we are like him, the less exclusive shall we be.—We may draw one special argument for this closer union from the very position of our missions at this time. The work now carried on, the impressions being made, the vitality beginning to appear, are not the fruits of any one Society’s labours. No one body or denomination can arrogate to itself the praise of having done all that has been effected. No one Society can boast of a monopoly of the Spirit’s aid and presence. But all have received them ; all have been sustained by them, and by the united efforts of all, maintained during many years, the effects now visible have been produced. This fact, which we take to be self-evident, seems to us to have the most practical bearing on the relation of Missionaries and Societies toward each other. It shows that they are common servants of one master and that one of the surest ways of doing that master’s work, is to *unite perfectly together*, in not seeking their own, but what is conformable entirely to his will. “ He that loveth God, must love his brother also.”

5. But having sought on our own part a higher degree of spirituality, of conformity to our Master’s will, as well as closer sympathy with each other, let us pray for a more open manifestation of that divine and supernatural agency which alone can render the instrumentality of the church effectual to the salvation of souls. Indeed without this, the labourers themselves will not manifest a perfect sympathy with each other, with their Lord or with his ultimate aims. That agency must be first exerted on themselves, then on their field of labour. All that missionaries have recently stated in their reports, concerning their preaching, their churches, their schools, their distri-

bution of the Scriptures, leads us to this conviction, that *the one grand blessing* needed for the immediate and wide-spread success of our work in Bengal, is the **OUTPOURING OF THE HOLY GHOST**. Our soil is parched indeed ; nothing can make it fruitful but the "*floods upon the dry ground.*" We have shown that the difficulties in the way of the gospel on the side of our hearers are gigantic, that their prejudices, apathy, vices, form a barrier impassable to man. The Spirit of God only can break down opposition and subdue all to himself. Let us then seek him for our hearers. But we need him for ourselves. Whilst we remember the external hindrances to our work, let us not forget that there are deficiencies on the part of the actual agents in the cause of Christ. With all the christian excellencies they display, the defects at least of service are not small nor unimportant. The more attentively the work of missions is examined, the more must any one, truly alive to the essentials of christian usefulness feel, that if the work of evangelising India were the work of man alone, it must speedily come to nought. Similar defects belong to the ministry every where, but in this country they are peculiarly disadvantageous. Of the large number of missionaries now in the country, how few preach in the native languages really well. Those who are thoroughly acquainted with native habits, allusions, modes of thought and speech, are not more numerous. Those who with great judgment can manage our native schools efficiently, are also few.—Scarcely any new and stirring tracts are being written at the present time, even though they are greatly needed.—Sickness and languor often prove a hindrance to our work.—These things show under what disadvantage the work of God is placed, as carried out by human agency. And if we add to these defects, (some of which arise from our peculiar position as foreigners,) those deficiencies of temper, character, knowledge, which are common to man, still more necessary shall we feel it to be, earnestly to desire the divine aid of him, who only can supply all our need. "We have this treasure in earthen vessels that the excellency of the power may be of God and not of us." If there be defects in the talent or ability of Christ's servants, there should be none in their character. A holy example, a truly christian spirit, may convince many a Hindu, where the tongue may falter or language be obscure. On all accounts, then, let us implore the promised aid of the Spirit of God. 'Tis he only that can sanctify his servants ; He only who can make the word "the power of God unto Salvation."

Let us hear the **CONCLUSION** of the whole matter, the evidence of which we have now laid before our readers. If the ultimate end of christianity be the conversion and sanctification

of souls, then has little of the church's work been finally completed in Northern India. To whatever department of christian labour we turn, we see nothing but the most imperfect results. Long has the gospel been preached in this country and its knowledge been widely spread ; hundreds of schools have been carried on for years, and thousands of the young have received a christian education ; young and old, rich and poor have been met by the gospel of Christ ; vast sums have been expended on the translation of the Bible, and thousands upon thousands of copies given away ;—and where do we now stand ? Our churches are few, their members few ; the character of those members is full of weaknesses and defects ; they but little appreciate the “ grace given ” unto them ; their affections are cold, their zeal dead, their piety doubtful, their inconsistencies many. Instead of being a “ joy and crown of rejoicing,” we “ stand in doubt of ” them and have to mourn over them. That this is the actual condition of our missions at the present time, we have endeavoured to show by abundant evidence from missionaries themselves ; that evidence is before the reader, and he can judge for himself, whether the conclusion we have reached, be sound or fallacious. Were our friends in Europe aware of these things, they must feel discouragement and depression. Still, we believe **IT IS THE TRUTH** ; and that truth they should clearly know. None feel the trials of our position more than missionaries themselves ; and none speak these views so plainly as they who have had most experience ; none can desire more than they, that it were otherwise ; and none indulge a stronger hope, that the desired change will fully be accomplished.

Has the church then been idle ? have its labours been useless ? By no means. Hitherto its work has been to spread abroad sound knowledge ; knowledge of the errors we wish to destroy, knowledge of the truth which shall occupy their place. This knowledge is the basis on which future success must be built ; and its spread is an important part of the whole process of labour that leads to the final result—the conversion of souls. All that we have hitherto written goes to show, that the **PREPARATION** of this country for a wide spread conversion of its people, **HAS BEEN**, is at present, and we believe, for some time **WILL BE**, the chief work, which the church has to perform in this part of India. It is chiefly man's work, though guided by the Providence of God, that has hitherto appeared : but the work of the Spirit is certain to follow in due time. The one is closely connected with the other. Both work together, and the end is produced by both. While therefore we mourn over the delay now visible in the outpouring of a present and efficient blessing, let us not forget that the full development of all

that has been prepared, of all that is being done, will be realised in the work of the future ; and unless we look to that future we shall fail to understand it.—In illustration of our position let us turn to a case in Scripture which in many respects resembles our own. The long, and earnest labours by which David brought together the gold and silver that were freely offered for the house of God, manifested their full fruits only in the actual building, dedicated for that purpose, by Solomon his son. Those bloody wars, those painful contests in which his life was passed, were the means which secured that profound peace in which the glorious temple was erected. The materials and the opportunity were alike owing, under the blessing of God, to the prowess and the piety of the man after God's own heart. And we are sure that in the contemplation of the object designed, to be completed only when he was dead, the mind of David experienced the deepest satisfaction and delight. God had promised it ! His own labours contributed to the result, though it was future ! These were facts on which he rested ; and by which he was led so heartily to offer the gold, the silver and the stones of which the house should be built. The important part that David took in building the temple is often overlooked. But it ill becomes missionaries in this part of India to forget it, since they occupy a position like David's, and should copy David's example. It is their's now to smite the systems which oppose the advancement of the Redeemer's kingdom ; to expose their errors and seek their speedy destruction. The Ammonites may insult the messengers of the gospel, but their Rabbah shall be beleaguered and themselves subdued. But as David ever "inquired of the Lord," and went nowhere, and undertook no expedition, unless directed by Him, so should every member of the church in this country, do nothing for Christ undirected ; but in closest intercourse with the Spirit of God, put all his plans and movements thoroughly under his guidance. In such a case, we are certain that not the most trifling effort will be in vain in the Lord.

In prospect of the future, on what vantage ground do we stand as compared with our opponents ? We have every thing to hope ; they have every thing to fear. The Hindu, in looking forward to the results of our struggle, may ask, 'Do the Shástras for which I fight give me a prospect of success ?' Alas ! his own Shástras are against him. 'There shall be but one caste, the Shástras will cease to be read and the bráhmans to be respected.' Who will be zealous in a cause certain of defeat ?—certainly not Hindus. But with the missionary and the church, it is far otherwise. Great may be the opposition which meets them : powerful and insulting may be their foes ; their hearers may be dead : but however great their difficul-



tics, their cause shall prosper. "The Lord has spoken; let all the earth keep silence before him." "The knowledge of the Lord SHALL COVER THE EARTH, as the waters cover the sea."

The Shástras say that when the wickedness of the world is at its height, their tenth *avatár* shall come. The expectation of christians, founded on far firmer declarations, is not dissimilar. He who became incarnate for the redemption of men, will come again at the appointed time, to take possession of his own. Long have the people rejected him: long have the devil and his angels ruled this land: doing as they will: putting an iron yoke upon the neck of their deluded followers. But India, equally with other nations, shall be free. He shall come whose right it is. Not like the monster gods whom he destroys, to riot at the feast, the revel or the licentious dance; not to exhibit malice and revenge, shall he appear; not to draw the Shástras from the ocean depths, to cheat a king with lies, to teach his scepticism to his followers and then destroy them; to ask the help of monkies in his wars, to be the slave of human passions, human lusts, exceeding in his guilt and vice the worst among the subjects whom he rules. No such "*avatár*" is he. "His eyes are as a flame of fire; on his head are many crowns: his voice is like unto many waters." "Faithful and true," he shall come to take his own like a king. He shall ride forth with his glorious army arrayed in white, upon white horses; troop after troop, company on company, with their banners lifted high, and their trumpets proclaiming the Victor's glory. On shall he come, the true incarnation, for the final subjugation of his foes, the full establishment of his unending reign. "But who may abide the day of his coming and who shall stand when He appeareth?" For he is "to smite the nations;" and who amongst them all, merit his judgments as do the people of this land? His punishments will not fall lightly upon them, and his honour shall be vindicated: while they who submit to him shall be saved, "his enemies shall lick the dust." When the day of preparation is past, all crimes shall come in review before him, all crimes shall meet their reward. But he shall come in mercy, and instructed, penitent, thousands shall confess his name, saying "this is our God, we have waited for him, and he will save us." Faithful now should every missionary of the cross truly be, in warning the wicked of the coming of the Lord, in exhorting them to "kiss the Son, lest he be angry," and to grasp his mercy while the day of salvation lasts. Then may we in full anticipation of the establishment of his kingdom, say with the apostle; "Even so, COME, Lord Jesus."

J. M.

**TOTTERIDGE,**

**JUNE 17, 1850**

## CLASSICAL ORDER.



### FIRST CLASS.

- \*\*\* Brock, W.
- \*\* Hope, R.
- \* Cheetham, J. F.
- \*\* Hull, H. C.
- \*\* Williams, J. C.
- \* Tabor, H. S.
- Wheatley, M. J.
- Piffard, A.

### SECOND CLASS.

- \* Foster, G. C.
- \* Thorowgood, F. W.
- \*\* Sharman, F.
- \* Swinburne, T. W.
- Piffard, R.
- Coleman, G. W.
- \* Morris, H.
- \* Perry, C. S.
- \*\* Lees, H.

### THIRD CLASS.

- \*\* Greig, H. A.
- \* Beare, W.
- \* Foster, E. J.
- Foster, E. B.
- \* Foster, F. J.
- \* Cheetham, C. A.
- Johnston, T. G.
- Pilcher, M.

### FOURTH CLASS.

- \* Fenton, J.
- Coleman, G. L.
- Foster, G. E.
- Keyser, F. C.
- Fenton, R.

Each asterisk denotes a prize. The Prizes for German, French, and History,  
as well as those for Greek and Latin, are marked on this ge.

## MATHEMATICAL ORDER.

### FIRST CLASS.

- \* Hull, H. C.  
Brock, W.

- \* Cheetham, J. F.  
Hope, R.  
Piffard, A.

Williams, J. C.  
Tabor, H. S.  
Wheatley, M. J.

### SECOND CLASS.

- \* Foster, G. C.  
Lees, H.  
Morris, H.  
Perry, C. S.  
Swinburne, T. W.  
Sharman, F.  
Coleman, G. W.

Piffard, R.  
Thorowgood, F. W.

### THIRD CLASS.

- \* Foster, E. B.
- \* Greig, H. A.  
Cheetham, C. A.  
Beare, W.  
Foster, E. J.  
Foster, F. J.  
Johnston, T. G.  
Pilcher, M.

### FOURTH CLASS.

Fenton, J.  
Coleman, G. L.  
Foster, G. E.  

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Keyser, F. C.  
Fenton, R.

Each asterisk denotes a prize.



## FIRST CLASS.

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### HERODOTUS.—BATTLE OF SALAMIS AND FLIGHT OF XERXES.

1. Give the date of the birth of Herodotus. Why did Julian call him *ὁ Οὐρύμης λογοποιός*? What is the latest event, and the date of it, which Herodotus mentions in any part of his work?

2. Where was Herodotus born? Name the other Dorian colonies in Asia. In what dialect of the Greek language did Herodotus write? Mention some writers in each of the other dialects. Give a short account of the travels of Herodotus.

3. Give a sketch of the Persian wars up to the battle of Salamis; describing particularly their origin, the different battles with their dates, and the commanders on each side.

4. How long did the Assyrians rule in Asia? Who founded the Median empire, and how long did it continue? Give a list of the Persian monarchs as far as to Xerxes; and state the limits of the empire under Darius, son of Hystaspes. The Greek writers call the Persian wars *τὰ Μηδικά*; account for this.

5. What battles followed that of Salamis, and under what generals?

6. Trace the flight of Xerxes, according to the account which Herodotus adopts. What other account does Herodotus mention?

7. How did Artemisia signalise herself at Salamis? For what is the later Artemisia celebrated? Who commanded the Spartans, Athenians, and Corinthians?

8. How many soldiers were left with Mardonius in Greece? Who were the Ἀθάνατοι, and who was their captain?

9. Mention the chief Ionian colonies in Asia Minor. Why does Thucydides call the Carians ἐίγλωσσοι? What city was at the head of the Æolian colonies?

10. Describe the Katabothra of the Lake Copais. Where was the cave of Trophonius? What author has given an account of a descent into this cave?

11. What does Diodorus say of Ameinias of Pallene?

12. Explain accurately the following words and phrases:—*τύραννος, προφήτης, ξένος, όστρακισμός; έμβάλλειν νηί, έπὶ πρύμνην κρούεσθαι, άριστα άκούειν, σωθῆναι ές Αίγιναν, λύσεισθαι τήν ζώνην, έτι καί ές έμέ ήν, άποδέξασθαι έργον, δεινόν ποιείσθαι.*

13. State the geographical positions and the modern names of the following places:—Potidæa, Susa, Hellësponthus, Cape Zöster, Carystus, River Strymôn, Abydos, Abdëra, Sunium, Belbina, Sciöne, and Mount Ægaleüs.

14. Give the Attic forms of *κώ, μέγαθος, χρεόν, κρέσσω, έτετάχατο, οὔρει, βώσας, κατάπερ, οίκε, and άπέστασαν.*

15. Give the Herodotean forms of *ναυσί, έπέκειντο, ήνεγκε, άποληφθείς, χιτώνας, πολύ, and άλήθεια.*

16. Give the voice, mood, tense, and person, and the present tense of each of the following verbs:—*ήδεσαν, ήπιστέατο, ταμεῖν, ήλω, έστόρεσαν, άπελᾶς, άπειληθέντας, άνωσάμενοι, and βώσας.*

17. Distinguish between *κατέδυσε and κατεδύσατο; έβησα and έβην; πείθω and πείθουμαι; φαίνω and φαίνομαι; κτᾶται and κέκτηται; βαίνειν and βιβάζειν; νέμω and νέμομαι (of cattle); χρῆν and χρῆσθαι (of an oracle); and ό ἵππος and ή ἵππος.*

18. Give the etymology of *κατήγορον, στρατηγός, δραχμή, ναύηγιον, ζέφυρος, άμφικτιών, έπέτειον, άντιζοον, άδείη, άκροθίνιαι, όμιλος, and άμπωτις.*

## CICERO.—ORATION AGAINST C. VERRES DE SIGNIS.

1. When was C. Verres governor of Sicily? Why did the Sicilians request Cicero to undertake their cause? Who were his opponents at Rome? What impediments did they throw in his way, and how did he defeat them?

2. How did Verres' trial end? What became of him after it?

3. What was the general character of the provincial governors in Cicero's time? When did Sicily become a province? What is the meaning of *conventus*, as applied to the administration of justice in a Roman province?

4. Describe the process called *Divinatio*. Who disputed with Cicero the right of accusing Verres, and on what ground?

5. From what body were the *Judices* chosen at the time of Verres' impeachment? State the provisions of the *Leges judiciarie Sempronia, Cornelia, and Aurelia*. How was a *lex* named? Explain the following allusions:—

*Posteaquam judicia severa Romæ fieri desierunt: tum—  
cum judicia fiebant: post judiciorum dissolutionem.* (ch. 59.)

6. Draw a map of Sicily, and insert the towns mentioned in this speech, with their modern names.

7. Explain the following terms:—*proagoros, prytaneum* (by what Latin word does Cicero translate this?), *imperium, potestas, judex, aes, fas, jus, Tusculanum, vasa Corinthia, ærarium sanctius, ad prætorem in jus adire, legis sanctio*.

8. Give the *nomina gentilia* of the *Marcelli, Scipiones, Metelli, Gracchi, and Scævolæ*. C. Octavius was adopted by C. Julius; what was his name after his adoption? Tiro was manumitted by M. Tullius; what was his name after his manumission?

9. Give the etymology of the following words:—*nuper, palam, præceps, clam, quoniam, nuntius, religio, vendo*.



10. Give the Latin for *He is answered, I am believed to be, we go into court, at Agrigentum, at Carthage, (from) Messana, (to) Rome.*

11. Give the perfects and supines of *sentio, vincio, vinco, occido, occīdo, reor, defendo, posco, suadeo, colo, obtundo, cogo, fingo, pango, nolo, ulciscor.*

Translate into Greek and also into Latin :

When the khan of Cathay had won the country of Cathay, and put in subjection and under foot many countries about, he fell sick. And when he felt well that he should die, he said to his twelve sons, that every one of them should bring him one of his arrows ; and so they did anon. And then he commanded, that men should bind them together in three places : and then he took them to his eldest son, and bade him break them all together. And he enforced him with all his might to break them ; but he might not. And then the khan bade his second son to break them ; and so shortly to all, each after the other : but none of them might break them. And then he bade the youngest son dissever each one from the others, and break every one by itself : and so he did. And then said the khan to his eldest son, and to all the others, Wherefore might ye not break them ? And they answered that they might not, because they were bound together. And wherefore, quoth he, hath your little youngest brother broken them ? Because, quoth they, they were parted each one from the others. And then, said the kham, My sons, quoth he, truly thus will it fare with you. For as long as ye be bound together in three places, that is to say, in love, in truth, and in good accord, no man shall be of power to grieve you : but if ye be dissevered from these three places, so that one help not the other, ye shall be destroyed and brought to nought : and if each of you love the others and help the others, ye shall be lords and sovereign of all others. And when he had made his ordinances, he died.

*Sir John Maundeville's Voyage and Travel, ch. xxi.*

## SECOND CLASS.

### SOPHOCLES' PHILOCTETES.

1. State the principal events of Sophocles' life? What other great dramatic poets lived at the same time? Enumerate in chronological order Sophocles' extant dramas.

2. Describe the geographical positions of Σκυρος, Πεπάρηθος, Ἴλιον, Χρύση, Μυκῆναι, Σπάρτη, Οἶτη, and τὰ Χαλκιδῶνι τοῖς σταθμά. What is meant by Δήμνιον πῦρ?

3. How does the character of the Odysseus of this play differ from that of the Homeric Odysseus? Give a brief sketch of the plot of the Philoctetes?

4. Give the aor. 2nd act. of the following pres.:—*τυγχάνω*, *λαμβάνω*, *λείπω*, *κάμνω*, *πάσχω*, *θνήσκω*: the presents of the following verbs:—*μαθεῖν*, *ῥέθου*, *μόλω*, *δαμείω*, *θιγεῖν*, *ᾤμοσεν*: the perfis. 2nd act. of *θάλλω*, *ᾄλλυμι*, *ακούω*, *φαίνω*, *πάσχω*, and *ῥήγνυμι*: and the futs. act. of *ἰσκέω*, *πλέω*, and *κυνέω*.

5. State the voice, mood, tense, and person of *οἶσθα*, *βεβῶτων*, *παρόν*, *χυθέντος*, *έπίστω*, *τεθναῖσι*, *έφῃ*, *θου*, *άφῃς*, *έπίσχετον*, *προδῶς*, *χρεών*, *ῥυγῆ*, and *εφεῖτο*.

6. Decline and accentuate *γένος*, *γέρας*, *χείρ*, *γαστήρ*, and *ἡδύς*.

7. Give the derivation of *περίρρυτος*, *ναυβάτης*, *κατηρεφής*, *σώφρων*, *ἀδήφαγος*, *εὐβοτρύς*, *ὀθούνεκα*, *ἄφαντος*, and *αἰμοῤῥαγής*.

8. Distinguish between *πληρῶσαι*, *πληρώσαι*, and *πλήρωσαι*; *εἶμι* and *εἰμί*; *τῶ* and *τῷ*; *σῖγα* and *σίγα*; *πάρα* and *παρά*; *ἔχων* and *έκων*: and mark the quantities of the doubtful vowels in *διακονος*, *άλων*, *άθλον*, *πεφυκα*, *έκατι*, and *κηκίον*.

9. Give the laws of the tragic Iambic trimeter, and arrange the following lines in that measure:—

- (α) ἴδδε ἡμείψατο πρὸς ἅ ἐξήκουσε δηχθεῖς.
- (β) ἵνα ἡμεῖς οὐκ ᾔσθα, ἀλλὰ ἵνα οὐκ ᾔδει σὲ ἀπῆσθα.
- (γ) τόλμησον, ὅπη θέλεις, ἄγων ἐμβαλοῦ με.
- (δ) οὐκ ἔτι τότε φανεῖ ὁ αὐτός τούτοις τοῖς λόγοις.
- (ε) σύ που κάτοισθα περὶ τῶν σαντοῦ οὐδέν.
- (ζ) πρὸς ποῖον τόνδε ὁ Ὀδυσσεύς αὐτὸς ἔπλει ἄν.
- (η) ὄταν κακὰ φεύγῃς, πλοῦς καλός ἐστιν αἰεί.
- (θ) τόδε γὰρ τὸ κακὸν ἐγὼ με ὀρθοῦσθαι οὐκ ἔτι.

### QUESTIONS ON CICERO'S FIRST ORATION AGAINST CATILINE.

1. Where and in what year B.C. was Cicero born?
2. Translate this passage:—" *Conspiciæ felicitatis Arpinum unicum, sive literarum gloriosissimum contemptorem, sive abundantissimum fontem intueri velis.*" Who are the two persons alluded to in it?
3. What was *nomen gentile* of Cicero? Give also his *prænomen* and *agnomen*, as well as those of Catiline, the Gracchi, and Lintulus.
4. Where did Cicero exercise his *quæstorship*? What office did he hold when he delivered his oration *pro Lege Maniliâ*? What was his age when he obtained the consulate?
5. What is meant by "*Hic munitissimus habendi senatus locus*?" When and on what occasion was this building founded? In what words does Cicero allude to its antiquity in another part of this speech?
6. For what reason were the Gracchi obnoxious to the nobles of Rome? Give the circumstances of their death.

7. What office did Servilius Ahala hold when he put Mælius to death? Under what dictator was he serving?

8. In what words was the "senatus consultum grave et vehemens" expressed?

9. On what days of the month did the Calends, Nones, and Ides fall? Give all the dates mentioned in this chapter after the English manner.

10. Give some account of Catiline; give also the names of the principal accomplices in his conspiracy.

11. What were the duties, privileges, and insignia of a Roman knight?

12. Why does Cicero call himself Novus Homo?

13. Who was Mallius? What is the situation of Fœsulæ and Præneste?

14. Who were the Allobroges?

15. Translate from Sallust:

*In eum locum postquam demissus Lentulus, quibus præceptum erat, laqueo gulam fregere. Ita ille patricius, ex clarissima gente Corneliorum, qui consulare imperium Romæ habuerat, dignum moribus factisque suis exitum vitæ invenit. Ille Cethego, Statilio, Gabinio, Cæpario, eodem modo supplicium sumptum.*

Translate also:

*Sed confecto prælio, tum vero cerneret quanta audacia, quantaque animi vis fuisset in exercitu Catilinæ. Nam fere, quem quisque pugnando locum ceperat eum, amissa anima, corpore tegebat. Pauci autem, quos cohors prætoria disjecerat, paullo diversius, sed omnes tamen adversis vulneribus conciderant Catilina vero longe a suis inter hostium cadavera repertus est, paullulum etiam spirans, ferociamque animi, quam habuerat vivus, in voltu retinens.*

The translation and parsing of these subjects were gone through in  
 civil voce examinations.

## ENGLISH HISTORY.

### FROM THE NORMAN CONQUEST TO THE ACCESSION OF JAMES I.

1. On what grounds did William of Normandy claim the English crown? Who was Edgar Atheling?

2. Whom did Henry I. marry? . How was Stephen related to the Norman house? What was the general condition of the people under the Norman reigns?

3. Enumerate the kings of the Plantagenet house, with the date of the accession of each. How many were deposed? How many were minors when they came to the throne?

4. Give a genealogical table of the descendants of Edward III., and underline those of the house of York. Who were the queens of Richard I., Edward II., Edward III., Richard II., Henry VI., Edward IV., and Richard III.?

5. State in whose reigns the following battles were fought:—Tinchebrai, Evesham, Bannockburn, Shrewsbury, Agincourt, Wakefield, and Bosworth. What was the issue of each?

6. In what crusades did any of our kings or princes take part? What was the origin and object of the crusades?

7. At what time did Geoffrey Chaucer live, and who were his principal literary contemporaries?

8. How long did the Tudor house reign? Give an account of the attempts of the Pretenders in Henry VII.'s reign?

9. What continental sovereigns were contemporary with Henry VIII.? Sketch briefly the rise and fall of Wolsey. Upon what charge were More and Fisher executed?

10. What was the "Act of Six Articles?" Mention the causes which (a) retarded, and (b) advanced the Reformation in Henry's reign?

11. What circumstance introduced Cranmer to Henry's notice ? What was the cause of Cromwell's fall ?

12. Who were the mothers of Edward VI., Mary, and Elizabeth ? What charges were brought against Somerset, and who were his political opponents ?

13. What martyrs perished in Mary's reign ? Describe the last days of Cranmer.

14. Describe briefly Elizabeth's conduct towards Mary Queen of Scots. What was the object of Babington's conspiracy ?

15. What important events took place in (a) France, and (b) the Netherlands during Elizabeth's reign ? What celebrated Englishmen took part in the continental wars ?

16. Who was James I. ?

## MATHEMATICAL QUESTIONS.

---

### CONIC SECTIONS.

1. Show that the equation to a straight line, when the origin is not in the line is  $y = ax + b$ .

2. Determine the locus of

$$y = -ax - b, \text{ and of } y = -ax + b.$$

3. Find the equation to the circle,

(a) the *centre* being the origin,

(b) the *extremity of any diameter* being the origin,

the co-ordinates in each case being rectangular.

---

### PLANE TRIGONOMETRY.

1. What does  $\pi$  denote, and what is its numerical value?

2. Define the supplement and complement of an angle. Express  $\sin A$ ,  $\cos A$ ,  $\operatorname{cosec} A$ ,  $\tan A$ , as ratios of the complement and supplement of  $A$ , (a)  $A$  being  $\angle 90^\circ$ , (b) between  $90^\circ$  and  $180^\circ$ .

3. Show that  $\sin \overline{A + B} = \sin A \cdot \cos B + \cos A \cdot \sin B$ .

$$\cos \overline{A - B} = \cos A \cdot \cos B + \sin A \cdot \sin B.$$

What does the former equation become if  $B = A$ ?

4. Prove a value for  $\sin A$  in terms of  $\frac{1}{2} A$ .

5. Show that  $\tan \overline{A + B} = \frac{\tan A + \tan B}{1 - \tan A \cdot \tan B}$ .

6. Show that  $\log (mn) = \log m + \log n$ :

and that  $\log \left(\frac{m}{n}\right) = \log m - \log n$ .

7. In any triangle,  $\frac{\sin A}{\sin B} = \frac{a}{b}$ ; and  $a^2 = b^2 + c^2 - 2bc \cos A$ .

8. In a right-angled triangle, given the hypotenuse, and a side, find the remaining side, and the two angles.

9. In an oblique-angled triangle, given two sides, and the included angle, to find the other two angles, and the third side.

## ALGEBRA.

1. Find the value of  $\frac{a^2 + b^2}{a^3 - b^3}$ , when  $a = 3$  and  $b = -2$ .

2. Simplify  $a + b - (2a - 3b) - (5a + 7b) - (-13a + 2b)$ .

3. Find the continued product of  $x - a$ ,  $x + a$ ,  $x^2 - ax + a^2$ , and  $x^3 + ax + a^3$ .

4. Find the G. C. M. of  $ab + 2a^2 - 3b^2 - 4bc - ac - c^2$  and  $9ac + 2a^2 - 5ab + 4c^2 + 8bc - 12b^2$ .

5. Reduce  $\frac{3x-1}{24} - \frac{3x-5}{24} + \frac{5}{6}$  and  $\frac{1}{x-1 + \frac{1}{1 + \frac{x}{4}}}$ .

6. Extract the square root of  $9a^4 - 12a^3b + 34a^2b^2 - 20ab^3 + 25b^4$ ; and the cube root of  $a^6 - 6a^5 + 15a^4 - 20a^3 + 15a^2 - 6a + 1$ .



7. Simplify  $\sqrt{48} a b^2 + b \sqrt{75} a + \sqrt{3} a (a - 9 b)^2$ .

8. Find  $x$  in  $\frac{7x+9}{8} - \frac{3x+1}{7} = \frac{9x-13}{4} - \frac{249-9x}{14}$ ;

and of  $x$  and  $y$  in  $2\frac{1}{2}x + 3\frac{1}{2}y = 48$ ,  $4\frac{1}{2}x + 10y = 126$ .

9. Find  $x$  in  $x^2 + \sqrt{x^2 - 5} = 11$ : and in

$$1 + \{ (2x + 7) (4\sqrt{x} - 7) \}^{\frac{1}{4}} = 2\sqrt{x}.$$

10. Find the seventh term, and the sum of seven terms of the series  $\frac{1}{2}, \frac{1}{3}, \frac{1}{6}$ , &c.

11. Insert three geometric means between  $\frac{1}{9}$  and 9.

12. A gentleman bequeaths part of £14,100 to a charity, and twelve times as much to his eldest son, whose share is half as much again as that of each of his two brothers, and double that of each of his three sisters: find the sum left to each sister.

13. A grazier bought a certain number of oxen for £240, and after losing 3, sold the remainder for £8 a head more than they cost him, thus gaining £59 by his bargain; what number did he buy?

## QUESTIONS IN ARITHMETIC.

1. Reduce  $[(\frac{1}{9} + \frac{1}{4} + \frac{1}{3} + \frac{1}{5} + \frac{1}{6}) - 2\frac{1}{8}] \times 2\frac{1}{11} \div 3\frac{1}{2}$ .
2. What is the value of  $1\frac{1}{2}$  of 10s. 6d.  $- \frac{2}{3}$  of 2s. 6d.  $+ \frac{1}{7}\frac{1}{2}$  of £1  $- \frac{1}{4}$  of 1 guinea.
3. Reduce  $4\frac{1}{2}$  of £2 13s.  $7\frac{3}{4}$ d. to the fraction of £2 14s.  $8\frac{1}{2}$ d.
4. Multiply  $\cdot 58647473$  by  $\cdot 0053948$  to eight places of decimals.
5. Divide  $5943271325$  by  $29675362175$  to seven places of decimal.

$$6. \text{ Reduce } \left( \frac{2\cdot 8 \text{ of } 2\cdot 27}{1\cdot 136} + \frac{4\cdot 4 - 2\cdot 83}{1\cdot 6 + 2\cdot 629} \right) \times \left( \frac{6\cdot 8 \text{ of } 3}{2\cdot 25} \right)$$

7. Find the square root of  $81925225\cdot 8025$ , of  $\cdot 00000784$ , and of  $\frac{3}{4}$  to nine places of decimals; the cube root of  $1141166\cdot 125$ , of  $\cdot 001906624$ , and of  $\frac{2}{3}$  to seven decimal places; the fourth root of  $95951\frac{1}{6}\frac{1}{3}$ , and the eighth root of  $5764801$ .

8. A rock 375 feet high stands close to a river, and a line of 625 feet reaches from the top of the rock to the opposite bank; what is the breadth of the river?

9. If A can do a piece of work in 10 days, and A and B can do it together in 7 days, in what time would B alone do it?

10. A can do a piece of work in 3 days, B can do thrice as much in 8 days, and C five times as much in 12 days; in what time would they do it together?

11. If a canal were to be dug through the Isthmus of Suez 300,000 feet long, 60 feet deep, and 120 feet broad, how many men would be required to do it in 300 days; if one man can dig in one day a piece 15 feet long, 3 feet broad, and 3 feet deep; and what would be the expense, supposing each man should receive 2s. 6d. per day?

12. If 56 men, who work 5 days per week and 12 hours per day, can finish a wall 240 feet long, 27 feet high, and 4 feet thick,

in 36 weeks, how long would it take 84 men to finish another wall 1,380 feet long, 15 feet high, and 3 feet thick, if they work 4 days per week and 10 hours per day?

13. What is the interest on £500 13*s.* 4*d.* for  $2\frac{3}{4}$  years, at  $2\frac{3}{4}$  per cent.?

14. Find the difference between the simple and compound interest on £150 in three years, at  $4\frac{1}{2}$  per cent.

15. Find the discount on a bill of £503 10*s.* 3*d.*, drawn September 12, at 5 months, and discounted January 16, at 4 per cent.

16. A, B, C, and D formed an association for a certain business, to which they gave together £1,225. At the end of the year they divided their profit in proportion to the money which each had advanced; A received £184 15*s.*, B £122 10*s.*, C £253 15*s.*, and D £350. How much did each advance?

17. Four friends, A, B, C, and D, enter together into business. At the beginning of the year A gives £900, B four months after £2,100, C four months after B £1,500, and D two months after C £1,800. At the end of the year they find a profit of £1,550. What is the share of each in proportion to the money advanced, and the time it has been employed in the business?





PROCEEDINGS  
OF A  
GENERAL CONFERENCE  
OF  
•  
BENGAL PROTESTANT MISSIONARIES,  
*Held at Calcutta, September 4—7, 1855.*

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# GENERAL CONFERENCE OF BENGAL MISSIONARIES.

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DURING the first week in September, there was held in Calcutta a series of meetings, of peculiar interest to those who watch the progress of the missionary cause in India. Owing to various circumstances, which rarely occur at one time, nearly all the missionaries residing in the country parts of the province of Bengal were brought to the chief town of the Presidency, and it was arranged that, with the Calcutta missionaries, a General Conference should be held to take into consideration the present position of the chief questions connected with their common work. The meetings of the Conference lasted four days, and by careful attention to orderly arrangements, a great amount of business was got through in that brief period. The greatest harmony prevailed throughout the numerous discussions: the attention of all was directed exclusively to missionary subjects; and not a word was said respecting those ecclesiastical differences which have so much divided the churches of Christendom. Indeed, it is believed that nowhere will be found a more complete Evangelical Alliance than has been practically maintained for many years amongst the Bengal Missionaries. Though belonging to many Churches and Societies, they are bound together in numerous instances by the closest ties of personal friendship, as well as of christian affection, and frequently unite both in labours and consultations to advance the Redeemer's cause. The following is a list of those Missionaries and others by

whom the Conference was formed: the great majority were present on every day of meeting.

### MISSIONARIES.

#### *Baptist Mission.*

Rev. C. C. Aratoon, Calcutta.  
 „ C. B. Lewis, ditto.  
 „ G. Pearce, ditto.  
 „ W. Sampson, ditto.  
 „ J. Thomas, ditto.  
 „ J. Wenger, ditto.  
 „ T. Morgan, Howrah.  
 „ W. H. Denham, Serampore.  
 „ J. Trafford, ditto.  
 „ F. Supper, Cutwa.  
 „ J. Williamson, Beerbhoom.  
 „ J. Sale, Jessore.  
 „ J. Anderson, ditto.  
 „ J. C. Page, Burrisal.  
 „ T. Martin, ditto.  
 „ R. Bion, Dacca.  
 „ R. Robinson, ditto.  
 „ J. Johannes, Chittagong.

#### *London Mission.*

Rev. A. F. Lacroix, Calcutta.  
 „ J. Mullens, ditto.  
 „ E. Storrow, ditto.  
 „ W. H. Hill, ditto.

#### *Cathedral Mission.*

Rev. E. Yate, Calcutta.

#### *Church Mission.*

Rev. T. Sandys, Calcutta.  
 „ J. Long, ditto.  
 „ E. Stuart, ditto.  
 „ G. G. Cuthbert, ditto.  
 „ B. Geidt, Burdwan.  
 „ C. Neale, ditto.  
 „ C. H. Blumhardt, Krishnaghur.  
 „ J. Stern, ditto.  
 „ C. Bomwetch, Santipore.  
 „ C. Kruckeberg, Chupra, Krishnaghur.  
 „ F. Schurr, Kapasdanga, ditto.

#### *Kirk of Scotland.*

Rev. J. Ogilvie, Calcutta.  
 „ J. Anderson, ditto.  
 „ W. White, ditto.  
 „ J. W. Yule, ditto.

#### *Free Church of Scotland.*

Rev. D. Ewart, Calcutta.  
 „ T. Smith, ditto.  
 „ T. Gardiner, ditto.  
 „ J. Pourie, ditto.  
 „ J. Fordyce, ditto.  
 „ Lál Behári De, ditto.  
 „ Behári Lál Singh, ditto.  
 Mr. W. C. Fyfe, Chinsurah.  
 Rev. J. Bhattáchárjya, Bausbaria.

**MEMBERS OF THE CALCUTTA MISSIONARY CONFERENCE.**

Rev. J. Herdman, Chaplain of the Scotch Kirk, Calcutta.

J. C. Stanley, Esq. Elder, ditto, ditto.

Rev. J. Milne, Minister of the Free Church, ditto.

Rev. Dr. Boaz, Minister of the Union Chapel, ditto.

H. J. Muston, Esq. Treasurer of the Calcutta Tract Society.

H. Woodrow, Esq. R. S. Moncrieff, Esq.

E. B. Underhill, Esq. Secretary of the Baptist Missionary Society.

Total.—Fifty-five Members.

Secretary to the Conference.—Rev. J. Mullens.

The first meeting of the Conference, a meeting for prayer, was held in the side room of the Calcutta Town Hall, at half-past seven, on TUESDAY, Sept. 4th. The Rev. G. G. Cuthbert presided: and the Rev. Messrs. E. Storrow of Bhowanipore, J. Williamson of Beerbhoom, J. W. Yule of Calcutta, and C. Kruckeberg of Chuprah, Krishnaghur, led the devotions of the meeting.

After breakfasting together, the Missionaries held their first meeting for business at ten o'clock;

The REV. D. EWART, in the Chair.

Present: forty-three members, and ten visitors.

1. After singing, prayer was offered by the Rev. C. Neale of Burdwan.

2. The President then addressed the Conference on the object for which the missionary brethren had been called together; and expressed the hope that all discussions would be carried on in the spirit of Christian love, and that the meetings would prove very profitable to all present.

3. The Rev. J. Trafford of Serampore next moved, and the Rev. C. H. Blumhardt of Krishnaghur seconded the following Resolution, which was carried unanimously:—

“THAT the Missionaries here assembled for consultation respecting the various agencies employed in their work, desire to record their thankfulness to their Lord and Redeemer for the opportunity of mutual improvement which he has thus

given. They desire also to express their great pleasure at meeting each other from so many missionary stations in Bengal, on an occasion so important and delightful. As servants of the only Redeemer of men, they avow a fervent attachment to the distinguishing doctrines of the Word of God respecting the fall and salvation of mankind; and an earnest desire to fulfil to the utmost their high and solemn duties as ambassadors of Christ in a heathen land. As brethren serving the same Master, they rejoice in the practical union which has existed among them for so many years, and desire continually to maintain and increase that union, in order that everywhere they may aid each other to advance, so far as human efforts can, the kingdom of Him, whose gospel of mercy they preach to a sinful world."

4. The President then called upon the Rev. J. MULLENS to bring forward the first topic for consideration; upon which the following paper prepared by him, was read to the meeting:

#### ON THE PROGRESS MADE BY CHRISTIAN MISSIONS IN BENGAL.

Few subjects can furnish a more appropriate introduction to the discussions of this Conference, than the one which I have the honour to bring forward. The present is the first occasion, during the sixty years' progress of Protestant Missions in Bengal, on which the missionaries of all Societies, from the country as well as the chief town of the Presidency, have met to deliberate on their common affairs, and to endeavour, by bringing their experience into a common stock, to throw light upon each other's labours, and estimate the efficiency of each other's plans. While, therefore, the proprietors of steamboats and railroads, or the members of mercantile firms, calculate the results of their speculations, and look with an eager eye to the annual dividends they produce, we too may, at the outset of our meetings, survey the fruits which have sprung from missionary labours, examine the condition and efficiency of our systems of agency, and estimate from them the prospects which lie before us in future days.

It is, however, no easy task to trace in detail the various classes into which those results are divided, and to keep out of them factitious elements. It is not easy always to distinguish actual fruits from those which are alleged, and manifest results from those which are doubtful. The highest and most valued of all are patent to every eye : but others, of a minor kind, though leading to great results hereafter, lie somewhat in obscurity : and yet it would be neither wise nor just to our cause, to omit them as of no account. Some of these results are drawn directly and undoubtedly from certain well defined modes of operation : others are mixed up with the results of other agencies, which are working in harmony with missionary operations, though independent of them. As an illustration of this we may notice the great improvement that has taken place in Bengal, in the character and conduct of European society. Undoubtedly missionary effort, both in Calcutta and the mofussil, has been concerned in that improvement, and individual proofs of its usefulness can be given : but that effort is only one out of numerous causes that have contributed to that great end. The ministerial labours of pious and evangelical chaplains in Government service have been signally blessed : but perhaps the greatest cause has been the vast improvement of society in England itself. Not only have residents in this country *become* better, but a large number of better men have arrived in the country : and greatly contributed to raise the character of society at large. Other agencies also have been employed : and it is impossible to calculate the exact value of each, in producing the common result.

While the results themselves of missionary effort are, in some points, mixed up with those of other agencies, and therefore difficult to trace, another question, relating to their NATURE, complicates matters still further. Men differ in their views of what constitutes *legitimate results* of missionary labour, because they differ on the question : ‘ What ought the aim of missions to be ? ’ How frequently is a plan or a system

of plans tested by the single question : ‘ How many converts has it already given ? ’ Some consider that the sole aim in missions should be to secure converts as immediately and directly as the preaching of the gospel can draw them, to join converts in churches, and establish over them a native ministry. Others again will, to the above, add operations, which only mediately, and after delay, secure converts, while directly they conduce to prepare the minds of many for religious impression at a future period. The great worth of the English school-system turns on this very question. Those who hold only to the direct aim, will say, and have said, that it is no part of the duty of a Missionary Society to look merely for future results, or adopt plans which have chiefly the future in view. The English school-system has been condemned by them on that ground.

It is still farther complicated by another question which the Conference will shortly examine : the importance that may be attached to special circumstances which some regard as hindrances to the progress of the gospel. Allowing the omnipotence of the grace of God, and the direct agency of the Spirit of God in conversion, are all human obstacles alike ? Is there no gradation in their individual character, or in their weight, when accumulated ? According to our answer to these queries, will be the view we take of the efficiency and even the propriety of our plans. If (with some, who push very far their belief not merely in the omnipotence of Divine grace, but in the uniformity of its action) we count as of no weight the obstacles of caste, ancient shastras, lordly brahmins, habits of idolatry, and the like, we shall with them treat as useless, unappointed, and therefore sinful, every kind of secondary aid : every plan, in a word, which has in view a work of preparation ; every agency that has a bearing chiefly on remote results. If consistent, we should then take no measures for removing the ignorance, the ill-founded confidence in idols, the bondage to caste maintained by habit and conviction, which prevail in all branches of Hindu society ; but without previous warning or

explanation, we shall preach to old and young, in any language they can understand, that they are sinners in the sight of God, that He has provided the great salvation of the cross of Christ, and that they ought to accept it without delay. We shall act like troops, who in besieging a fort, think they require no parallels, no trenches, no system of blockade, no rifle-pits, no mines, but confident in their own powers, advance straight over obstacles of every kind, determined to take the place by storm. Such a position seems scarcely to agree with the words of our Lord, "Other men laboured, and ye have entered into their labours,"—or with those of the Apostle, "Be not weary in well-doing, for in due season we shall reap, if we faint not." Both passages imply a time for present labour, a subsequent gathering of fruits. The question is by no means unimportant. If a large amount of missionary labour in India has been spent upon removing obstacles; and if obstacles be not nominal, and we find them really lessened: then have we gained much towards final results. But if they are really of no account, our labour has been wasted, and we are no nearer the triumphs of grace than we were before. All these questions are connected with the consideration of the progress which missions have made. We must first determine what end is legitimate, and what results are desirable. We must then settle whether obstacles are to be allowed or denied. According to the position we assume, will be our estimate of the value of that point which Indian Missions have now attained.

In examining the progress already made by Evangelical Missions, we ought first of all to consider the state of Bengal when missions began, at the commencement of this century. The East India Company's dominions were small, and BENGAL itself was the most important of its provinces. The European officers, civil, military, and commercial, were few in number. Subordinate native officers had by far the greatest share in giving a complexion to the existing government. English society was in a most immoral state. Out of a popu-



lation of more than two thousand Europeans, only two hundred were females, or not more than one in ten. Infidel opinions, the offspring of the French revolution, were very common ; while there were but three or four chaplains to conduct worship and give religious instruction ; of whom only two, David Brown and his colleague, occupied a position of decided usefulness. Little indeed was thought, and less cared for the spiritual welfare of the heathen ; it was the fashion rather to approve of their religion, as one of a mild character, suitable to the people among whom it had existed for ages. With such opinions, under such a state of society, it can be easily imagined that the impression made on the minds of the Hindus, in relation to the religion and morals of the English, was of the lowest, most degrading and most hostile kind. On the other hand, native society was in the most purely idolatrous condition, and exhibited the effects of idolatry in the most complete form. There was no Bengali Bible, not one christian tract ; not one European or native preacher ; no native christian church,\* no native christian school. No one in public and in their own tongue invited the heathen to the cross of Christ, or taught of a better salvation than that hoped for in Boykuntho and Koilas. The whole country was given to idolatry. The bráhmans were as gods ; their montros were divine talismans : the people knew scarcely any thing of the shástras ; even the Kaysthos, the writer caste, now so intelligent, so well-acquainted with Bengáli literature, could know little of stories locked up in the sacred Sanskrit, and communicated to the vulgar only through the sing-song comments of professional expounders at the village festivals. The wealthy natives were all devoted to idolatry. The subservience to bráhmans of men like Kánto Bábu, and Bonomáli Sirkar, of Lokshmináráyun and Umachánd, the millionaires of the day, is well known. It was by them that many of the temples near Calcutta were built, and by them

\* There were a few Christians connected with the Old Mission Church, the remains of a congregation built up by Mr. Kiernander. It is an undoubted fact that there were Bengalis among them.

idols were largely endowed. It was by them, too, that all the Hindu festivals were annually celebrated in the most pompous manner, with all their attending revels ; and it was from their gains, that sums were expended, which may almost be regarded as fabulous. Of these facts, Mr. Ward's book gives abundant illustrations. All the festivals were well maintained : all the more horrid and cruel rites were celebrated unchecked. Five hundred widows annually burnt themselves with their husbands in the six districts immediately round Calcutta ; the devotees swung from the Charak-post in multitudes ; and infants were thrown into the sea at Sangor : while in contrast a brahmin-bull was regarded with the highest veneration, and when injured by an accident, received the willing aid of the whole community to extricate him from his trouble. Hindu idolatry, in fact, with all its follies, monstrosities, and cruelties was received, and obeyed, without farther question than may arise from the doubts and waverings, natural at certain epochs to the human mind even when in slavery, and which even in India have produced the discussions of Sankar Acharjya, and the attempted reformation of Chaitanya the Fair. Thus given to idolatry, the common people had little hope of extricating themselves from the dense darkness of ignorance in which they were enveloped. They had no literature whatever : they had no schools worth the name ; their very language was all but unknown, except among the illiterate who spoke it, with all its rough, unsettled forms and rude provincialisms. How different is all this now. How changed are the country, the people, the Government, the European community, the press, and the world by which all are surrounded. Far be it from me to hint even for a moment, that the change has been wrought by missionary agency alone. There are numerous influences at work in addition to those brought and maintained by the Christian Church. There are national influences, connected with the Government and the policy which it adopts, both in the topics and the tone of its legislation, and in the spirit in which it desires its executive to be carried out.

There are commercial influences, developing a spirit of industry, making the people acquainted with skill and resources superior to their own, extraneous to their own, and belonging to a nation who, religiously condemned as impure, are acknowledged to be wonderfully able and wise. There are influences connected with secular education, with the great spread of the English language and literature. There are silent influences too, exerted in the mere intercourse with foreigners, and which are none the less powerful, because they are unconsciously received. All of these are working with the higher agencies directly employed by christian teachers for christian ends. Even the physical improvements need not be forgotten, for in the wonderful universe of God, even the least thing, which is good in itself, is found to bear with it a variety of influences for good, the benefits of which seem never to cease. Much of the good in European society may have come directly from Europe; but how much even of that is due to the glorious gospel, which during the last half century has enlightened and sanctified our own country in all its departments, and thus rendered it both directly and indirectly an agent for diffusing the highest blessings of the Christian religion throughout the world at large.

The results which have yet sprung from missionary labour in Bengal, may be divided into three classes :—

1. Those which may be termed *complete or final*.
2. *Agencies* which are efficient *aids to the labourer*.
3. *Agencies* which increase the *susceptibility of the hearers*.

It will not be necessary here to describe these results at any length. It will be quite sufficient to name them individually with the addition of a few words of explanation.

I. By *complete or finished* results, I mean those which are regarded as the ultimate end of christian missions.

1. Amongst the first must be named, *sincere converts*; converts who were once idolaters, but are now christian in name, in faith, and hope: serving Christ in this life, hoping for heaven when they die. Such converts have been gathered

from all parts of the country, and from all classes of society. To the poor the gospel is preached, and the poor chiefly accept it; but the rich and the high-born also have been sanctified by its grace and become partakers of its glorious hopes. At this very time the number of *native communicants* in Bengal, Orissa and Assam amounts to nearly 4,000. We cannot say that every individual is converted: we cannot say that all are perfect in their consistency, devout students of the word, and faithfully obedient to its precepts: we cannot avow that they excel the churches of the New Testament; nor will we deny that they have sad defects. But for some of these defects we may justly reckon that the state of native society around them is responsible: and nothing shall rob us of the satisfaction and thankfulness we feel that so large a number of natives has been brought, as far as human agency can bring them, into the privileges of the church. These are communicants now. But Christian Missions during these fifty years have received a large number besides, who have parted from earth to the glory for which they hoped. These should be justly reckoned amongst their best fruits. Of these some have been distinguished among their brethren, and their names are well known. We may add to them English converts, both those who received their first impressions of the truth through the agency of missions, and those in whom the christian life has been sustained by their means.

2. A *second* result we see in the establishment of *Native churches and congregations*. The association of christian natives in church fellowship is a step beyond their conversion as individuals. As churches they maintain public stated worship; publicly observe the rest of the sabbath: and publicly engage both to maintain and spread the gospel they have received. There are now nearly ninety churches in the country named, formed from the communicants referred to: and the congregations, of which they are the chief part, include 15,000 members, young and old. In these congregations church ordinances are observed, as amongst all christians in every part

of the world. They are not equally distributed throughout the country ; but occur differently in different parts. They have been established chiefly in central Bengal, to the south of Calcutta, and in and near Cuttack. The western parts of Bengal, the north-eastern and northern parts are very deficient indeed in converts. Certain stations also have been comparatively unprofitable hitherto : as for instance Cutwa, Howrah, Chinsurah, Dinajpore, and Berhampore. One or two, like Midnapore, have been occupied irregularly and there are no converts at all. But four localities deserve special mention. The rice districts *south of Calcutta* received the gospel under the influence of very deep impressions nearly thirty years ago, and for a time many converts, distinguished by faith and zeal, entered the church. At the present time there are no less than twenty-three stations and churches existing among them, with a nominal christian population of 5,250 individuals. These congregations during the last few years have apparently fallen back very much, and given their missionary pastors of all denominations considerable pain. The establishment of the Church Missions in *Krishnaghur* is too well known to all here to require more than mention. The Christians now number 5,069 individuals, of whom 464 are communicants. The movement in *Burrisal* also has been of great importance, has exhibited the powerful working of the Spirit of God, and has produced already most gratifying results. Not the least sign of a real prosperity is the bitter persecution of the converts by their zemindárs. There are now 233 church-members and the community amounts to 2,000 Christians. The churches of the Orissa Mission exhibit a most gratifying progress. They are the growth of only thirty years. But in a country full of idolatry, inhabited by a pure Hindu race, including numerous bráhmans, among a people well acquainted with the legends and shástras of their religion, the gospel has met with great success. Station after station has been founded, and church after church been established. Without any remarkable movement, and as the result

of steady progress, there are now in the mission six churches, with 350 church-members and a christian community of 1,100 individuals. One of the most prosperous individual churches has been the church at Jessore, which has become the nucleus of a little cluster of churches, numbering 166 members. We must not forget here the fact strikingly brought out by Mr. Pearce a few years ago, that the progress of these churches and of individual converts has been in an increasing ratio, as well as in largely increased numbers; and that the progress of the past furnishes the strongest ground for hope of very large and striking success in years not very distant. As an illustration of this increasing ratio, it may be stated that no less than fifty-five converts have been received from the Calcutta Missionary Institutions during the last eight years.

3. A third result of a direct kind is the raising up of *native agents* to join European missionaries in prosecuting the church's work. As converted men, we may rejoice over them much; to see them give themselves to the Lord's work, is a still higher pleasure. Of *natives ordained* to the ministry, there have been hitherto but very few: a high standard having been maintained. But there has been a large number of *catechists*, of whom many have lived a most useful life and left behind them an honoured name. Their present number is 130. Most missions also now enjoy the services of christian school teachers. How great a step in advance this is, can be appreciated only by those who have carried on their work unattended by native preachers; superintending schools, taught by Hindu sirkars, whose pleasure it often was to unteach the christian truth, which the missionary himself had endeavoured to impress upon his scholars' minds.

These three results are fruits of the highest kind. In carrying on missions, we labour and pray for converts, for churches, for native preachers, for native pastors. It is a serious defect that shows us what we have not attained, and what we must yet strive for, that we have not yet one church really supporting its own pastor, and striving to push forward

an agency of its own among the surrounding heathen. But thankful for what we have obtained, we should strive to press towards other attainments that hitherto lie beyond our reach.

II. The *second* point, which exhibits the missions of the present day as greatly in advance of those first established is, the AGENCIES now at command for *securing the efficiency of the labourer*. Like the tools and instruments of the engineer, these agencies are both *results* of missionary labour, and *means* for prosecuting such labour more efficiently. Respecting their value I think there will be little dispute.

The first great improvement in the *Bengali language* was due to missionary efforts, and to such its present flexibility and the large store of its words are greatly owing. An immense amount of work in preparing both the language and literature has been got through, that will never require to be done again. The Dictionary, Grammar and Vocabulary need not again occupy the attention of missionaries in general. Standard native works have been pointed out, brought forward, and sometimes edited. The impulse thus given has been taken up and pressed still farther by native writers and scholars; and missionaries may now enjoy its results and turn them to their own account, without the drudgery to which their earlier predecessors were compelled to resort. Akin to these works are others descriptive of native life, the country and the Hindu religion, all of which shorten the period employed in preparing the newly arrived missionary for an efficient entrance upon his work. The christian literature absolutely necessary for the instruction both of heathen and christian natives has reached a high point. The translation of the Bible occupies in this literature the first place: copies of its various parts being available in thousands for judicious distribution. There exists also a valuable series of christian tracts suitable for Hindus. Others suitable for converts and catechists: hymn-books, prayer-books, catechisms, sermons, have all been secured: and besides them there are christian school-books fitted both for heathen and christian schools. Numerous books also of the same

kind are available in English, whether for the help of the missionary, of converts, or of scholars. Though much is still required, yet, with by far the majority of missionaries, this branch of missionary labour need not occupy time, while the direct work of preaching stands still: it is sufficient that hours of indoor rest and relaxation be employed in producing new works or improving the old.

2. Great advance is exhibited in the *systems of agency* established and in operation. Stations for the residence of missionaries, the localizing of native churches, with their necessary chapels, school-houses, and bazar chapels, have long been in action. It has long been known how, and when public services may be rendered most useful to the heathen. The style of address, the class of subjects, the objection that is sure to be offered, and the reply that is not only most logical, but most convincing to the objectors, have long since been found out. And though the modes of thought, the expressions, the reasonings of oriental life differ so widely from those of life in the western world, yet new missionaries may with comparative speed acquire a knowledge of them all, from those already in the country. The school routine also, the books taught, the best mode of explaining things, the mode and style of itinerating have all been systematized.

3. Powerful *auxiliaries* have been raised in the country to aid missionary labours. It is long since the English churches of Calcutta formed Bible and Tract and Missionary Societies; and great has been the liberality displayed towards them by the whole religious community, whether in town or country, during many years.

One mode of presenting to the mind an impressive view of the worth of all this agency, is to contrast the position of the three Baptist brethren who arrived the other day, with that of Dr. Carey, when he left Calcutta to enter the Sunderbuns, and go he knew not whither. They find airy houses and kind friends to give them wise advice on the proper care of their health, books to aid them in learning the language, and in



studying the habits, notions and religion of the people. There are native churches where they may commence preaching, and bazar chapels where that preaching may be carried on in its most perfect forms. They have books for the christians, tracts and gospels for the heathen, school-books for schools, hymn-books for worship. In a word, they find every element of a material agency ready to their hand; and if a new missionary were to bring with him a knowledge of the language and of the people, he could begin to labour here, just as well as he would have begun in England. So complete is the system, without our receiving the highest fruits we look for in the conversion of souls, that we are beginning to search for something better. Our European friends seem taxed to the utmost for contributions; the missionary societies in this country have reached the limit of their expenditure (like their great contemporaries in Europe.) And we are here to-day with the express purpose of enquiring, whether we can add to our agency, or with advantage alter it; whether any part has done its work, and, like an old garment, can be laid aside for something better.

III. The results of the third kind, I can only barely mention. They are those which increase the *susceptibility of the hearers*. They include all the fruits which shew a diminution of the *obstacles*, by which missions are impeded, in the notions and state of society among the people. Great crimes against humanity have been removed; infanticide at Saugor, human sacrifice, and Suttee. The people have learned a great deal concerning the true character of their own religion. Idolatry, the wickedness of the gods, the inconsistencies of the shastras, pantheistic and fatalist views, have been fully exposed; and are to some extent allowed to be evil. The shastras are not reserved, as they were, exclusively to the priests; neither they nor the bráhmans are so highly regarded as before: the bráhmans are afraid of missionary discussions; festivals have considerably fallen away, especially the churruck; caste, though submitted to, is borne with less satisfaction, and in many

points is continually broken through by the Hindus of the present generation among themselves, though the breach of its rules is silently ignored. Education, the knowledge of the English language and English science, once deemed hostile and dangerous, are most eagerly desired.

On the other hand, the gospel is extensively known: its leading truth, salvation by Jesus alone, is widely understood. Missionaries also, their object, their character, and their teaching, are better known even in the country villages, and the people are not so afraid of them as they were. The tracts and gospels are extensively desired and willingly received. Controversy has greatly diminished, and the people listen to the gospel quietly. These things differ in different parts of the country: those which have been most visited and addressed, exhibit them best. But the western and northern parts of Bengal are, in the state of their knowledge and feeling, much behind the central districts; though on the other hand they are more simple in their manners, and less hardened to the truth on account of its effects on their caste.

There is every hope that these things will continue to improve, and that, at a more rapid rate in the future than in the past. Hinduism is going down-hill. The same agencies which have produced the change, are now in operation, more numerous and more powerful than ever. The English rule in the country keeps each step we gain, confirms what we do, and sets in motion influences which act with ours. There is no sign of going back. We have obtained a real hold on the country, we should now resolve to go forward more earnestly than before.

Taking all these things into consideration, shall we not say with truth and with thankfulness, like the captive Jews: "The Lord hath done great things for us, whereof we are glad?"

The following is a brief outline of the discussion which ensued on the subject of this paper:—

The Rev. J. WILLIAMSON of Beerbhoom regarded this meeting as calculated to afford very great pleasure and profit to all, but especially to those who, like himself, have long been labouring in remote stations. All may impart something, and all may receive some benefit. As to the paper that has been read, he agrees to all that it contains. As to the improvement in the character of Europeans referred to, he could bear testimony to what he had seen. There has been a great number of changes among the Government officials since he first went to Beerbhoom: while at first all who came were irreligious, a large proportion of those who have lately been in that station have been men well affected towards missions, and several of them thoroughly christian men. He can also bear testimony to the fact that even in so remote a district as his, a large amount of knowledge as to the nature and character of Christianity has been diffused among the natives. He ought to say that he considers that a great deal of this knowledge is traceable to the educational Institutions established and conducted by missionaries in Calcutta and elsewhere. Whenever he has met with a man better acquainted than others with the gospel system, he has almost invariably found that he has been educated in the Free Church Institution, or some similar establishment; and he knows that these men are in the habit of speaking in favour of Christianity and recommending it to their countrymen. As to the character of the native converts, he believes that there is a great and gradual elevation going on. They are still weak, and imperfect in many respects; but of multitudes of them he confidently believes that the root of the matter is in them, and that they will constantly improve in every christian grace.

The Rev. Mr. LACROIX of Calcutta can testify to the truth of every one of Mr. Mullens's statements. He has seen the state of things for thirty-three years, and has observed a gradual and constant progress. While we are often lamenting how little success we have had, those who can compare the present with the past, must see abundant cause of thankfulness and hope for the future. Hence it is that no class of missionaries keep up their spirits better, or entertain more sanguine hopes of ultimate success, than the old men who have been longest in the field. What a change has taken place in the country, since he first came to it. Many of his younger brethren already begin to look upon Suttee, for example, as a practice that prevailed in some remote antiquity; but he has seen Sutteos again and again, has talked with the women while on the pile, and has heard their screams while the flames rose around them. It is true that there is much that is yet imperfect, much that will take a long time to bring to maturity. So it was in other countries and in former days, and we must expect that it should be the same in this country now.

The Rev. T. SANDYS of Calcutta said, that he saw abundant cause to

thank God for the success of the past. No part of his work gave him more satisfaction in the retrospect, than the numerous instances of converts who have died looking for salvation to Jesus Christ alone. Yet it is not to be concealed that the native christians generally do not present that lively exhibition of Divine grace which we all desire. Hitherto the native church has had too much of a dependent character. It has exhibited little of that divine energy which would lead it to vigorous efforts for its own extension. He united with Mr. Lacroix in testifying to the great change that has taken place in native feelings since he first came to India. He well remembered that at that time he had charge of a circle of small Bengali schools, which he visited regularly. On occasion of these visits he was accustomed to collect the people in the neighbourhood and to address them, and he well recollects that in those days, people were absolutely afraid to take a book or a tract, and many were seized with a violent fit of trembling when one was offered to them : whereas now they receive them willingly.

The Rev. G. PEABCE of Calcutta expressed the obligation under which he felt that Mr. Mullens had laid the Conference, by his comprehensive, clear and just view of the state of things. It is now twenty-nine years since he first arrived and he might be allowed to confirm Mr. Lacroix's statement in so far as he is concerned, that his hopes are stronger now than at any previous period of his career. As to the native christians, he has had much to do with them, and while he would not say that all has been precisely as he would have desired, he would say that he has met with much that is comforting and encouraging. He knows many individuals of whose conversion to God he has as little doubt as of his own. The character of the body is improving from year to year: and we have arrived at that point in the history of our Missions at which we may justly look to our native christians to take a fair portion of missionary work upon themselves.

DR. BOAZ thought the paper had given a clear and concise statement of the progress hitherto made by the gospel in Bengal. It had not however, dealt with the question whether that success was equal to the labour bestowed. This was however, difficult to determine: but for his own part he thought it was.

The Rev. T. SMITH of Calcutta, said: It is customary in calculating the numbers of native christians to state those who profess the christian faith, and then to strike off a large number under the designation of nominal Christians. With this he had no fault to find. It is necessary, and he does not believe that there is any church in Christendom in which the number of professing christians and that of real christians are the same. The net cast into the sea has every where brought out

bad as well as good fish. But then ought we not in fairness to add on the other side a number, which he believes to be very large, who may have been savingly converted to God, but who have not had courage to profess their faith before men? That such a class should exist we may regret. But still the fact is that such a class exists, and probably to a much larger extent than we are aware of. Facts are frequently coming to the knowledge of missionaries almost accidentally, which make evident the existence of such a class. He has himself known several instances among the young men who have been educated in the Institution with which he is connected. Young men have gone on for years, worshipping God in secret, and refusing to take part in idolatrous services, but without making any positive profession of faith in Christ: until on a death-bed they have reproached themselves for so long concealing their convictions, and have urged upon their companions to shew more decision than they have done. As to the character of native christians generally, he suspected that people at a distance are apt to form too high ideas of what we have a right to expect of them. But when we consider the adverse influences under which they have been educated, the thousands of evil habits that they have unconsciously formed under the influence of heathenism, we shall perhaps come to the conclusion that we have no right to form expectations so high. We know that in the churches founded by the Apostles the same evils existed, and they were not cured in one generation. We cannot read the Epistles to the churches, without seeing that as great evils existed in the primitive church as exist in our native churches. What it is reasonable for us to expect is, that our christians here and there should triumph over all adverse influences, but not that the general body should. And such we find to be precisely the state of the case. A few men in each generation will ever be found to shoot far ahead of their contemporaries, and through their influence the community is gradually advanced, so that the average of each generation is higher than that of the preceding. Now precisely such a process is at work here.

The Rev. W. H. HILL of Calcutta wished to ask two questions, in reference to what had been said by Mr. Smith: Have the elder missionaries noticed any change for the better in the members of our churches? and is the character of educated native christians much better than that of the uneducated?

The Rev. G. PEARCE, the Rev. C. KRUCKEBERG, and the Rev. O. H. BLUMHARDT mentioned various facts, in answer to these enquiries, shewing a decided improvement in native christians of the present day. The Rev. J. WENGER also stated that from his own experience he observed that the average standard of their character is much higher than it was sixteen years ago.

The Rev. J. SALK of Jessore stated, that his mind had been much cheered by the view given by Mr. Mullens. One effect of this Conference will be to make us understand more clearly the results of one another's operations, and to make us look with more respect upon those who follow plans different from our own. Mr. Mullens's remarks are strictly applicable to the Jessore district. In that district there are many converts from Muhammadanism, and he had great pleasure in bearing testimony to the high character of those christians. If we can once gain the ear of the Musalmáns, there is every reason to expect that they will judge fairly and act manfully. Amongst the churches formed of Musalmán converts in Jessore, there is a pleasing independence of spirit, a desire to do what they can for the spread of the gospel, and a disposition to prove all things and hold fast that which is good. Since he came to Calcutta, he had heard that there is a considerable movement among the Musalmáns in Jessore, and this is due entirely to the influence of the converts themselves. When all is taken into account, and allowance is made for the unfavourable circumstances in which native christians have been brought up, it will probably be found that many of them will stand higher than many of us who have enjoyed so much greater privileges. He must confess that the converts from Hinduism are not so satisfactory as those from Muhammadanism, yet there are many good, and some very good amongst them. He believes it may be safely stated, that those who know native christians best, esteem them most.

The Rev. R. BRON of Dacca can testify that the gospel has made great progress in the districts of Eastern Bengal. This is evinced not only by the number of converts, but also by the number of hearers, and by the remarks that these hearers continually make. In all the villages around Dacca, and in Mymensingh, Tipperah and the other districts in which he itinerates, there are large crowds constantly eager to listen to the gospel. He addresses now and then thousands at Melús for two hours together and not one shews weariness or dislike. In new places the people are often afraid and run away, but he sends his child amongst them and this gives them confidence, by showing that his purposes are peaceful. They then collect in crowds and entreat him to come again. In all these districts there is scarcely ever an objection offered. In Dacca there is preaching in the public market-place once a week, either by himself or his assistants. The people listen with eagerness, and even the Musalmáns say that they have nothing to object. Often such remarks as these are made, "Preach on. Distribute books. You will succeed. The Kali Yúg is near to its end, we will all soon become christians." The people are all desirous of reading our books, and in many places they regularly meet and form themselves into little societies to read the Bible together. He knows an

instance in which a bráhman pundit collects the people of his village every day and reads the Bible to them. He recently baptized a man who got a New Testament from him in a remote village in 1851. Since that time he has been constantly reading it to his relatives and neighbours; and two of them have come seeking baptism, while fifteen families have made application that means may be employed for their instruction in christian truth. The Conference have doubtless heard of the Satya Gurus. Their Mohant or chief is in some respects a bad man, but even he allows the catechists to preach to his disciples and shews them kindness. He was lately told by an elderly man that his son had died a christian, that he had got a New Testament and a tract, that he read them continually and that on his death-bed he formally renounced Hinduism and professed Christianity. Eastern Bengal is ripe for the harvest. In Mymensingh the feelings of respectable natives are greatly changed. They are now more favourable to the gospel than the lower classes of the people. He was lately told by the civil surgeon of the station of a zemindar who requested his son to read the Bible to him when he was dying, and that this son continues to read it regularly and has begun to observe the Sabbath, by ceasing from all work and making all his people rest on that day. In his itinerancies he is frequently invited by respectable natives to lodge in their houses. Every one who has strength and a voice ought to preach Jesus and Him crucified to the Hindus and Musalmáns. In Eastern Bengal there are 18,000,000 of people, and every where the people are eager to hear the gospel. As to the character of the converts he would only state that last year the people of Comillah were greatly persecuted. They are without exception very poor; yet they showed great firmness and not one of them wavered in his attachment to the gospel. As he is constantly away from home, the members of his church are left much to themselves, and he joyfully testifies, that upon the whole, their conduct gives him the greatest satisfaction.

The Rev. Mr. SCHUBB of Krishnaghur has met with much encouragement in the Krishnaghur district. It is true that things are not all as they might be desired, but there are many signs of progress. When he first came, he had not a single native helper, and now he has four young men who are faithful and zealous in preaching the gospel. They report most encouragingly as to the reception that they meet with. The books distributed are more read than is generally known or believed. A sort of christian public feeling has been formed amongst the members of his church which did not exist formerly. Many of the christians and teachers say that if the Mission were broken up, and the European missionaries removed, they would still adhere to the gospel and preach it to others.

**RESOLUTION RESPECTING THE PROGRESS OF THE GOSPEL.**

In respect to the subject of this discussion, the following Resolution was adopted unanimously :

“**THAT** the members of this Conference express a general concurrence in the sentiments of the preceding paper. They consider that it gives a clear and comprehensive view of the progress of missionary work in Bengal, and of the position which it has now attained. They acknowledge with much thankfulness that the Lord has given to his servants sincere converts ; many native churches with large congregations ; and useful native assistants, of whom some have been ordained to the ministry ; but they regret that hitherto no native church has begun to support its own native pastor. They find a complete material agency now available for the use of missionary labourers, and earnestly desire that they may be enabled to apply it most efficiently to the service for which it is intended. They regard also with much pleasure the preparation of the people generally for a more ready reception of the gospel, in the removal of some inhuman rites, and the decay of others ; in increased knowledge of the follies of their own religions, and increased acquaintance with the gospel of divine grace. But while thankful for these marked signs of present progress, and of future sure success, they feel there is no reason for self-complacency in what has been done : they would rather humble themselves before the pure eye of God under a sense of their own deficiencies ; and, surveying the vast field that remains unblest with the gospel, they pray for special grace that they may labour in the Lord’s work with deeper piety, purer self-denial, higher motives, and more believing prayer.”

**TUESDAY AFTERNOON.**

The consideration of the progress of Missions in Bengal occupied the Conference during the whole of the morning sitting. After a short rest at one o’clock, the business of the day



was resumed, and a hymn having been sung, the Rev. A. F. LACROIX introduced the next topic by reading to the meeting the following paper :

ON THE PECULIAR DIFFICULTIES ENCOUNTERED  
BY MISSIONS IN BENGAL.

On account of my long residence in this country and consequent practical acquaintance with missionary work I have been requested to lay before this conference a few thoughts respecting *the peculiar difficulties with which Missionaries in Bengal have to contend*. It was thought that the consideration of these difficulties might assist in fixing on such modes of operation as are best suited to the country in which we are labouring ; and so contribute to the advancement of the good cause which we have all at heart.

That a thorough knowledge of the peculiar difficulties with which any undertaking is beset, is indispensable to carry it to a successful issue, is so obvious, that it needs scarcely to be pointed out. Look for instance, at the two recent campaigns in Turkey and the Crimea, and you will find that almost all the disappointments and reverses which have been experienced, were owing to this very cause, viz. ignorance of the peculiar difficulties which had to be encountered. And the same will be found true in regard to the missionary undertaking ; it having happened on more than one occasion, that through the cause referred to, directors of Missionary Societies were led to recommend, or missionaries to adopt, plans of operation good in themselves perhaps, and well suited to *some* localities, but which were not adapted to the particular country in which they were employed. That under such circumstances failure was the consequence, will excite no surprise.

We meet of course in Bengal, as everywhere else, with all the obstacles which arise from the depravity of human nature, and which, though differing in form and degree among various nations still are common to all. Of these, and of some others met with in all idolatrous countries, I shall not speak. But there

are many difficulties *peculiar* to the land in which we dwell ; and it is to *these* that I purpose to call your attention.

These difficulties may be divided in three classes, viz. :—

I.—Those proceeding from the *natural character* of the natives of Bengal.

II.—Those proceeding from their *religious and social institutions*.

III.—Those proceeding from circumstances connected with the *missionaries themselves*.

I. On the first head, I would observe that there are peculiarities in the natural character of some nations, as well as of individuals, which confessedly offer greater obstacles than others to the reception of Christianity.

One of these unfavourable features in the character of the Bengalis is their distressing *unimpressibility*, when the most momentous concerns of religion are brought to their notice. Though naturally very acute, and fond of religious controversy, when it relates to mere theories and speculations, it is truly sad to find them often quite unimpressed, when addressing them on more serious and practical subjects, such as the holiness and justice of God, the polluting nature of sin, its universality, guilt and heinousness, repentance, salvation, death, judgment, eternity and other topics of this kind, which among nearly every other people create solemnity and reflection. Nay, this indifference and apathy are in the Bengalis, at times, carried to the extent of *levity* ; as is seen by their endeavouring to turn even the most solemn truths into ridicule, and to make them a matter of jest and laughter ; thus rendering it at the very outset almost impossible for the missionary to fix their attention in such a manner as to fasten conviction on their heart and to do them any good.

The *obsequiousness*, *plausibility* and *apparent sincerity*, so easily assumed by the natives of this part of India, are another very unfavourable feature of their character, well known to you all, and which no doubt you have frequently found very perplexing ; seeing that where such a character is prevalent, it

is extremely difficult to form a correct estimate of the professions of many who come to us under the plea of being enquirers after the truth. How often has it happened, for instance, that individuals, who for weeks together attended on a missionary, protesting in the strongest language and with seeming sincerity their contempt of idolatry and their readiness to embrace Christianity, were all the while actuated only by some sordid motive, such as the hope of getting the missionary to assist them in a lawsuit they had in court; or for the purpose of being employed by him, or recommended for some situation to persons in authority. \*

This plausible, insincere disposition in the natives proves an obstacle to our work in another way. It leads very frequently to the admission into the christian church of persons who afterwards shew themselves most unworthy, and who by the absence of all spirituality of mind, by their worldliness and the manifestation of low and despicable propensities, become stumbling-blocks to the heathen. In some localities converts of this spurious description are presenting such a formidable barrier to the progress of the gospel, as to render the efforts of missionaries in those localities almost useless.

A further feature in the character of the people of this country, unfavourable to missionary success, is *their extreme timidity, and their deficiency in nearly all those qualities which constitute manliness*, such as moral and physical courage, fortitude, independence of mind, and firmness of purpose. These qualities it is very desirable individuals should possess, who are taking the bold step of forsaking the religion of their ancestors and embracing Christianity, and who are certain, in consequence, to meet with mockery, persecution and other severe trials. I may add to this, that there is no people on earth so much under the sway of the opinions of others, so easily affected and disconcerted by ridicule, as the people of Bengal. To this peculiar feature in their character it is doubtless to be ascribed that so many of them who in their understandings are convinced of the truth of Christianity, are kept from boldly and publicly making

a profession of it: thus frustrating the most sanguine hopes of the missionary at the very time when he thinks success in their conversion almost certain.

Some other features in the native character, offering peculiar obstacles to the free course of the gospel, might be mentioned, but those named will suffice.

## II.

I shall now proceed to point out some of the obstacles which arise from the *religious and social institutions of the people*.—These are so blended and mixed up together that they properly form but one. In fact, what the Hindus call religion, is interwoven with nearly all their social and even domestic acts; for in the mode and time of the performance of all these, the Hindus are guided by explicit and most minute regulations, laid down in their sacred books. From this it is plain that it is not the mere system of Hindu idolatry, which the missionaries labouring in Bengal have to uproot. When they object to the shastras as a revelation of the divine will, this involves (though not designedly on their part) the overthrow of the whole fabric of social and domestic usages. The missionaries are therefore driven, by the necessity of the case, in a measure to *denationalize* the Hindus in many points. And can there be a task more difficult?—considering how obstinately *all nations* adhere to their respective domestic and social customs,—how strenuously they oppose, and how keenly they resent every attempt on the part of foreigners to interfere with them. If these facts be duly considered, we shall be able to form an idea of the mountain of difficulty which is to be surmounted in this particular alone; especially if it be kept in mind that the Hindus, and the Bengalis more than others, are so pre-eminently adverse to change and departure from custom in every imaginable concern.

We find under the same head, another powerful obstacle to the progress of the truth in this country, in *the existence of sacred books or shastras*, as they are called. If the Hindu religion, like that of the Karcns in Burmah, of the Hottentots,

the Bechuanas, the South Sea Islanders, the Esquimaux and other rude nations, was founded merely on oral tradition, it would (as experience has shewn) be comparatively easy to contend with it; seeing that the constant changes and variations to which tradition is liable, from the absence of a permanent and fixed standard of reference, render it but a feeble basis for a religious system. The case however differs widely when such a system is derived from *written books*, which are held to have emanated from the deity himself, and especially when those books (as those of the Hindus) by their great antiquity have become objects of universal veneration. Any gospel truth that under such circumstances may be advanced by the missionary, is tested by the declarations of the shastras; and if opposed to them, is rejected as unworthy of credit; though it should carry with it the strongest evidence. To this I may add, that as the shastras contain the most absurd and extravagant statements, abstract truth, for the reason mentioned, makes little or no impression upon the generality of the Hindus. So much violence has been done to their natural good sense and reason, by forcing upon them a belief in the preposterous declarations, in the impossible events, and the monstrous doings of the gods and holy sages, recorded in the shastras, that their perception in regard to the *realities* of religion has become blunted, and their judgment in relation to such matters but little brought into exercise.

I would further remark that *the doctrines taught in the shastras* tend in a special manner to obstruct the spread of the gospel among the people of this land. Indeed, when properly considered, it is found that most of the doctrines referred to have a strong tendency to encourage sin, to increase the natural depravity of man and to lead him farther from God than he would have strayed if left to the mere light of nature. I will on the present occasion allude to only one of them, viz. the pantheistic tenet pervading the whole of Hinduism, that the soul is a portion of the deity;—in other words, that God is himself every thing and the author of every thing, *moral evil* included. By this dreadful

tenet, all accountability is destroyed, sorrow for sin becomes absurd, and liability to punishment is rendered preposterous. Hence it is, that real conviction of sin and a sense of its guilt, which alone lead men to the Saviour and caused the three thousand on the day of Pentecost to cry out, "Men and brethren, what shall we do?" are but rarely met with among the Hindus; and owing to the perverted notions imbibed in youth, are found only in an imperfect degree even among native converts, who by a necessary, though sad consequence, do not, generally speaking, feel and manifest much of that *constraining* love of Christ, which is the mainspring of active and persevering efforts for the advancement of the Redeemer's kingdom.

The *very impure character of the shastras, and of the histories they contain* must also be mentioned as a great impediment to our work, inasmuch as the soul is thereby sensualized and brutified to a degree, of which it is difficult to form a conception. Nothing short of divine power is needed, to prepare the heart, before the gospel can possibly be expected to have any thing like free course among a people, whose imagination has been so long polluted by the filthy sentiments and abominable stories recorded in the shastras, principally the Puranas; stories which are everywhere shamelessly promulgated and rehearsed in the presence of persons of both sexes and of all ages.

Among the religious and social institutions which impede the progress of Christianity in this country, I would further mention as one of the chief, *the division of the people into castes*. Caste strikes at the very root of the two cardinal virtues which the gospel of Jesus Christ has been designed to produce in man, *viz. humility and universal brotherly love*. It causes the Hindus utterly to repudiate the scriptural doctrine that God has made all men of one blood, that all therefore are alike in his estimation, and that consequently they are bound to view each other and to sympathize with each other as brethren. It elevates beyond measure, in their own estimation, the highest orders, and fills them with an arrogance and pride which they

indulge and foster as their birth-right ; whilst on the other hand it fills the lowest with an abject sense of their own degradation and inferiority. Caste has moreover, as I observed, the strongest tendency to extinguish in the human breast feelings of *universal brotherly love*, and leads the Hindus to view members of a different caste as belonging to another species of beings, with which they have but little in common, and with whose joys and sufferings they accordingly do not feel called upon to sympathize very much more, than they would do with those of the brute creation.

When we further consider the dreadful consequences which loss of caste entails ; the severing of the nearest and dearest relative and domestic ties, the loss of property and reputation, the being forsaken and cast away upon the world as a stranger and a vagabond, and other similar trials ; when we consider this whole train of evils, I say, which would make the most stout-hearted European to quail, ere he encountered them, (and remember that they must be encountered to a greater or less degree by the timid Hindu when he embraces Christianity) shall we be surprized that caste forms such a formidable bar to the reception of the gospel by the natives of this country ?

But this is not all, loss of caste and the consequent expulsion from his family, and from Hindu society in general, puts it in a great measure out of the power of the convert to use *persuasion* and other active efforts for the purpose of enlightening the minds of *his heathen friends and relations*, and inducing them to embrace the gospel. This species of exertion, on the part of converts, has in other countries, even from the time of the Apostles, proved very useful to the cause of Christianity and its extensive diffusion ; indeed far more useful than all the personal efforts of its preachers. For the same reason, the convert is also prevented from exhibiting before those of his countrymen who knew him best, the renovating and generally beneficial effects of Christianity, by his improved conduct in the various relations of life ; and he is thus precluded from recommending the gospel to his former acquaintances and

kindred in the way of *example*. Our blessed Lord commanded his disciples "to let their light so shine before men, that they might see their good works and glorify their Father who is in heaven." But alas! owing to the baneful system of caste, the poor Hindu convert is debarred from the opportunity of obeying this command *just where he could do it to the greatest advantage*, and consequently of effecting that good in the way of making the gospel acceptable to others, which the observance of that command is so well calculated to promote.

It is in a great measure owing to caste also, that missionaries in this country are prevented from holding familiar intercourse with the natives and visiting them in their houses, for the purpose of religious conversation and instruction; which mode of usefulness is, even in Christian countries, generally, found to accomplish more than the public ministrations of God's servants. Such, in its dire effects in counteracting the spread of Christianity in this country, is caste!

But we have still further a very powerful obstacle peculiar to this land, in the *Brahminical Priesthood*, which, on the strength of what is universally believed a divine appointment, is exercising a most tyrannical sway over the population, the like of which, as far as I am aware, exists nowhere else. In order to form an idea of the power and influence of the Brahminical Priesthood we have only to remember that in all the religious, social and domestic concerns of the Hindus, nothing of any importance can be done without a bráhmaṇ. None but bráhmaṇs may read and explain the sacred books and determine on lucky and unlucky days. None but they are permitted to officiate at the worship of the gods, at marriages, funerals, dedications of houses and other ceremonies connected with the Hindu religion. Their curse is sure to bring on the greatest evils. The dust of their feet, and the water in which they have washed them, is considered sacred. Falsehood may be uttered without sin, when thereby bráhmaṇs can be extricated from danger or trouble. All the offerings made to the gods



are appropriated by them ; and the bestowment of gifts on them is considered one of the most eminent acts of religious merit. To feed them is equally meritorious, and their very leavings are held to be something very sacred and holy. Now a priesthood, possessing such influence, and deriving so much honour and profit from the existing system, will of course throw every obstacle in the way of the propagation of Christianity, which, it knows, must necessarily deprive its members of all the advantages they possess. And accordingly, bráhma priests are usually found to be our most inveterate antagonists, endeavouring, by opposition more or less open to thwart our labours wherever they can.

Another impediment to the progress of Christianity, peculiar to this country, is *the condition of female society*. As the respectable females are kept confined, they are almost entirely precluded from hearing the gospel preached, or being taught it in any way. And those of the lower orders who are allowed to appear in public, not being accustomed to come into the assemblies of men—indeed deeming it disreputable to do so—very seldom have an opportunity to hear the truth, except perhaps at “*melás*” or public festivals, when social usages are partially suspended for a few days. Missionaries have, therefore constantly to preach to *men* alone, whose hearts are more hardened and whose minds are generally less impressible than those of *women* ; and they are thereby debarred from one of the most promising opportunities of doing good. This will strike us at once, when reading the records relating to the evangelization of the world in the primitive times ; for these shew that *women* were generally among the first who were impressed with the truth, and afterwards through their silent, though powerful influence contributed in an eminent degree to the establishment of Christianity in various parts of the world. The same fact may be gathered from the history of modern missions ; for we find that many of the most pleasing instances of conversion, recorded in connexion with them, were those of *women*, who subsequently also contributed greatly to

the increase and prosperity of the churches by their efforts in their families and among their own kindred. These facts go far to shew what a great advantage our brethren in other countries possess over us, in being permitted to labour as freely in the cause of the gospel among women as among men. Had the females in this country equal opportunities with the men of becoming acquainted with the word of God, there is every reason to believe that many might be easily impressed with the simple, heart-stirring, love-inspiring truths of the gospel, and that much of the influence which (by reason of their ignorance and superstition) they now exercise for evil, might be rendered very favourable to the progress of Christianity, as has been the case in other parts of the world.

Another of our particular difficulties, though chiefly affecting those of us who are labouring among the rural population, is the *zemindary system*. The generality of native zemindárs, as you are aware, not content with their lawful rent, under various pretences, extort often double and treble the amount from their rayats; especially by the exaction of compulsory presents, intended either to satisfy their rapacious propensities, or to enable them to defray the expenses of heathen festivals. Now, when a rayat embraces Christianity, he can of course no longer, with a good conscience, contribute of his property towards the celebration of idolatrous rites. And even when this is not made the pretext by the zemindárs or their underlings, they well know that the christian tenants are likely to bring to the notice of their pastor the various acts of injustice and oppression to which they are subjected, and the recurrence of which, the latter will naturally enough exert himself to prevent. This explains why most native zemindárs view the introduction of Christianity into their estates with such a jealous eye, and endeavour to prevent it as much as they possibly can. And as their wealth, influence and power are often very great, and as they are usually unscrupulous in the means they employ, they but too frequently succeed in

preventing numbers of their rayats, otherwise well-inclined towards Christianity, from making a profession of it.

But another and still greater evil, proceeding from this system, is that when any of the rayats *have* embraced Christianity ;—owing to oppression, violence and false accusations in Courts, where perjury is so common and the administration of justice so defective, the christian rayats are kept in a constant state of fear which takes from them all independence of character, and is apt to foster in them a propensity to falsehood, and a mean, timid, slavish, cringing disposition, most inimical to the development of a noble and manly Christianity. In fact, until the zemindary system has been considerably modified, or efficient checks have been devised to counteract its present baneful tendency, I almost despair of our ever being able to found, among the rural population of Bengal, churches of an independent, self-relying spirit, in which christian feelings and virtues shall have a proper scope for their exercise. I therefore greatly rejoice that this subject is to be specially taken up by the Conference. One of greater importance could scarcely come under consideration.

Another difficulty peculiar to this country and which has arisen only of late years, is *the spirit of infidelity* which the education without religion, imparted in Government and other schools, has mainly contributed to engender among a great portion of the respectable and influential classes ; and which threatens to offer a more formidable barrier to the truth than any we have yet encountered ; especially as those who profess those sentiments have organised themselves into a regular body or sect, with the declared object of *reforming* their idolatrous countrymen. Now the adherents of this new sect know full well that Christianity has taken its stand as their rival in this respect ; and accordingly, besides their personal aversion to its humbling and holy doctrines, they view it with all the bitter and hostile feelings which rivalry begets, and leave nothing undone to counteract its spread ; chiefly so, however, through means of the press. This fact, I think, suggests to

us whether *we* ought not to make more use than we do, for the prosecution of our work, of the powerful instrumentality of the press, and of the periodical press in particular.

III. It remains for me only to point out a few of the difficulties *proceeding from circumstances connected with the Missionaries themselves.*

One of these is *the position of Missionaries as foreigners*, which causes the Hindus (I mean pure Hindus, who have not yet imbibed European views and feelings) to look on them in a contemptuous and unfavourable light as “mlechhas,” or persons belonging to an impure race, on a par with their own lowest and most degraded classes, and, as such, unfit to fill the high office of *religious teachers*. It might appear at first sight, that the greater skill and proficiency of Europeans in arts and sciences would gain them additional respect from the natives ; and so it does, in so far as superiority in those arts and sciences is concerned. This, however, does by no means hold good in regard to *religion*. It requires a long and very intimate acquaintance with the feelings of the natives, to become aware of and to appreciate this difficulty thoroughly ; since, for obvious reasons, it is not likely to be expressed in words. But my experience has taught me repeatedly that it exists, especially in the country, and operates most injuriously on our efforts. I have seen natives, who had listened attentively to a sermon, when by accident I came in close proximity with their persons, actually shrinking from me to avoid being polluted by my touch. Now, it is easy to understand how such a feeling on their part militates against their ready reception of doctrines, promulgated by individuals whom they personally look upon with something akin to aversion. I may add to this, that native preachers, owing to their forfeiture of caste, are viewed, though not in the same degree, yet much in the same light by orthodox Hindus, which tends to render their labours less acceptable than they might otherwise be.

A further obstacle to our work is presented by the necessity under which missionaries, who use the vernacular as their

medium of communication, are laid of *employing terms in their ministrations, which from their already existing heathenish applications convey to the people very different ideas from those intended.* It might be thought an advantage which we enjoy above those missionaries, labouring in other countries, who have to *coin* terms for ideas not known before,—in the fact of our finding in the country almost every theological and religious term *made ready to our hands.* But on due consideration, it will be found that the disadvantage is on our side ; seeing that we have not only to impart new ideas to blank minds ; but ere we can do so, have first to eradicate erroneous ones. This is probably one of the reasons why our preaching, though listened to attentively enough, often fails to convey proper knowledge and conviction. This I have daily opportunities of observing, when after a sermon some objection is started by the hearers, or a conversation entered into, on the subject that has been treated. It is then discovered, that the preacher has not unfrequently been misunderstood, and that false notions have been imparted ; though all the while, the expressions used were perfectly correct. This of course must tend to diminish the effect of even the most pointed and idiomatic discourses.

Another impediment, affecting the development of a healthy christian character among our converts, arises (strange to say !) from the fact that *the missionaries in India, as Europeans and as belonging to the race of the rulers of the country, hold a higher position in society than natives, and are usually possessed of greater pecuniary means than many of them.* This circumstance, instead of being an advantage, as might be supposed, turns out to be a positive disadvantage ; inasmuch as it leads native converts to look up to the missionaries in every emergency, even frequently for support, or at least for assistance,—and induces the missionaries in many cases to grant these as a matter of course and almost of duty. This state of things, it cannot be denied, fosters in the converts a grasping, covetous disposition, which operates most injuriously on their indepen-

dence of mind ; besides encouraging indolence, hypocrisy and deceit.

As a great impediment to speedy and extensive conversions in this country, I would finally mention *the immense masses of people to be worked upon, coupled with the disproportionately small number of Missionaries employed among them.* In this respect there is a wide difference existing to our disadvantage, between the position of this country and that of those countries where modern missions have been most successful ; scarcely any of the latter containing, in all their length and breadth, as many people as are assigned to only one or two missionaries in India. As, however, this difficulty arising from the inadequate number of labourers, is common to China and some other parts of the heathen world, I will not enlarge on it.

Thus, my dear brethren, have I enumerated some of the peculiar difficulties with which Missionaries have to contend in their attempts at the evangelization of India, and more especially of Bengal. You will have observed, that I have not touched at all on those connected with the *Muhammedan population*, which would have taken up too much of our time. Had I added these to the list, the number would have been much increased. Now, are these difficulties not appalling ? A few of them alone would render our work one of great toil and hardship ; but what shall we say of such a host arrayed against us, aided by all the innate depravity of the human heart, and all the baneful influence which the infernal powers can put forth ! Truly, we shall all be ready to exclaim : “ Who is sufficient for these things ? ” Let not the consideration of these difficulties however, at all discourage us ! On the contrary, I trust that we shall all thereby be stirred up to greater effort. Surely, for men engaged in so good a cause as ours is, difficulties and obstacles, instead of disheartening, should rather excite us to redoubled energy. Let us always remember that the work in which we are engaged, is God’s own work, which he has promised to bless and to bring to a successful issue. And as an earnest that he will do so in regard to this whole nation,

has he not already given us to see and witness all the difficulties we have passed in review, completely overcome in a goodly number of individuals, some of whom it is our privilege to have amongst us on the present occasion, and whom we most cordially welcome? These, indeed, might once have been deemed irreclaimable; but behold, now "the truth has made them free," and they are adorning the doctrine of God our Saviour by a holy and consistent walk!

The consideration of the numerous and appalling difficulties encountered by Missions in Bengal, is also well calculated to moderate and regulate our expectations in regard to rapid and extensive success, and to prevent the indulgence of those oversanguine anticipations, which invariably lead to disappointment and eventually to discouragement.

But, our chief object in contemplating these difficulties is to consider how far they should influence our future plans and proceedings. We all know and acknowledge that the GOSPEL, and that alone is the means that will ever renovate Bengal. It is *that* alone which has ever proved, and ever will prove, "the power of God unto salvation" to any individual or people belonging to the human race. At the same time it may safely be asserted that there are some *methods in presenting* the gospel, which recommend themselves as better suited than others to the particular circumstances of the various nations of the earth. Common sense teaches this, and Scripture confirms it; for do we not see, for instance, that model-missionary, St. Paul, who "was determined to know nothing in his ministrations, save Jesus Christ and him crucified," nevertheless adopting *different modes* in making known this great and saving truth, to the Jews and to the Gentiles respectively? And in this, we should imitate him, "being made all things to all men, that by all means we may save some."—I must say, I feel no sympathy whatever with men who, without reference to the different circumstances of nations and the different obstacles to the work of evangelization encountered among them, insist on the *same* methods being pursued every-

where ; and I feel assured you coincide with me in this respect.

It will therefore now be for you, my dear brethren, to consider in how far the various plans of operation hitherto followed by us are the best fitted to meet the peculiar difficulties we have to contend with in this country,—or whether some of them should not be modified, or entirely new ones adopted. And may God by his Spirit guide us in our deliberations on this important subject !

THE REV. J. WILLIAMSON has heard Mr. Lacroix's paper with great pleasure, and can confirm every word that it contains. The obstacles mentioned are the very ones that he has himself found most frequently in the way of the gospel. It may be different in other parts of India, but the Bengalis are undoubtedly a very timid people : now the profession of the gospel in a heathen country requires courage. The very first quality that we are required to add to our faith is virtue or manly courage. Then there is the covetousness of the people, which has acted prejudicially, both in keeping back converts, through their shrinking from the sacrifices that they might have to make, and also in inducing some to make a hypocritical profession with a view to improving their worldly circumstances. It is likely that the evils of the native character will appear in a modified form in the native church. In mentioning these various obstacles, he of course would be understood as considering them to be only various forms of the one great obstacle which opposes the truth in all countries, the depravity of the human heart ; but in contemplating the difficulties, we must ever bear in mind that greater is he that is for us than all that can be against us.

THE REV. G. PEARCE expressed his thanks to Mr. Lacroix, for the clear and comprehensive view that he has presented of the difficulties with which we have to contend. Some of them can only be removed gradually, such as caste, brahminical influence and much that is evil in the social habits of the people. But there are some difficulties that may be met to a certain extent by a better arrangement of our own plans of operations.

He would instance the obstacle that is thrown in the way of a profession of the gospel by the appointing of a single missionary to a station, which has in many instances led to the abandonment of stations on the death or removal of the missionary. This is no small evil. In connexion with the Baptist Mission alone no fewer than eighteen stations have been thus occupied and abandoned. Now it must be a very serious question with a native, whether it will be safe for him to make the sacrifice which he must



make in embracing Christianity, when he has no security that in the course of a few months he may not be left alone. Another considerable obstacle is, that we appear in the eyes of the natives as of the same race with the conquerors of their country. The natives hold us, as Europeans, to blame for all that they dislike in the administration of Government. "Talk of your good will," said a Talukdar the other day, "did not your countrymen pass the resumption laws, and take away the lands that our pious ancestors had consecrated to religious purposes?" One thing, adverted to by Mr. Lacroix, as an obstacle, he (Mr. P.) considers in some respects as an advantage; viz. our appearance among the natives as richer men than themselves. We are enabled to extend kind aid to them, when in distress, and thus to exhibit the practical benevolence of the gospel.

The REV. W. H. HILL thought that such gifts had tended only to foster the dependent spirit of the natives, and to corrupt the churches who had most enjoyed them.

The REV. LAL BEHARI DE of Calcutta would remark that some of the difficulties mentioned by Mr. Lacroix seemed to him not at all peculiar to Bengal. The national character of every people presents some obstacles; but these are probably quite as great in other countries as in this. He agrees that there is a good deal of apathy among his countrymen, and regrets it. He does not think that covetousness is at all peculiar to the Bengalis, and suspects that Englishmen are as covetous as they. The Bengalis are also a timid race, but all these national characteristics have their counterparts in the characters of other natives. Then it should be remembered that there are some qualities distinctive of his countrymen which, if sanctified, might raise them to a higher place in the christian church. He would mention, for instance, their great religiousness. They are undoubtedly the most religious people on the face of the earth. If then through the grace of God they become Christians, we may hope that they will, more than other races, live habitually under the power of their purer faith. In his opinion, by far the greatest obstacle is the caste system; but even that is gradually relaxing its hold.

The REV. J. TRAFFORD conceived that in enumerating the difficulties, some of the physical characteristics of the country should be mentioned; it is almost impossible for the missionary to go among the natives during certain months of every year and certain hours of every day. And then, as to the difficulties of the work itself, we certainly labour under great disadvantages as foreigners.

The REV. BEHARI LAL SINGH considered that one great obstacle arises from the great expenditure of time and strength on native churches. If native christians could be led to exert themselves to provide pastoral<sup>1</sup> superintendence for themselves, it would be an unspeakable blessing.

THE REV. E. STORROW wished to ask how far the various forms which Hinduism assumes are an obstacle to the progress of the gospel, by enabling those who are dissatisfied with one form, to take refuge in another?

THE REV. T. SMITH thought that there is great force in the fact alluded to in Mr. Storrow's question. Although Hinduism is in appearance the most inflexible of all systems, yet it has practically accommodated itself in a surprising way to the varying views of its votaries. Multitudes who have been disgusted with the grosser forms of Hinduism, have found refuge in the systems of Chaitanya, and the Kartta Bhujas : and latterly in the system of Neo-Vedantism or Brahminism. So far from thinking these systems to be stepping-stones to Christianity, he suspected that they are more generally the means of pacifying the half-awakened conscience, and keeping men away from the gospel. As to the peculiarities of the native character, he thought that his friend Lal Behari had shewn an unnecessary amount of zeal on behalf of his countrymen, but he partly agreed with him that the Bengalis are characterized by certain peculiarities which, when sanctified by divine grace, will impart to them a peculiar character as Christians, which may be one of a high order. For example, that timidity which partly proceeds from certain peculiarities in their constitution, when christianized, may tend to make them more gentle and forbearing, more meek and circumspect than are the generality of christians of a rougher and a ruder mould.

Mr. Smith would now like to bring the Conference to one part of the question, as given in the programme of their proceedings, which had only been touched upon in the paper read by Mr. Lacroix, viz. *the modifications in our plan of operations*, dictated by the peculiar character of the difficulties with which we have to contend. He would mention one or two instances in which the peculiar character of the difficulties would seem to indicate the necessity of such modifications. For example the caste-system, and the baneful influence of Bráhmanism seem to him destined to fall mainly through the influence of educational efforts. It is in connexion with suitable means that the grace of God must be expected to act, and one of the most appropriate means of destroying caste is, to bring boys of all castes together into the same school, and set them to contend together in the various exercises both of the class-room and the play-ground. Again, the difficulty presented by the practice of female seclusion seems to point to the necessity of two modifications, which would scarcely be necessary in a different state of society. The first is female education, and the second is medical missions. He has no wish to put preaching and teaching into a position of unnatural antagonism. But in the case of the females of Bengal we are absolutely shut up to educational operations, or to none at all. And then he can testify from

personal observation to the fact that the medical missionary would have access to the females in a way in which no other missionary can. He has within these few weeks seen a vast deal of sickness in a village near Calcutta, and by merely shewing sympathy with the sufferers, and taking advantage of the prevalent idea among natives that every European is a sort of doctor, he has been able to address women who a few weeks ago would have fled from his approach.

The Rev. B. GEIOT of Burdwan would mention an instance of the reverential feelings still entertained towards Bráhmans. He lately saw a Bráhman leprous all over. Yet while he stood, ten or twelve men came to get water sanctified by the touch of this Bráhman's foot, and drank it with apparent satisfaction. He has noticed that in the neighbourhood of rich natives of liberal ideas, the restraints of religion do not exercise a powerful influence.

#### RESOLUTION RESPECTING THE DIFFICULTIES OF MISSIONS.

On the subject of these difficulties it was unanimously resolved :—

“THAT the members of this Conference concur in the views, so systematically and concisely presented by Mr. Lacroix, respecting the peculiar difficulties encountered by the gospel in this part of India. While aware that numerous obstacles, especially the greatest of all, the corruption of the human heart, oppose it in all countries, they consider that certain circumstances furnish special hinderances to it in Bengal; circumstances which are connected with the physical peculiarities of the country and climate; with the national character of the people; with the doctrines, observances and customs of their religious system; and with the position in which the Missionary himself is placed. Some of these retard the labours and diminish the efficiency of the missionary himself. Others serve as bonds which hold the minds of the Hindus in slavery, and prevent their free access to those Christian influences which missionaries are endeavouring to exert upon them. While acknowledging that the all-powerful grace of God can in every case triumph, and in numerous instances, has triumphed over all obstacles, they consider that these peculiar circumstances, in their combined influence on the people generally, greatly delay the progress of the gospel. They therefore deem it both wise and right to employ special means for weakening their influence, and for rendering the gospel more accessible to the people: and they pray, that they may receive grace from on high to adopt such means, with sound wisdom, and with the single motive of advancing the cause of the Redeemer.”

The Conference closed with prayer by the chairman.

**WEDNESDAY MORNING, Sept. 5th.**

The Conference met again in the Town Hall at ten o'clock. In the unavoidable absence of E. B. Underhill, Esq. one of the London Secretaries of the Baptist Missionary Society,

The Rev. A. F. LACROIX occupied the chair.

Present, thirty-nine members and six visitors.

1. After a hymn had been sung, the Rev. J. FORDYCE of the Free Church Mission, Calcutta, offered prayer. The minutes of Tuesday's proceedings were then read and confirmed.

2. The chairman next called on the Rev. J. WENGER, of the Baptist Mission, Calcutta, to introduce the third topic appointed for the consideration of the conference, viz. the subject of Vernacular Preaching. The following paper was then read.

**ON PREACHING THE GOSPEL IN THE NATIVE TONGUES.**

It was the last command which our Saviour gave to his Apostles, that they should "go into all the world, and preach the gospel to every creature." The sense in which his first disciples understood that command, and which may therefore be presumed really to attach to it, may be ascertained by observing the manner in which they endeavoured to carry it out. They went forth, and proclaimed among those of every nation to whom they could obtain access, the wonderful works of God, in their own tongues, with more or less of publicity. The natural inference, deducible from their mode of proceeding, is that in our day also Evangelists should regard it as the primary part of their office, to go among the various nations of the earth, and proclaim to them, in the peculiar tongue of each country, the glad tidings of salvation through Jesus Christ, and him crucified.

It may, however, not be out of place, at the very outset, to guard against misconception, and to take a comprehensive view of missionary work. We look upon it as the work, not of each individual missionary, but of the whole missionary church. We are of opinion that missionary work embraces

various departments of labour, and that the principle of a division of labour ought to be applied to it. The missionary church may justly be compared to a body consisting of many members. "The eye cannot say unto the hand, I have no need of thee ; nor again the head to the feet, I have no need of thee." In this way the preaching missionary, the medical missionary, the scholastic missionary, and the literary missionary, are all useful and necessary members of the whole body of the missionary church. And a division of labour between them is not only justifiable, but even in some measure obligatory, on the principle that whilst there is one Spirit, there are diversities of gifts and of operations. To one member of the missionary church is given the gift of preaching, to another the gift of healing, to a third the gift of teaching, and to a fourth the gift of translating and composing religious books. Each of them should use the peculiar gift entrusted to him, so as to promote the efficiency and the usefulness of the whole body.

Again, it should not be overlooked that the command is to preach the gospel "to every creature." We should therefore not condemn the missionary in a heathen land, who regards it as a part of his duty to preach to his own countrymen in his own tongue. And we may also safely acknowledge that a missionary is legitimately employed, if he looks upon his classroom as his place of preaching, and upon his class as his stated audience. If he proclaims the gospel of Christ to these young people in a language which they can understand, even though it should be an acquired language, he is helping to preach the gospel to every creature. And it will hardly be denied by the most zealous advocate of preaching, that such a class of well instructed young men constitutes that which it is so very difficult to obtain in this country, a stated audience of regular hearers,—hearers to whom he may preach not only on one day of the week, but on all, and hearers who are more attentive, more intelligent, and more free from prejudice, and consequently better prepared for understanding the gospel, than

those whom we meet with in the streets and market-places, and at religious festivals. But whilst we cheerfully make this concession, we still maintain that missionary preaching ought not to be limited to the class-room of an English Institution ; because the command is to preach the gospel to every creature, and not only to educated young men.

Returning, then, to the subject before us, of vernacular preaching, we understand by it the oral communication, with a view to win souls to Christ, of the great truths of the gospel, particularly those which refer to the lost condition of sinful man, and to the way of salvation through faith in Christ crucified. The gospel may in this way be set before large audiences, or before a few hearers and single individuals,—in markets and other places of public resort, or in visits from village to village and even from house to house,—although this last method is not every where found to be readily practicable.

It will probably be acknowledged by us all that, with the modifications already stated, this work of vernacular preaching is the primary agency that should be employed in missionary labours ; and that, if a distinction is allowable, the preaching missionary is the highest style of missionary. In ordaining preaching as the primary agency of evangelization, the wisdom of God is manifestly displayed, for the agency is simple and comprehensive, adapted to all ages and all ranks, to the learned as well as to the ignorant, to the poor as well as to the rich. Preaching is also wonderfully adapted to the moral nature of man : the gospel is commended to the attention of the hearer by the earnestness, the sincerity, the affectionate entreaty, and it may be the venerable appearance of the preacher ; and the rejection of the gospel must be felt to be something like personal injustice to the preacher, like an imputation of insincerity and enthusiasm, or of even more unworthy motives. Thus preaching gives a peculiar impressiveness to the gospel, derived from the moral relation which it establishes between the preacher and the hearer personally, in addition to the force of truth which is inherent in the gospel, when set forth in other forms.

Whilst, however, we assign the first rank among all the various missionary agencies to this preaching of the gospel, we cannot pass over in silence the startling and humiliating fact, that very few manifest cases of decided individual conversion have been known to result directly from preaching alone. In our native christian congregations the preached word has again and again been blessed as an instrument of conversion : but preaching to Hindus and Muhammadans has very rarely been attended with such pleasing success in a tangible form. A few such cases have occurred, but they have been very few indeed. This, however, should not be allowed either to discourage us, or to unsettle our judgment regarding the value of preaching. It is very probable that in many instances the feelings experienced whilst hearing the gospel from the lips of a preacher, may have proved, or may in after life prove, the incipient germs of spiritual and eternal life in the soul. And the extensive preaching that has been carried on so long, has in many a district removed the gross ignorance and the inveterate prejudices of the people, and given them a strong impression in favour of the gospel and its messengers.

Again, if we look at vernacular preaching as it exists in practice, in combination with auxiliary agencies, and particularly with the distribution of Scriptures and Tracts, we shall soon find that we are fully justified in attributing to preaching a very large proportion of the positive success which has attended missions in Bengal. The churches at Cutwa and Beerbhoom owe their origin to the preaching labours of Chamberlain ; those in the district south of Calcutta to the preaching labours of a Trawin, an Arratoon and other missionaries in the suburbs of Calcutta : those in Jessore to the preaching labours of early evangelists, many of them native ; those in Burisal to the preaching labours, also chiefly of native brethren. It is probable that preaching had much to do with the introduction of Christianity into the Krishnagur district. In this way it is obvious, that if preaching by itself—we were going to say in the abstract—has not been attended with great

direct and tangible success ;—yet preaching, as it is carried on in practice, has proved itself in this country, as well as in other lands, to be the great instrument by which sinners are brought into the way of salvation.

It is, however, a question which deserves our most attentive consideration, whether the saving power of a preached gospel might not have manifested itself in more numerous cases, if a better method of preaching had been adopted. As I have had little personal experience in this work, it is with great diffidence that I venture to offer a few suggestions. Has not sometimes too much been expected from preaching in the midst of a crowd, intoxicated with the excitement of a religious festival, or of a busy market? No doubt such opportunities of addressing large multitudes must not be neglected ; but during the height of religious frenzy, or of mercantile eagerness, the people are not very promising hearers. It appears desirable, on such occasions, to preach at some little distance from the crowd, and at a time when the excitement has either not yet commenced, or when it has somewhat subsided.

Again, has there not sometimes been too great an eagerness to assail the vulnerable and sore points of Hinduism and Mahommedanism, and to make the hearers ashamed of their religious systems? The gospel, no doubt, has an aggressive character ; and it is often found necessary to give a controversial tone to preaching, either for the sake of attracting an audience, or of dispelling error, or of meeting objections. But even those who are willing, up to a certain point, to laugh at the weak points of their own religion, may become irritated and prejudiced, if the thing is carried too far. Our great business is to preach against sin, and to proclaim Christ. It is of the greatest importance that we should seek to make an impression upon the consciences of our hearers, so that they may feel the need of a Saviour,—and that we should set forth, not so much the theoretical truths of the christian system, as Christ himself, such as he is depicted in his history, his miracles, his teaching, and especially his death and resurrec-



tion. We should preach Christ rather than Christianity—or rather we should do the one, and not leave the other undone. Too vague and general a mode of exhibiting the great truths of the gospel is a very unsatisfactory style of preaching.

It is with peculiar hesitation that I propose another suggestion. Has there been sufficient method in our preaching? Regular sermons upon texts of scripture, such as are common in our English and native christian congregations, are certainly not adapted to an audience of Hindus and Mahomedans. But if sermons are not suitable, perhaps a series of discourses upon a certain range of topics might be practicable. The late Mr. Lacey of Cuttack adopted a plan of this description, and certainly with great success. He had selected a number of subjects,—not a very large number—on which he had prepared discourses. Thus he had a harvest sermon; a sermon on paying rent to the zamindár; a sermon about a barren mango tree; another about the judgment-day. These sermons, if by that name they may be called, he preached again and again from year to year, though not in the same places. It was his constant endeavour to make the old sermon more impressive in its delivery on each successive occasion. It is said of Whitfield, that prince of preachers, that the full power of his oratory, was not developed until he had become perfectly familiar with a sermon by preaching it thirty times. In addressing a heathen audience, we need not be nearly so much afraid of repetition, as we should have occasion to be in a christian place of worship; because in the latter we always meet the same hearers again, whilst our heathen audiences are rarely made up of the same persons twice. This is particularly the case in itinerant preaching.

With a view to constant improvement in his preaching, Mr. Lacey kept what he called a bazar-book, in which he entered any new modes of expression, or proverbial sayings, or similes, or objections which he heard from the lips of the people whom he addressed. And the stores thus treasured up in his bazar-book, he carefully applied to the enriching of his addresses.

If in any part of India vernacular preaching to the heathen has been attended with marked success, it has been in Orissa; and it is very probable that the systematic and pains-taking method adopted by Lacey and his successors has, under the divine blessing, materially contributed to this pleasing result.

Preaching to the heathen may be considered as a work which a missionary carries on either stately in the vicinity of his place of residence, or on itinerating tours. He feels himself bound to proclaim the gospel as frequently and as regularly as he can, in the neighbourhood in which he lives. I feel myself incompetent to offer any practical remarks on this subject, beyond this that it would be desirable, if he could adopt a plan, by which it might be possible for him, not only to preach frequently in the same place, but also to the same hearers. In the great majority of cases he only attracts casual passers-by, who come to listen from curiosity, and who perhaps never return. It is very difficult to point out any practical means of remedying this evil. In the school-room it is not felt, and this—as has already been remarked—constitutes one of the great advantages which the scholastic missionary possesses over the preaching missionary. The latter almost invariably finds that the fear of man operates too powerfully in Bengal to allow a heathen hearer to become a regular attendant at a christian place of preaching. This is one of the reasons why preaching to nominal christians, who have given up caste and placed themselves under regular christian instruction, has led to more pleasing tangible results than preaching to the heathen. But although the object referred to, is extremely difficult of attainment, yet some advantages approaching to it may be secured under peculiarly favourable circumstances. Thus Mr. Leslie, when at Monghyr, succeeded in obtaining a piece of ground close to the courts of law. There he built a chapel, capable of containing 250 hearers, in which he preached regularly on the Lord's-day and on one day of the week. On Lord's-day afternoon the native christians, including even the females (a thing which would not be

advisable in Bengal) constituted the nucleus of the congregation. Frequently the chapel was full, "inside and out." The people who attended the courts, being at leisure on the Lord's-day, used to come in;—sometimes the same individuals were present on two or three successive Sabbaths, or even more. One man, who heard the gospel there, was converted, and proved to the end of his life such an ornament to the church, that his conversion alone would have been an ample reward for all the labours carried on there. But in addition to this, the hearers, as they returned from their lawsuits to their own homes, carried a knowledge of the gospel into every part of the district.

A missionary, however, will not feel satisfied with preaching only in the immediate vicinity of his residence; he will long to carry the gospel further. If the field which he considers as his own, be limited, being perhaps surrounded by neighbouring missions, he will make it his endeavour, as soon as he can, to carry the gospel to every part of his field, and to visit the same places again and again in successive years. And here we cannot forbear from pointing out the great advantage of allowing the same servant of God to remain in the same district long enough to become thoroughly acquainted with all its parts, and with the times when, and the places where he can preach to the greatest advantage in its different localities. If he remains in the same district long, the people also will become acquainted with his person, his object, and his character, and will learn to place confidence in him and to become favourably disposed towards him.

But if the field of labour, in which he is the only preacher, embrace other districts than the one in which he is stationed, he will not be contented with kindling the light of the gospel in one district, and leaving the adjoining ones in utter darkness. He will naturally seek to preach the gospel also in the regions beyond, where the name of Christ is either wholly or comparatively unknown; and this will lead him to enter upon extensive itinerating tours, and to carry the gospel as far as

he can, even if he should be able to visit the same places only once in five or six years, or may be only once in a lifetime. On such tours, however, he will endeavour to prolong his stay for a few days, if he finds it practicable, in particular localities, where the gospel is favourably received. The desirableness of doing this is obvious and increasingly felt; but that which is desirable, is not always practicable.

We are thus led to consider the subject of *itinerating*. The eastern districts of Bengal being everywhere intersected by rivers, admit of itinerating all the year round, excepting the months of March, April and May, when the heat is almost intolerable, and frequent storms render navigation dangerous. In the more elevated parts of Bengal, such as the district of Beerbhoom, itinerating is only practicable during the cold season, extending from the end of October to the end of February. In those parts, which are subject to annual inundation, shorter tours are practicable during the rainy season; but longer tours are only advisable in the cold season, and even then the nature of the ground, partly dry, partly muddy, and partly intersected by water, renders travelling difficult.

The mode and the cost of itinerating vary according to the nature of the ground. Where there are rivers, there a missionary travels by water, having usually a boat for himself, another for a native preacher or two, and a third for cooking. Where he has to travel by land, he must have a tent, and two or three or more carts drawn by oxen, to carry his tent, his supply of Scriptures and Tracts, and his provisions and travelling apparatus. The expense of thus travelling by water amounts to about 100 Rs. per mensem; and by land to 50 Rs. at least, and to much more, if he should hire a horse or a palankeen, to save himself the fatigue of walking in a climate like that of Bengal. In some districts the two modes of travelling have to be combined,—a circumstance which naturally enhances the expense.

Hitherto Missionary Societies have made very inadequate provision for meeting the cost of itinerating: nevertheless, the

work has not been so much neglected, as might naturally be supposed; and some missionaries have, much to their honour, for many years borne the expense themselves, either wholly or in part, rather than forego the pleasure of preaching. Of late years, it is well known that the Calcutta Auxiliary Bible Society has given a fresh impetus to itinerating, by allowing travelling expenses to those missionaries, who have undertaken to distribute the Scriptures which it publishes. We hope that this example will stir up other Societies to equal liberality.

If the question be asked, by whom the work of preaching to the heathen, especially on itinerating tours, should be carried on: the answer is, both by missionaries and native preachers, and best of all by both conjointly. Many European missionaries would be most unwilling to forego the privilege of thus preaching the gospel. The sight of a missionary preaching, in very many cases of itself produces a deep impression in favour of Christianity. And it will hardly be denied that European missionaries, by their superior education, are in some respects better qualified for this work than the generality of our present native preachers. On the other hand the foreigner has not that complete command of the vernacular language, which the native preacher possesses. The latter is able, almost instinctively, to anticipate the prejudices, excuses and objections of his heathen countrymen. And it cannot be denied, because it is self-evident, that he enjoys, as a preacher, a number of natural advantages over his European brother. These, however, are counterbalanced, to some extent, by the very imperfect education which many native preachers of the present day have received,—and by the fact that in numerous instances they meet with much more contemptuous treatment, and more bitter opposition and contradiction, than the European missionary. We know that sometimes the reverse is the case: but we also know that very frequently the enemies of the gospel insult native preachers with a malignity which they would never think of manifesting towards Europeans.

On an itinerating tour, a foreign missionary, when approach-

ing a strange place, usually finds it more or less difficult to obtain ready access to the people, without the aid of a native brother to prepare the way for him. And if any of his hearers wish to enter into private conversation with him, they will rarely have the courage to do so, unless a native brother be at hand to introduce them. The latter also is usually much better able than he to form a correct estimate of the character and motives of such visitors.

Again, without the aid of a fellow-labourer or two, the missionary would often find it physically impossible to avail himself to their full extent of the opportunities for preaching that present themselves; for out-of-door preaching in a hot climate and in the midst of a steaming crowd, requires an amount of physical exertion and endurance which the strongest man cannot sustain much longer than an hour at a time.

There is also a great degree of moral beauty in the spectacle presented to the heathen by this fellowship of labour between the European missionary and his native brother. It at once shows that their hearts and their objects are one, and that Christianity constitutes a bond of brotherhood unknown to Hinduism.

Nevertheless we rejoice that we have native brethren, competent for and worthy of the great work of going forth alone, or in companies of two or three, to proclaim the gospel of salvation to their countrymen; and we hope and pray that their numbers, their labours, and their encouragements may be increased a hundred and a thousand fold.

The following Paper on the same subject was also read by the Secretary. It was prepared for the Conference, at the special request of the Committee, by the Rev. J. STUBBINS of Cuttack in Orissa.

#### ON VERNACULAR PREACHING AND ITINERANCIES.

*By the Rev. J. STUBBINS, Cuttack.*

The missionaries in ORISSA have ever regarded vernacular preaching as their paramount duty. They have ever held that other plans

are subordinate to this ; and that whatever else may be omitted from their labours, this must never be. Judging from the results, God seems to have eminently honoured this kind of service among us. So far as preaching to the christians is concerned, the sermon has to be studied as it would be in English, only it is desirable to conduct that study as far as possible in the language in which the sermon is to be delivered, or it will be next to impossible for it to be easy, idiomatic, and impressive.

In carrying on *itinerant labours*, our mode of operation is very simple. As we can scarcely get any thing in the shape of food in the district, we are obliged to take every thing with us that we shall be likely to require for sickness or health, for necessity or luxury. Orissa being a dry country, we usually take two native carts, one for our tent, and the other for supplies of food, clothing, and books ; which I need not describe in detail. All our tours, unless under special circumstances, are performed on horse-back. Our tent is pitched in the centre of a number of large villages or markets. We prefer the latter : only in some parts they are not very numerous. All these are visited, within a radius of four, five or six and occasionally as much as ten miles, and when the round is completed, which may occupy several days, we move on to another convenient encampment, then to another, till we accomplish a tour of one, two or three hundred miles ; and are sometimes out for six weeks or two months together. I suppose, taking into account all our journeys to the villages, markets and festivals, we sometimes travel as much as a thousand miles during a cold season. In some parts of the district a cart is as great a novelty as a balloon : such a thing has never been seen or heard of there ; consequently there are no roads, except such as you make as you go along over the rice-fields. The cart-driver is therefore furnished with a native pickaxe and spade, with which he cuts his way through the higher ridges in the fields. We have in addition two coolies : one to carry a light folding bed with all its appurtenances, and the other to carry a banghy-box containing a few clothes, books, some food and cooking apparatus, a light chair or morah and a small writing-case ; so that in case the garries are not able to get up during the day, you have still food to eat and a bed to sleep upon, and you can generally get an empty house, shed or verandah to locate yourself in ; if not, a good tree will furnish a shade by day and a little shelter by night.

We almost invariably commence our preaching opportunity by singing a page or so of any of our poetical tracts, the object of which is to attract a congregation ; and having collected a few hearers, the speaker commences his address on any subject which may appear most adapted to his audience, sometimes taking as a text a passage from the poem he has been singing, sometimes a native sloke, sometimes a striking portion of scripture, sometimes the remark of a bystander which he may have overheard, sometimes an incident which he may have seen, or an observation he may have heard on his way thither. Sometimes he may begin by addressing a few friendly enquiries to any given individual in the congregation, and founding his address upon some of the answers which may be given. There is one object to be accomplished, and that is ever to be borne in mind, viz. to lead man as a sinner to Christ the Saviour, and every thing must have an ultimate bearing on that point. It is scarcely possible to lay down any rule as to the way in which this should be done : very much must depend upon the circumstances of the time and the character of the congregation ; but in every instance ; I apprehend, every thing like abstruse argument is to be most scrupulously avoided. Perhaps we sometimes miss our mark, by giving the people credit for understanding more than they do, the educated as well as the more uneducated. The *argumentum ad hominem* is the only one that will effectually tell, and that too in their *current language*. It is of the last importance for the missionary to study and speak the *language of the people* in addressing a crowd : let him reserve his Sanskrit plumes for his tent or elsewhere. This current language, however, cannot be acquired either from books nor even from the native christians who are trained up under us, since they acquire our modes of expression. It must be picked up among the people.

In preaching, you will sometimes find a congregation like so many statues, just as uninterested and unfeeling. This, of all things, I most utterly abhor. They are silent ; they do not oppose ; and this to a novice might be very pleasing. He might go to his tent and write in his journal ; ‘ Large congregation, very attentive, no opposition. May the impressions left be deepened.’ Whereas any one, knowing how the matter really stood, would more properly write : “ Dead, dead, all dead ! no feeling, no impression ! When shall these dry bones live ?” Whenever this horrible placidity manifests itself, leave your subject ; make



a dead pause ; say something that will rouse either to laughter or rage ; anything is better than this dead sea. Tell some rather humorous tale ; relate some incident ; address some one person ; bore him till he answers you. When you have got him to open his lips, go on with another question, and another, till you get the people fairly awake, and then revert to your subject. One preacher at home quoted Greek to awaken a sleepy congregation ; and something of the same eccentric character is not unfrequently required in preaching to the natives.

Sometimes you have a directly opposite state of things to contend with. You no sooner begin, than you feel that you have got your hand into a wasp's nest. Then, of course, your object is to silence, or at all events to moderate. When I have had a thoroughly noisy crowd, who were determined not to hear, I have often found it a good plan to sing a verse or two, after a very few sentences ; they almost invariably become quiet while you are singing. Then speak a few telling sentences ; and when they begin to noise again, do you begin to sing, and then put in a few more sentences, and so on. By degrees they mostly become more quiet, and in the end perhaps very attentive ; and then you can kindly shew them the folly of opposition of the kind they have been practising : that you come to them because you love them, and of course it is for them to judge, when they have heard, if what you say be true or false, and they ought to reject or receive it. If however every effort to secure attention fails, embrace the most favourable moment to say : " Well, brethren, it was my duty to bring you the offers of salvation : I have done so, and now I am going : think of what you have heard. I shall be glad to see any of you at any time, *salâm* : " then retreat as quietly as possible. Never manifest hurry or confusion, and never let it be seen that you are driven away, though such be in reality the case. Opposition most frequently arises from one or two naughty spirits, and it may be necessary to answer them according to their folly. This may often be done by a few sarcastic but good-natured remarks, made with a little tact. If your opponent be a Bráhmaṇ, you can sometimes say, " Are you aware, brother, what a dreadful sin you committed the other day, and the horrible punishment that awaits you for it ? O, that pretty little daughter of yours, why did you sell her ? Yes, you sold her in marriage for a little gain, because you are covetous ! where is wickedness like this ? You encourage *kanyá-*

*dā*, (daughter-giving) in the Sudra; (here appeal to the people if it is not so) but you have sold your own flesh and blood." Rally him thoroughly, working at the same time upon the feelings and sympathies of the people, by occasional references to them; and it will be next to impossible for him not to give in, only too glad to compromise the matter by so doing. At other times it may be necessary to expose their frauds and lies, and shew that, according to their own books, they have no claim to the title of Bráhmaṇ. Shew up their blessings and curses, by repeating a few of them.

When you have brought your opponents to a dead lock, turn the subject into your original channel by some such remarks as this: "Well, now you see, all the objects of your hope are false, and you know, a broken boat will never carry you safely over the sea of this world. But even if they were true, if all your gods and goddesses were what they are represented to be, yet you and I are sinners and we want a Saviour: what have any of these, what have all combined, done to save us? Have any of them died for us? Could they die, would they *DIE*, if they could for us? No, no! You have many gods but no Saviour. Now I have come to tell you of a real Saviour; of one who *DID* die for you; on purpose for you. Oh, what love, what love was his!"

Sometimes it produces an admirable effect to commence with a solemn and impressive subject. I have occasionally preached on the shortness of human life and the immortality of the soul, till I have seen several in tears. This address I commonly commence with a sort of quotation, shewing that at the longest we shall soon die, all die, that according to their own books, "Death sits on every one and is continually devouring," or according to another of their stanzas; "Human life is as a drop of water, standing tremulously on a lotus leaf;" that "death is God's Peon (*Mṛityurūp Piyádā*), to summon man into the divine presence. You may conceal yourselves from the Piyádās that man may send: you may excite their pity; you may bribe them; you may overpower them and make your escape: but where will you conceal yourselves from this Piyádā? Hide yourselves in the deepest jungle or the darkest cave, he will find you out; flee to foreign shores or brave the trackless deep; go where you will, he will find you out: the tearful entreaties and agonizing wail of wives children and friends excite not his pity, he turns a deaf ear to them all—your silver, your gold, your costly decorations: all, all that you esteem valuable, he despises

and tramples beneath his feet. Your youth, your strength, your band-leagues are but as straws before the whirlwind. What will you do ? see, he is coming now, he is hastening to your village, is entering it now, is approaching your door, and so on."

Sometimes I expose their system by commencing with a quotation, shewing that, however much the objects of their worship might appear like reality, they are only illusions after all.

I very much like the plan of introducing pertinent quotations from their own books and shastras into addresses. Some of them are very striking and beautiful; and my impression is that the people will generally understand your subject, as these references serve as a key. They are familiar with them; and doubtless such an address is more attractive to them, while it increases their respect for your character and person, as "a wise man who knows their books and system."

We provide ourselves with what for the sake of convenience we call the preacher's BAZAR BOOK. This is our constant companion. Into it goes every sloke or striking illustration; every new word that we may hear. It also contains a few outlines of addresses suited to different texts, subjects or occasions. This to a new missionary is especially valuable, and to him I would say: Never go out without your Bazar Book, note down there and then every new word, every effective argument or illustration, every useful proverb, every thing in short that may prove useful to you, So in reading native books. This book should be the missionary's companion, whether in the bazar, market, festival or study, and every thing should go into it. An important consideration with us is to attend festivals, whether far or near; and though some may question the propriety of going to such scenes of confusion, yet we can testify that some of the happiest results of our labours have been in connexion with these festivals. Multitudes from remote villages and swampy or jungly districts come together, hear the word, and receive tracts or books; thus light is diffused into regions which we could not visit. Some of our native preachers always accompany us in our tours. We either take a small tent for them on our cart; or allow them to sleep in the verandah of our own.

In conclusion, I would say to every one desirous of itinerating:

*First. Determine to do it.* A thousand difficulties may present themselves to the mind; some really important, and others only apparently so. The claims of the church, the interests of the station, spiritual and

secular, or the schools, will all present obstacles. There may also be a shrinking from the toils and privations inseparably connected with itineracy, separations from our families, especially if the station be a lonely one. Until there be a determined resolution to leave all, nothing will be done.

*Secondly.* Having determined to do it, *go into it* with all your heart. If in going from place to place you occasionally get into the mud or meet with accidents, still go on with your work. Having got to the preaching stand, work hard. The ranter-preacher at home quietly took off his coat, and laying it on the pulpit rails, said ; “ Now Mr. Devil, here’s at you.” So do you in these festivals. Be in earnest, be accessible to the people, be familiar\* with them, invite them to your tent, treat them to a cigar, cultivate tact, winning expression, simplicity of language, ardent love. Do all you can to get into their hearts, that you may deposit your *Master there !*

The Rev. T. MORGAN of Howrah said ; The great commission is to preach the gospel to every creature. Now what is meant by preaching ? To know what preaching is, we must look to the example of Christ and his apostles. We find the Lord going about speaking constantly of spiritual things. Paul again had a sort of monomania for the preaching of the gospel. He determined to know nothing but Jesus Christ and Him crucified. It is admitted that a large number of conversions have been effected by means of schools, but still the conversions have been effected by the preaching of the gospel in the schools, and not by their secular instruction. As to the directions for preaching, contained in the papers read, he believes that no missionary who is in the habit of preaching can take any directions. He must be ready to suit himself to the various circumstances of those whom he addresses. The very things that it is most necessary to urge upon a Bráhmaṇ, there is no use for telling to a Sudra, and vice versa. The address suitable to a congregation of traders in a market, will not be applicable to a congregation of cultivators in the field. As to going in company with native preachers, he generally prefers going alone. He can do by himself all that it is necessary to do ; and the people have more confidence in a man who goes among them perfectly alone. For this reason, when on his itinerating tours, he does not even take the boatmen ashore with him to carry books, but carries them like a pedlar on his shoulder. He does not think a bazar a good place for preaching in : and much prefers going from house to house. His custom during his cold weather tours is to begin on one side of a river, the Damooda or Rupnarayan, and go to every village in succession. In each

village he generally finds a seat in one of the most respectable houses, and sends for the people of the village. Thus in two or three houses he can generally collect the whole of a large village: and the women of the house are sure to look and listen; although he does not see them, he knows that they are within hearing, and often says something that may be suitable to them. He has said that he goes with his books on his shoulder like a pedlar, and often did he wish that he had the wit and the tact that is said to be characteristic of the Yankey pedlar, the power of knowing instinctively to what houses he ought to go, and what description of wares to offer to each, and how to recommend his wares to unwilling purchasers. A missionary should make this his great work; but yet he would like to see as many plans in operation as possible. An old Scotchman once told him he had invented a machine for blowing thirteen fires at once. That is what we should aim at. Whatever any one can do best, let him do it: and God speed him.

The Rev. J. WILLIAMSON regards preaching as the great work of a missionary. He does not fully understand what is said in the paper read of the scholastic missionary; but is decidedly of opinion that a missionary should teach nothing else but the gospel. He does not understand the distinction drawn in the paper between preaching Christianity, and preaching Christ. To him they seem one and the same thing. He has a good opinion of medical missions, and thinks that in some places they may be very useful. Being a medical man himself, he is often able to administer relief to sick persons, and it certainly does secure for him a better reception than he might otherwise meet with. In his estimation, the best places for preaching the gospel are villages and melús: religious festivals, where the people are mad with religious fervour, are worst of all. He has never practised the method of preaching from house to house. He has sometimes been invited by a respectable native into his house, to tell him about his system, and in such cases he has of course accepted the invitation, and preached the gospel. But it is chiefly the lower classes that hear us in the villages. Even the women will now sometimes come to hear the preaching of the gospel, and the feeling of the people towards the missionaries is greatly changed during the period over which his experience extends.

The Rev. R. BION would say, that a missionary in Eastern Bengal feels the necessity of preaching the gospel directly. People no doubt possess different gifts: and should exercise those they have. As to the mode of preaching he would say, he generally goes from village to village. But he is not so averse to bazars and markets, as some of his brethren. He has often a very attentive audience before the market begins, and has often seen a manifest impression made on the people. The results already

achieved are very great. You may go through the whole of East Bengal, through the districts of Dacca, Tipperah, Mymensingh, Bogra and Pubna; you will find that every where the prejudices of the people have to a great extent given way. Lately when he was preaching in a place to the North of Dacca, one of the audience asked a bráhman what he had to say to all this, and he confessed before hundreds that he had nothing at all to say against it, that it is all true and good. He has no sympathy with those who say that the people are too old, or too ignorant, or too depraved, to be converted by the preaching of the gospel. If we preach to them in our own strength, we can make no impression on them, but the Spirit of God can convert their hearts. Hence the necessity for more earnest and constant prayer. We should strive to keep constantly before our minds the solemn fact that we are living in the midst of a generation that will soon pass away, and should address them under the influence of this consideration. He wished to say, in conclusion, that he has often met with young men that had been educated in the Free Church Institution in Calcutta, and he always found them more respectful, and better disposed towards missionaries and the gospel, than any other class.

The Rev. E. STORROW would ask to what extent the practice has been adopted of setting out without any definite route being fixed as necessary to be passed over, but with the intention of remaining, as the apostles evidently did, a considerable time in one place, if there seems to be a disposition to hear the gospel.

Mr. MORGAN has sometimes remained for five, six and eight days in one central place, going out into the neighbouring villages. Sometimes also he has arranged to return by the same way that he went, so as to give each place two visits separated by a short interval.

The Rev. C. BOMWERSCH has adopted the same course; staying a fortnight at a time in one place; and visiting the same place at different times. He thinks that the great defect in itinerant preaching is that alluded to by Mr. Storrow. If we are not able to follow up any impression that may be made, it is sure to be lost. What we most want, is a larger and better supply of native agency: of this agency he much approves and employs it. He regards going from house to house as the best mode of conducting operations. This plan has been adopted with great success on the Malabar Coast. He is in the habit of visiting the houses of respectable natives. This enables him to maintain a friendly intimacy, and at fitting times to preach the gospel to them. He would congratulate the educational missionaries on the great success that has attended their labours. Amongst all the missionaries there are none that he admires and loves so much as the Free Church brethren, and he even gave offence in England and Germany, during his late visit, by the strong terms in which

he spoke of them and their operations. But the great majority of missionaries ought to be constantly engaged in direct preaching; which he thinks has not had a fair trial.

The Rev. F. SCHURR is always out itinerating one or two months in the cold weather, but his engagements in connexion with the native church do not allow him to do so much in this way as he would like. His great faith is in the direct preaching of the gospel. It must be preached to all, young and old, educated and uneducated alike. He considers books and tracts of great service as auxiliaries to the preaching of the gospel. Sometimes a preacher finds a book or a tract has preceded him into a district that he has never visited before, and has prepared the people to receive him. At other times the books that he leaves behind serve to deepen and strengthen the impressions produced by his preaching. As to the mode of conducting itinerancies, he would take the liberty to state to the Conference a proposal that he made some years ago. He would have bungalows or native houses erected in different favourable localities, so that the missionary, whether European or native, might remain for a month or six weeks in one place, if he found inducement to do so. He would have these bungalows erected as the centres of circles of ten or fifteen miles radius. They would not cost much, and they would be of immense service.

The Rev. J. MULLENS thought that the opponents of educational operations as conducted by missionaries, ought not to complain, because, including the two Scottish Missions in Calcutta, only one-fourth of the Bengal missionaries were engaged in the English Institutions. In all India, including the Presidency towns, only one-tenth were employed in them to any extent. To all other missionaries, four hundred in number, the vernacular languages are necessary: and all that number can employ them in preaching directly to the heathen in their own tongue. From his own experience he could testify that such preaching is by far the most attractive department of missionary work. There are few departments more delightful in themselves, or more important in their bearing on the people. For himself he can say that he has enjoyed greater pleasure in preaching to a heathen congregation in the two bazar chapels he attends in Calcutta and Bhowanipore, than either in teaching his classes in the Institution, or in ministering to his native church. Probably all will be agreed in assigning the very first place to this branch of labor; but other departments ought not to be undervalued. Who can desire to find fault with the Bible translator, or with the tract writer, who supplies the preacher with his tracts? Certainly most missionaries will not do so, when they receive such large supplies of christian books from the Calcutta Societies. The best mode of conducting this branch of work must

doubtless be learned mainly by practice, though the hints of experienced missionaries are of great value to beginners. The way in which the gospel is now received throughout the country, both by the higher and the lower classes, is highly gratifying. It is satisfactory to find that at present there is not much need of controversy; the people are generally willing to listen to the simple preaching of the gospel. Indeed it is astonishing to see how eagerly and how long they listen. Since his visit to Orissa in 1849, he has adopted the plan of the bazar-book mentioned by Mr. Stubbins, and finds it of great use.

DR. BOAZ thought that one or two things in Mr. Wenger's paper require correction. The statements as to the habit of satirizing the Hindu system might give rise to the impression that missionaries are in the habit of doing so; and that they do not give a plain and simple statement of the gospel of Christ. He understands that satirical allusions to the gods and goddesses have long been discontinued.

THE REV. E. YARE asked, how we are to act, when we are virtually forced to expose the Hindu system. He also wished to ask whether, instead of preaching, question and answer might not be adopted with advantage.

THE REV. G. G. CUTHBERT also asked, whether it was very advisable for missionaries to visit melas and festivals; and whether the tracts and portions of scripture given there, had been known frequently to bear fruit.

THE REV. A. F. LACROIX, the chairman, would make a few remarks on some points that had come under discussion. On the advantages of preaching at melas and festivals, it is quite true that the minds of the people are not in the best state for listening to the gospel; but still before the mela fairly begins and when the great excitement is over, many most favourable opportunities may be got of preaching. It is not likely that deep impressions will be made at the time, but many may be brought within hearing of the gospel on these occasions, who else would have no opportunity of hearing it; although their minds may be too much excited to be deeply impressed at the time, it is not unlikely that what they have heard, may adhere to their minds after the excitement has passed away; and there are pleasing instances of this on record. We generally select a quiet spot on the outskirts of the crowd and not in the midst of the mela. As to the topics of preaching; he formerly used to go far in attacking Hinduism; but now finds it more profitable to preach the simple gospel; to preach Christ, the story of his life, his death, his resurrection and ascension, his presence with us now and the certainty of his future judgment. Yet, he would not avoid all attacks on Hinduism. It is absolutely necessary to expose its falsehood, and all the more on account of the prevalent belief of the people, that all religions are equally good, that Chris-



tianity is best for us, but that Hinduism is best for them. Among the men who have received an English education, there are many who are convinced of the falsehood of Hinduism, but have doubts as to the truth of Christianity; but with the people generally the very opposite is the case. A proper Hindu will admit fully and in the most unqualified terms that Christianity is true and that it is an admirable system, and you may go away under the impression that you have convinced him and that he is in a very hopeful state. But no such thing, you have never touched his belief that Hinduism is also true; and if it be not quite so good, that is just because you are more fortunate than he, just as you have got a white face and he a black one. But one thing he would say, that the missionary ought always to begin with Christianity, and wherever he has occasion to controvert Hinduism, he should do it in such a tone and manner, as will manifest his kindness towards those whom he is addressing. By following this course he meets with very little opposition, even in the Chitpore Road, which used to be by far the noisiest and often most unmanageable preaching chapel in Calcutta. The success attending vernacular preaching is apt to be under-estimated. We generally think of those who have been converted under the influence of a particular sermon, and the number of such is certainly small. But in another way a very important influence has been exerted. A few persons have been converted; then a church has been formed, and ordinances maintained; and through the influence of these ordinances and the example and influence of the christians or their neighbors and friends, many have been added to the church. To the South of Calcutta it was mainly through the influence and example of the first converts that the leaven spread. He is persuaded that the time has now come, when all should bestir themselves more than ever in this department of work. At one time he was opposed to schools, and did not think them a proper mode of applying missionary resources. But he has changed his opinion, and believes that in certain places and in certain circumstances, christian education is one of the most powerful agencies that can be brought to bear upon the people. There are diversities of gifts, but the same Spirit. What he would now say very earnestly is, that each one of us should do that work for which he is best qualified by the Spirit of God, and to which the providence of God directs him.

#### RESOLUTION ON VERNACULAR PREACHING.

After considerable discussion, the following Resolution was adopted upon this subject:

“THAT this Conference concur generally in the views now given by Messrs. Wenger and Stubbins of the sphere of vernacular preaching, and

of the modes in which it may be best carried on. Amongst the various means employed in India for the fulfilment of the great commission, they regard the preaching of the gospel to the people in *their own tongue* either by European missionaries or by preachers raised up in the country, as the work of highest importance. Though attended with difficulties, they consider it admirably adapted to the instruction of all, who can be brought under its influence; but they regret that owing to the state and constitution of native society, there are certain classes, such as the members of wealthy families, and nearly the whole female population, who are rarely reached by its agency. So important is it in their eyes, that they consider, that every missionary on arriving in the country should endeavour so to master the language as to be able personally to engage in it: and while such as learn to speak it well, should, if not otherwise directed by Providence, devote to vernacular preaching their entire attention, those who are directed to other plans, should also give to it as much time and effort as they can. They consider that owing to the state of the native mind, every department of vernacular preaching should receive the most careful study; in order that a missionary may be completely prepared for the various circumstances under which the Hindus are addressed by him; and especially for the numerous objections with which they meet his exhortations. With a view to secure, as far as possible, the same hearers, they think that in the neighbourhood of a missionary's house or station, preaching in the bazar to the heathen should be conducted with regularity and on system. They also approve highly of extensive itinerancies amongst villages and towns beyond the ordinary sphere of his labour; of visits to the great markets, and (in spite of certain disadvantages) of visits to the crowds attending the great *melás* and religious festivals. If practicable, such itinerancies should be regular and systematic, so that a missionary may re-visit the same villages, or may remain at any place that seems peculiarly open to the gospel. Though not absolutely necessary, they think that in such itinerancies missionaries may, with great advantage, accompany each other or be accompanied by native catechists: while their visits and their preaching should be followed up by a judicious distribution of suitable tracts and portions of the Word of God.

"In looking at the results of vernacular preaching in Bengal, they acknowledge with regret, that though the majority of missionaries

have been engaged, for many years, in various parts of the country. in this department of missionary labour, it is a remarkable fact that, as compared with the amount of labour and journeying, the number of known conversions to which vernacular preaching to the heathen in the bazar by missionaries has immediately led, seems to have been small. Indirectly it has produced enquiry, brought enquirers into connection with christians and christian services; and in conjunction with other agencies has led to the formation of the native churches now existing. Especially has it contributed to that marked change in religious views, both as to the character of Hinduism and the worth of Christianity, which distinguishes the present generation of the Hindus from those which have preceded it. Regarding these fruits as of the highest importance, the members of this Conference feel abundantly encouraged to continue preaching the word every where, sure that the promise will be fulfilled, that we shall reap if we faint not."

With a view to promote the increase of efficient vernacular preaching in all parts of the country, it was also resolved, on the motion of the Rev. Messrs. Mullens and Smith :

"THAT a Committee be appointed to draw up and publish a **HAND-BOOK** for the use of vernacular preachers, similar to the manuscript Bazar-Book, which has been in use for many years among the Orissa missionaries: that the Book be made of a portable form; and that it be published by subscription, its price, if practicable, not exceeding one rupee. That the Committee consist of the Rev. Messrs. Lacroix, Morgan, Wenger and Mullens; Mr. Lacroix being convener."

As some members of the Conference strongly object to certain portions of the Resolution on Vernacular Preaching, the Conference permitted them to place the following expression of their dissent among the official proceedings of these meetings.

#### **DISSENT FROM THE RESOLUTION ON VERNACULAR PREACHING.**

"We dissent from that portion of the above resolution respecting vernacular preaching, which pronounces it to be the department of missionary work of highest importance; and that for the following reasons, viz.

1. **BECAUSE** the resolution is virtually a censure upon some of the most venerable missionaries who have ever laboured in this land, who

have been mainly employed in other departments of missionary labour, as Bible Translation, Education and the pastorship of native churches. We cannot join in a resolution which necessarily implies that these men have been employed only in subordinate departments of the work.

2. **BECAUSE** in other places, the resolution will probably be understood as implying this censure in a greater degree than the discussions in the Conference shewed that the members understood it; and in the opinion of the dissentients, the Resolution is liable to such mis-construction.

3. **BECAUSE** one effect of the Resolution will be, to induce young missionaries, when entering upon their labour, to rush into the most difficult department of missionary work, before they are properly qualified for it, and will unduly excite prejudices in their minds against various departments of the work, before they are capable of exercising an independent judgment as to the comparative value of the several branches into which missionary labour is divided.

4. **BECAUSE** we consider that in certain places, and for certain classes, vernacular preaching is not the most important branch of missionary work.

(Signed)	THOMAS SMITH.	JAMES OGILVIE.
	JOHN ANDERSON.	JOHN TRAFFORD.
	JAMES LONG.	EDWARD STORROW.
	WILLIAM C. FYFE.	JOHN FORDYCE.
	LAL BEHARI DE.	

For the second, third and fourth reasons: JOHN POURIE.

#### WEDNESDAY AFTERNOON.

A short adjournment at half-past one followed the discussion on Vernacular Preaching: but the Conference having resumed, a hymn was sung, and the Rev. T. Gardiner offered prayer. The chairman then called on the Rev. D. EWART, at present the senior Member of the Free Church Mission in Calcutta, to introduce the fourth subject appointed for discussion; which he did by reading the following paper:

#### ON ENGLISH MISSIONARY EDUCATION.

MR. CHAIRMAN AND BRETHREN,—I do not wish to regard myself, on the present occasion, as the apologist of our English Mis-

sionary Education. I would rather desire to be regarded, on this occasion, as occupying the position of an Expounder of the system, in some of its most prominent features. I am not unwilling, if need be, however, also to assume the character of an apologist, fully satisfied as I am, that our English Missionary Educational Institutions have proved a source of more benefit, than can now be told, to the communities among which they have been established and carried on; and also knowing, as I do, that to a goodly number the education and instruction, received in these Institutions, have proved the blessed means of leading them from the paths of error and ungodliness to Him, who is the way and the truth and the life. Time was, when even in our Calcutta Missionary Conference the question was calmly asked, whether the man who taught the gospel to the pupils of a school, could be regarded as a missionary at all. That question may be raised again; and if so, it will be necessary to point out the basis of that freedom, as many of us feel it to be, in accordance with which we carry our pupils onward, throughout the various branches of a literary and scientific education, in order to secure their attendance at our classes for Bible and religious instruction. In the meantime we are at liberty to assert, that it is a fact that almost all, if not all, missionary bodies in this country do engage, to a greater or less extent, in carrying on this branch of missionary operations. It is also a fact that it has pleased the Great Head of the Church to sanction, by his presence and blessing, the labours of those who are engaged in carrying on these Institutions. Not a few fruits have been granted to such labourers: souls have been gathered in from the realms of heathenism, and brought into the kingdom of righteousness and peace. Many have been weaned from error, and, although in the dangerous state of halting between two opinions, they may be regarded as more the friends than the opponents of the truth.

But, waiving all further preliminary remarks, I proceed directly to the exposition of the subject assigned to me, availing

myself of the topics stated in the programme of the proceedings of this General Conference of Missionary brethren. The topics specified there, are—

1. The peculiar sphere of English Missionary Education.
2. Its special aim.
3. Its real influence.
4. Its success.

1. English education can be of no use to the great masses of the population. The agricultural labourer, and even the village trader, and the great body of those occupied in the various branches of meehanic labour, have no inducement whatever to spend eight, ten or twelve years of their lives in applying themselves to the acquisition of English literature and the sciences of the west. For these vast masses, of human beings, the greatest boon that could be vouchsafed, in the way of merely secular education, would be the means of acquiring the power of reading and writing in their own tongue, and of casting up accounts in the vernacular way, with such improvements as the highly advanced state of modern education may suggest to the intelligent superintendents of vernacular schools and academies. But there is a numerous class of persons who belong to what may be called the middle ranks of the native population,—middle ranks, not as regards caste; for many of those alluded to are of the highest caste; but middle ranks, as regards wealth and worldly influence. These are to be found at all the zillah stations and chief towns. There are many openings for them in Government offices, and in various branches of the public service. An English education opens the door for them, and facilitates their advancement to situations of trust and emolument. The youth of these classes, consisting of young Bráhmans, young Vaidyas, young Káisthas of all grades and subdivisions, and multitudes of the weaver caste, and of others who cannot lay claim to be ranked among Káisthas, are most eager to be regarded as candidates for such situations as we have alluded to; and, in order to qualify themselves for employment, are eager in the pursuit of English

literature and science. The consequence is that in all towns or villages, where a large number of these classes reside, an English school is no sooner opened than its benches are filled ; and if it be conducted with any degree of efficiency, the numbers may not only be kept up, but increased day by day, and year by year.

The number of young Bráhmans who will be found in such schools is much more than many, perhaps, would venture to suppose. I have often found them constitute nearly one-fourth of the whole. And when we consider what an influence Bráhmans have over the minds of the vulgar in this priest-ridden land, we may readily concede the mighty importance of the minds of that powerful and influential caste becoming imbued with the sound principles of modern philosophy, and with the pure and self-evidencing truths of the holy oracles. Of scarcely less importance is it that the vast tribes of Ghoshes, Mitras, Basus, Dattas, Dáses, Dcs and the like, should be raised to the contemplation of truth in all its departments. How can this be done, in the present state of native society, save through education in one form or another ? And the kind of education suited to effect the desired end, is not that which nurses the overwocning vanity of native youth, by leading them onward through the speculations of philosophy, and the rigid demonstrations of science, without calling upon them to consider what they are, and what they ought to be, both with reference to time and eternity. It is that species of education which is aimed at by missionary Institutions ; in which science and literature and philosophy are made the hand-maids of religion ; and in which every branch of knowledge, which is not directly and purely religious, is at least made indirectly conducive to religion, and in some measure sub-religious.

We would, then, say that the middling classes of society, so far as wealth and influence form the basis of classification, constitute the peculiar sphere of this branch of missionary labour ; and the places where these middling classes are to be

found are the localities where we are to put forth our efforts. But some may say, these are just the localities occupied by Government schools and colleges. We would make no account of that. The Government system of education may command the attendance at its schools and colleges of the sons of the wealthy classes; but it leaves the great mass of the middling classes untouched, and as yet has done almost nothing for the people at large. Let the missionary Institution be placed side by side with the Government college, and there the missionary will be ready to avail himself of any opportunities which the reception of a non-religious education may throw in his way; and he will be sure to receive into his own Institution multitudes who cannot obtain entrance in the Government seminary. I frankly avow that in my humble opinion the education in the missionary Institution ought, as a matter of principle, to be free. But, without entering now upon the discussion of the principle, it is easy to see the power and influence which the offer of a free education gives the missionary over the minds of his pupils. They feel that they are altogether under his control and at his disposal; and that as he admits them freely, so he is at liberty to forbid their attendance, without reference to any other consideration than the full exercise of his own judgment regarding their conduct.

But the best sphere for missionary educational Institutions is a metropolis and its immediate suburbs. There, are masses of all the different classes of men whose sons desire English education. These are gathered from many distant places, and will bring their youth with them, to have them educated under their own eye, and spending the evenings and mornings under the same roof as themselves. The father, uncle, brother goes to his shop, his office, or his peculiar line of business, whatever it may be, among the many departments of employment which the metropolis opens up, in the bazar, in the merchant's office, in the courts of law, or the Government secretariats; at the same time the youths go to school, and are busily occupied during the hours when a guardian's surveillance cannot be



extended towards them. In the evening they both return home, the Babu from his office, the boy from his school. There is a convenience in all this, which leads to the collection in Calcutta of a vast number of young persons;—and we know not to what extent schools might be multiplied in this metropolis. The supply, during my experience, has not, as yet, got ahead of the demand. But we must now say somewhat—

2. On the special AIM of English missionary education. This is, and always ought to be, the evangelization of the pupils. We repudiate any other system than that which makes the conversion of sinners to God the chief end, and all the other machinery of the school subordinate to this; and, in order to effect this, missionaries should be the head teachers in the Institution. That will not be a thoroughly evangelistic Institution, where the missionary merely walks in now and then, showing his interest indeed, but taking no active share in the work. He must make himself thoroughly acquainted with the youths, and prove his disinterested desire after their improvement, by showing himself not above taking pains to instruct them in all branches of truth, availing himself of every opening to enforce the principles of true morality and true religion, as inseparable, and connected the one with the other, the former with the latter, as the branches, leaves and fruit with the parent root and trunk. While thinking on this subject, I happened to cast my eye on one of our religious periodicals for the present month, containing an article on missionary schools. The writer of that article disposes of the whole question in a very summary and off-hand sort of way. No disrespect is meant to him by these remarks. But it appears to me that *his* reasons for missionaries withdrawing from education, constitute some of the strongest reasons for some missionaries, at least, making education their exclusive department. He says, “No doubt, it is desirable for missionaries to get and to retain an influence over schools, as far as possible, because they afford a large field for preaching the gospel to numbers of impressible minds. Still, to be themselves

actively engaged in imparting secular knowledge, appears to be quite foreign to the proper work of a missionary in a land circumstanced as this is at present." Now, in our opinion, the missionary can neither get nor retain an influence over *scholars*, unless he be himself actively engaged in communicating knowledge to them. The missionary does not establish schools for the bare purpose of civilizing or instructing ; but he establishes them as instruments for evangelizing ; and just as the apostles gained a patient hearing by exercising the power of working miracles, and followed it up by preaching : so the missionary, engaged in an educational Institution, gains for himself a patient hearing by imparting useful and eagerly-desired knowledge, call it secular if you will, and follows it up by preaching the gospel to the impressible minds that surround him. Here surely is no confounding of means and end ; but an application of means, in my judgment far more likely to secure the end than those which this writer suggests. He thinks, education could be carried on equally well, though all missionary schools were closed ; and that missionaries might retain an influence over schools, the charge of which was undertaken as a *speculation*. We question both these points. In my opinion, to give a missionary sufficient influence over a school for evangelization, the school must be one that affords gratuitous education, a school in which the missionary is himself the chief person, the teacher of highest literature and the instructor in highest science. In no other way, can he obtain a full hold over the minds of its scholars. But let him never lose sight of his *special aim*, the glorifying of God, in teaching and enforcing and exemplifying the tenets of the glorious gospel of the blessed God.

3. Let me now allude to the third topic, the **REAL INFLUENCE** of English missionary education. I should almost like to decline saying any thing on this topic ; because I believe that the real influence of any missionary operation, the making of books, and translations of Scripture, preaching in the vernacular tongue, or teaching in schools, cannot be fully known till

the secrets of all hearts are revealed, in the day when the Son of man shall come in his glory, surrounded by his holy angels, and shall sit on the throne of his glory. But I may state a few real influences which are palpable to every observer, even now. Our missionary education convinces men that missionaries, who in these days cannot work miracles, are really zealous for their advantage and welfare in this world. And it convinces men that missionaries do not fear the spread of knowledge, and that they desire that the arguments which they bring forward on behalf of the gospel, should be tested and judged of by the same kind of criteria as are to be used in testing the truths of other arguments. This shows that, if deceivers, they are the most disinterested of deceivers; seeing they furnish their audience with the best known weapons for detecting the deception.

But the most marked influence, produced by our missionary Institutions, is the utter annihilation of some of the greatest difficulties with which missionaries have to contend in endeavouring to evangelize this people. The general education, coupled with the religious instruction, even where it fails to bring the youths to Christ, has a certain and powerful destructive tendency, as regards all confidence in the Hindu shastras, and all regard to the distinctions of caste. There may be an outward conformity to the innumerable requirements of the Hindu religion—there may be a public adherence to the distinctions of caste. But the spell is effectually broken, and never can again acquire its lost power. How can it be otherwise? The haughty and youthful deified twice-born,—who often, on his way to the place of learning, is stopped by the cringing sudra to dip his young brahmanical toe in a basin of water,—learns at the prelection and in the class-room to form a different estimate of things. Some scion of a humble sudra stock may there, with ease, take the highest place. Or, though the Bráhmaṇ, which is not unfrequent, excel in literature and science, as well as occupy the highest rank in the contingencies of birth, yet he finds that to maintain his position, he must trust, not to such contingencies, but to applica-

tion and mental superiority, and that if he slacken his application, or cease to put forth his power, some Dás or De, or Sáhá or Láhiá will immediately take a higher place than his. I believe that, if you had the means of scrutinizing the tenets and opinions of the members of the upper classes of our Institutions, you would not find more than a few who would venture to avow any confidence in the shástras of Hinduism, or who would describe caste as any thing more than a fiction of the Bráhmans to maintain their own supremacy.

But we would say more. Christian education elevates the moral tone, even of unbelievers; and just as the irreligious man in a christian land may have a high standard of honour, which the decencies of a community, living under the influences of the pure and exalted morality of the gospel, force upon him; so the youth, who is disciplined and taught in accordance with the moral principles of the Bible, and is dealt with and treated on these principles, learns insensibly to respect these principles, and those who profess them and act upon them. And this influence extends in native society. We know many whose consciences are thus christianized, and who, although not professing christians, do homage to the supremacy of the gospel in their hearts and lives.

But some one may say, What is gained by such an influence operating on native minds? We unhesitatingly reply,—Much is gained; because the most formidable of those hindrances, which have been so distinctly stated and dwelt upon by our respected and esteemed brother, who brought this subject before the Conference—are entirely done away with, in the case of those who have benefited by our instructions in our missionary Institutions.

4. But those various influences, though vastly important as preparatory means, we do not regard as constituting their success. We are by no means inclined, however, to listen to what many say regarding preparatory work; or to admit the soundness of their reasoning, when they endeavour to do away with all that is said about preparation, by falling back

upon the sovereignty of God. We fully admit the sovereignty of God as supreme and irresistible. But the record of his will discloses to us that he exercises his sovereignty, so far as man is concerned, by the employment of means, and often by a series of preparatory operations; and that, even when he has been pleased to have recourse to miraculous agency, it has often been to prepare the minds of his servants for after enlargement in true knowledge. But in taking up the remaining topic of the subject assigned to me, I shall simplify the whole matter by considering *success* to signify admissions to the Church. And yet, while making this concession, I feel that Mr. Smith was quite right in what he said, at our meeting yesterday, regarding some who die in the faith without obtaining or having it in their power to obtain baptism. Two remarkable instances of this kind were communicated to Mr. Wylie by myself some years ago, and published by him in a pamphlet regarding the influence of the Bible; and also I think as an appendix to the report of the Bible Society. I have no manner of doubt that those two brothers died in the faith of Christ, and that they were accepted through him. There are other cases that might be specified. Those I have alluded to, were adduced at the time as specimens of a class. But let us only speak of admissions to the church. I have not had opportunities of collecting any thing like general statistics on this subject: I shall therefore confine my remarks to the mission to which I myself belong. I believe that the results of our operations in educational mission work may be regarded as a very fair specimen, indicative of the average amount of success in all similar efforts. We were first in the field, in endeavouring to give full effect to this branch of labour; and we laboured for several years without having many direct seals of our ministry. But of late, that is to say, within the last sixteen years, no year has passed away, without several being admitted into the church by baptism. Other labourers have followed us in the same path of operation, and, without having had to experience the initiatory difficulties against which we had to contend,

have, as I believe, had at least equal, if not greater encouragement.

Since the commencement of our mission in 1830, we have admitted into the church by baptism—

Of males, .. .. .	70
Of females, .... .	31

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In all, ..... 101

With the exception of about 10 persons, these are the results of our educational labours, and have received instruction in the saving truths of the gospel, either in our Calcutta and Chinsurah Institutions, or in our Branch Schools, or in the Orphan Home for females, formerly under Miss Laing, now under the Rev. John Fordyce. Some few of these have fallen into sin, and been separated from the mission. But the great majority have proved stedfast and consistent Christians. And some of our brightest jewels are transplanted to glory, and surround the throne of the Lamb, glorifying him who washed them in his blood and redeemed them from all iniquity.

Of the males, .... .	22 are Bráhmans,
Of the females, .... .	5 are Bráhmanis,

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That is, ..... 27 persons, more than one-fourth of the whole, belong to that class which was long supposed to be the most inaccessible to the truths of the gospel in this land. We do not make this remark from any desire to exult in the baptism of persons of the brahmanical class, more than in the baptism of the humblest sudra. The souls of those of low birth are as precious in the sight of God as the souls of those of high birth. But viewing the question nationally, and with reference to the obstructions which are in our way, we cannot but regard it as a proof that the Lord of the vineyard is removing the obstacles in our way, and giving us more and more a door of entrance unto this people, when we see these instances of conversion from among a class, who are regarded by this people as gods upon earth.

Some of these converts are scattered abroad in various employments, some in connection with our own mission, and a few in connection with other missions, and some are in secular employment. These, we have reason to say, are all doing well. A small native church, consisting of those families and single persons connected with the mission, resident in Calcutta, assembles every sabbath evening for worship in the vernacular tongue.

There are connected with the mission, as native missionaries and teachers :—

Four\* preachers. •

Three Catechists, applicants to be licensed for preaching.

Two Probationary Catechists, and—

Several applicants for being taken on trial for that office.

Four efficient Christian Teachers.

The numbers above given do not include some 24 children connected with the mission, and some of them now attending our Institutions and schools. Nor do they include a considerable number of persons who, though not admitted into the church in connection with our mission, have yet received the elements of christian instruction under us, and have gone abroad into the world, with tendencies which led them to listen to christian truth in other places, with less prejudice and with more attention, than they would have done under other circumstances. There are considerable numbers, in short, who having attended our Institution in their early years, have withdrawn from various causes, and have afterwards embraced the truth, acknowledging that their first impressions were received in our class-rooms. In some of these cases, a wonder-

\* At the time when this was written, three of the preachers had passed their trials for ordination, and the Free Church Presbytery of Calcutta, being highly satisfied with the manner in which the probationers had acquitted themselves, had resolved to ordain them on Sabbath the 9th Sept. This ordination took place at the appointed time, and Jagadishwar Bhattachárjya, Prasanna Kumár Chátturjya and Lál Bihári De, are ordained missionary ministers.

ful manifestation of the gracious providence of God, in bringing the sword of the Spirit to act upon the souls of men, has been manifested. A minute account of such would be highly edifying and interesting to every christian. Many of these cases were collected and shortly described by my friend Bihári Lal Singh, one of our preachers, and published by him, in a small pamphlet, which he drew up to prove that the number of conversions from among the alumni of missionary Institutions, far exceeded the number of conversions from among the alumni of non-missionary colleges and seminaries.

The Rev. J. LONG, of the Calcutta Church Mission, has been engaged for fifteen years in education, either English or Bengali, and thinks it desirable to know the views of different parties. Many will not object to the first-rate Institutions where a complete education is given, who will object to secondary Institutions in which the education is but partial. In such schools the lads cannot be well educated, their minds are not really improved. Those who can give time and labour to secure a good education in English are few.

The question is as to the usefulness of giving a mere smattering of it to the many, who cannot devote much attention to its acquirement. Will not the great mass of the people be more benefited by a thoroughly good vernacular education? He is decidedly of opinion that, for them, vernacular education is greatly preferable to an English one. Far greater efforts should be made, than have hitherto been made by missionaries, to promote such education. To whom are we to look for a real diffusion of knowledge among the masses? The Government will do but little. The zemindars and the rich natives will do nothing. Those who have received an English education themselves, have done much less than might reasonably have been expected of them. It is to the missionaries alone then that we can look for the education of the people through the vernacular languages. There are 80,000 vernacular schools in Bengal and Behar. There is a great educational movement going on throughout the country, and the missionaries should take a prominent part in it.

The Rev. E. STUART, Church Mission, agrees with Mr. Long as to the value of secondary English schools, and thinks them all but valueless. But some think that certain difficulties necessitate them. Some laymen, for instance, imagine that no missionary can be well understood in the native languages; and that to get two or three hundred boys to read the New Testament is a very good thing. Others again consider it is only through schools that the difficulties of caste can be overcome. He has often



thought that this class of schools, taking no fee, induce many persons to send their sons, who would not have them at all educated, if the schools were not free. A fee would much reduce this class. One advantage of these missionary institutions undoubtedly is, that we can really preach the gospel continually and most intelligibly to a large class, to whom the gospel would not otherwise be accessible.

Rev. T. SMITH, agrees with much that has been said respecting secondary schools. If English education is to be prosecuted at all, it must be prosecuted with vigour, in order to do good. As to the *sphere* of English education, all are agreed that it is found in the large towns. Only in peculiar localities will it be otherwise. Thus the Free Church have a station at Culna. Though but a second-rate town, a peculiar desire for English education exists there. The reason is that it is an outport of Calcutta, and all the produce of a district is poured through it into the Ganges. Still the school has not flourished much: the desire being but limited.

In reference to the *special aims* of missionary Institutions, he would add to Mr. Ewart's views the training of a native ministry. To this notion some will object, that men should be trained when christians. This is true; but it cannot be disputed that we do begin their training better, and carry it on better, by taking men with minds already educated and disciplined. He does not disparage men otherwise trained. But all men will admit the advantage to those being trained for a native ministry, of a previous mental culture, such as the English missionary Institutions give. There is no antagonism between this English system and vernacular preaching. He thinks *this* system, the best means for promoting vernacular preaching. Many missionaries can preach; but where foreigners speak *our* tongue, there is a barrier between them and us. So it is with us in INDIA. Missions therefore only *begin*, when a band of native missionaries is trained up, who may preach to their countrymen, with all those peculiarities in feeling, mode of thought, and associations which the latter will thoroughly appreciate.

He would notice another point of Mr. Ewart's address, the free admission: and merely state that on that point he differs from him; thinking that in consideration of the valuable secular education given, a small fee might well be paid.

The Rev. E. STORROW, of the London Mission, while substantially agreeing with Mr. Ewart, would take exception to the gratuitous system. He thinks there is no objection in principle to the taking of a fee, considering the education given; and that owing to the great expense of these Institutions, it should be imposed: the amount being a question of expediency. Much misunderstanding is abroad respecting the *reason* for main-

taining these schools; they are sustained not so much as the means of giving intellectual, as moral and religious training. Some think that in them missionaries teach logic, arithmetic and geography to none but little boys: those usually taught by missionaries are young men between 14 and 24 years of age; and instruction in the christian evidences and moral philosophy always engage a large share of attention. These Institutions should be of a high character, or else they can neither compete with Government colleges, nor retain the pupils for a sufficiently long time.

The greatest *use* of these Institutions consists in bringing a large number of well educated young men belonging to the upper classes of society under a thoroughly christian influence, and thereby preserving them from infidelity, to which government education frequently leads. We also exert a good influence on students from schools under native management or the Hindu College, and they learn from us Christianity. The very existence of Government Colleges ought to induce us to have Christian Colleges; otherwise the sons of the wealthy will go downward into infidelity; and the whole of the upper and educated classes will thus be lost to us.

As to their results: we have received a large number of converts, of whose conversion we can have no doubt. But we are exerting a powerful influence on the people generally, in turning away their minds from idolatry, caste and other evils. The moral tone also of young men educated in our missionary Institutions is greatly elevated. They are invaluable as a barrier against that infidelity which threatens to rise up in the place of Hinduism.

The Rev. J. OGILVIE, of the General Assembly's Institution, had little more to do than to thank Mr. Ewart for his excellent paper. He was surprised at Mr. Stuart's statement that the terms employed in preaching salvation must of necessity be intelligible to all mankind; whereas it is well known that while these words exist among the Hindus, their meanings expound Hindu notions. The aim of missionary Institutions is doubtless the evangelization of the pupils. A question arises: How far should secular education be carried? For a considerable time after pupils can read the New Testament, they read it with great interest, but generally they decline. Perhaps this is because an undue proportion is given to the secular departments. He thinks that the amount of secular knowledge is carried far enough. Mere secular education leads only to infidelity, as Whately has clearly shewn.

The Rev. J. MULLENS, would speak only five minutes. It was a great mistake to suppose that missionaries advocated these Institutions as suitable to every part of the country. They are mainly necessary in the Presidency towns. In point of fact, out of 7000 scholars and students taught in the missionary English Schools, 5000 are in Bombay, Madras

and Calcutta. The average number of scholars in cities is 350 to each school : in the mofussil, less than 100. This goes to confirm the opinion that secondary schools are of little value ; with such a small number of scholars, how can the education given be of a high kind ? The whole discussion turns upon the distinction between primary and secondary schools.

Again, he would not argue for these Institutions, with Mr. Smith, that they are the best means of raising up a native ministry. Without referring to the large number who remain Hindus, if we ask what has become even of our educated converts, we shall find that a very small proportion have become catechists and preachers. And even among the few catechists who have been raised up in English Schools, is it found that many like to go to bazar preaching ? In Bengal at least that fruit has been very small. To defend ourselves from infidelity ; to prevent the young men, now being educated, from being trained up in error : to offer the gospel fully and freely to them : to introduce it into families, which other plans do not reach, and thus help in preaching it to every creature ; these are aims on which this plan may well be based, and which are undeniably accomplished. In the public offices of Calcutta, and scattered over all Bengal, there are now immense numbers of young men, who have thoroughly learned the gospel in this manner. He would add also, what he stated the other day, that during the past eight years fifty-five converts had been baptized from the Institutions in and around Calcutta.

The Rev. T. GARDINER, of the Free Church, said ; Many people think that these Institutions should be maintained, because the people are so sunk, that they cannot possibly understand the gospel. Others think that it is a noble thing to engage in the elevation of the people. He considered it right to mention that these were not the reasons which influenced missionaries in maintaining such Institutions and schools.

The Rev. J. WILLIAMSON, and the Rev. C. NEALE, of the Church Mission, Burdwan, at a subsequent meeting stated, that though the smaller English schools in the country could not give a high education, and therefore could not make deep religious impressions on their scholars, they were yet not wholly useless. They did a certain amount of good, and some of their scholars subsequently turned out well.

#### RESOLUTION ON ENGLISH MISSIONARY EDUCATION.

The following Resolution was adopted by the Conference in reference to this subject :

“ THAT this Conference concur generally in the views expressed by Mr. Ewart on the subject of English Missionary Education. The Institutions specially formed for carrying it

out are not, as some have thought, mere secular schools, intended to elevate the people in the ordinary elements of civilization and knowledge, but thoroughly Christian Institutions, whose aim is to lead all their scholars to the cross of Christ, and whose every department is pervaded by a christian spirit and rendered subordinate to religious ends. On no other condition could missionaries conduct them. They consider that such Institutions find their peculiar sphere in the great cities of India, or in localities, where, with a great demand for English amongst the younger natives, Government colleges and schools or other non-religious schools are established, very deficient in the moral training of that interesting class, whose desire can be turned to the furtherance of the gospel. They consider that, in order to prevent these young men falling into infidel error, and to secure an introduction for the gospel amongst the higher classes of the community, these Institutions ought to be collegiate in their character, and give a complete education, both of the intellectual and moral nature of their students; so as to retain them to an age, when with matured minds and extended knowledge they may appreciate the claims of the gospel. They consider also that to prevent the more secular branches of education from getting into excess, they should be guarded with jealous care; and that to preserve their missionary character entire, one or more missionaries should not only superintend, but personally engage in conducting them. They consider also that as the value of these Institutions is directly connected with the maturity of their scholars' minds, the inferior schools, in which but a smattering of English is received, and which the scholars leave while but young and ill-educated, are for missionary ends of comparatively little use. They consider that this plan of proclaiming the gospel has spread the knowledge of it extensively among the educated, and introduced it into respectable families not otherwise easily accessible to its influence; has prevented greatly the spread of infidelity among the young: has greatly diminished the power of the Hindu

priesthood and of caste ; and also led in not a few instances to the actual conversion of souls.”

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The Conference closed at four o'clock, with prayer by the Chairman.

#### THURSDAY, SEPT. 6TH.

The Conference again met for business at ten o'clock, the REV. JAMES OGILVIE, in the chair. Present 42 members and 8 visitors.

After singing, the Rev. E. STUART offered prayer. The minutes of the proceedings of Wednesday's meetings were then read, and, with various amendments, confirmed.

The Rev. F. SCHURR, of the Church Mission in Krishnaghur, at the request of the Chairman, then read the following paper, prepared for the Conference, on the Influence exerted by the Indigo Planters, on the progress of the gospel.

#### ON THE INFLUENCE OF THE SYSTEM OF INDIGO-PLANTING ON THE SPREAD OF CHRISTIANITY.—By the REV. F. SCHURR.

In treating this difficult and delicate subject, I propose to go beyond the range of our native christian community, and refer to the peasantry in general. As our christian ryots in Krishnaghur are on the whole suffering less than others, I shall describe those evils of which the majority of ryots complain ; evils which arise from the Zemindary system, the Indigo cultivation and the state of the Mofussil Police. I am of course dealing not with *individuals*, but with *systems*.

I. Foremost appear to be those evils, which arise out of the peculiar protection of private interests, to the detriment of the public at large. Such protection the *Zemindary system* especially enjoys.

The ryots declare themselves most willing to pay a higher rent to Government than the present assessment, if they could but remit it directly to the Collector, without the intervention

of the zemindar; as is done under the ryotwary system in Madras, and by the village communities in the North West Provinces. The zemindar either exacts much more from the ryot, than he pays to Government; or he leases portions of his talook to sub-holders, who again let it to others. In many cases the land passes through several hands, before the ryot obtains it; and each sub-holder taking his profit, the poor ryot has almost invariably to pay several times the amount of the assessment. This system of sub-letting is similar to that which prevailed so extensively in Ireland, and inflicted such deep injury on its peasantry. Rents being thus exorbitantly high, recourse must be had to force, and frequently to torture, in order to collect it. Could the ryot obtain the land at the Government assessment, he could easily pay his rent; yea double that amount would not prove too burdensome. For instance, a man cultivates sixty beeghas; at present the rent alone amounts to 60 Rs.; had he to pay but half this sum, it would not be a grievous burden. But now, the zemindar's peadahs often sit in a ryot's house for days, exacting as their own due 4 as. per day; the poor ryot saves himself by flight; but his wife has frequently to sell her jewels, brass plates, &c. merely to pay the peadah; and at last the man's property is seized and sold, or carried to the zemindar's office to pay the rent. In many cases the man is rendered a pauper. Besides this direct land-tax, there is a host of *indirect* taxes for him to pay.

On all occasions of joy or grief in the zemindar's family, such as weddings, idolatrous festivals, and funeral ceremonies, the ryots have to contribute their share, either in kind or money; in either case the payment exacted is double the nominal amount. The head servants, both of zemindars and planters, exact the same for their own benefit on such occasions. When any of them travel, the bearers employed are either ill-paid, or not paid at all.

Arrears due to the zemindar are often allowed to run on for years on compound interest. When the head of a family

dies, there may be a small debt left, without the knowledge of the nearest relatives, as documents are rarely given, and more rarely preserved. After the debt has increased to a respectable sum, the zemindar seizes the richest of the relatives, and takes from him what he can obtain. If he dreads the interference of a European, he gains his object by a suit in the Moonsiff's court.

The landholders, both Native and European, being almost the only parties who deal with the ryots, the Government officials are more known by name and dread, than as paternal rulers and protectors of the oppressed. •

The landholders consider it their prerogative, to settle all kinds of disputes between the ryots. Quarrels, fights, murders, suicides, accidental deaths, and acts of immorality are occasions of a rich harvest to the naib and all his underlings. Heavy fines are inflicted on both the guilty and the innocent, and the native police is speedily silenced either by bribes or threats. It is thus that the naturally inefficient Native Police becomes paralyzed by the mighty landholders, who in fact rule the country.

Should an injured and oppressed ryot dare to seek redress in the magistrate's court, he is sure to be waylaid by the oppressor's people, and carried into a godown, where he may meet his wife and children as prisoners, together with his confiscated goods and cattle. On returning to his village, he may find his former home a heap of ashes; or the site even ploughed over and sown with rice or indigo. Should he be so fortunate as to reach the magistrate, he must spend money upon the amlahs; he must secure hired witnesses; for from dread of the zemindar's or planter's vengeance, his neighbours will not give evidence voluntarily: if he has no money, his case is irretrievably ruined. .

The unscrupulous conduct of the landholders' servants is a most aggravated evil. They frequently falsify and forge documents to the injury of the ryot. They never settle any complaint for him without a consideration, nor do the inferior

servants write any account, measure land, or collect the rent, without extorting their own share. From the landholder down to his meanest servant, all extort from the poor unfortunate ryot, who is the only one that is defenceless and can thus be easily robbed.

II. The *planting of Indigo*, in the districts of Nuddea, Jessore and Pubna, is another protected system, where individuals profit by the poverty and misery of tens of thousands.

In these districts, the planters invariably try to obtain zemindary rights, by either purchasing or leasing estates. These obtained, they are the feudal lords of the ryots and their lands. It is therefore not to be wondered at, that on such estates the abovementioned evils are aggravated rather than diminished. If the planter enjoys the friendship of the Civil Servants, he can oppress, imprison and ill-treat the ryots with impunity. By some planters' orders, villages have been plundered and burned, and individuals killed.

The planter holding a talook, considers himself entitled, by his zemindary rights, to force every ryot to sow indigo on any of his lands, and to any amount. The ryots consider it cruelly unjust, that they should be compelled to cultivate on land, for which they themselves pay the rent, a crop which yields them no return, and thus merely to labour for those with whom might is right; they must do this sometimes on land, which belongs to other zemindars, who refuse to lease it for the cultivation of indigo. The ryot who dares to refuse meets with severe punishment; and the zemindar is frequently ruined by either lawsuits or affrays.

In order to have a legal hold on the ryots, advances are made to them, but on most they have to be forced. If once in the factory-book, there is no chance for a ryot to get out of it again; for a constant balance is kept against him, so that even an appeal to the law would not liberate him. I know instances where ryots went with the money in their hands to pay their balances, but their offers were refused.

Indigo, in lower Bengal, does not pay the ryot, and is a



forced cultivation. It has been computed that the money advanced, or otherwise allowed for indigo, barely covers the expense of cultivation to the ryot. Be the produce ever so good, the planter's servants always manage to divide the profit among themselves, and the only loser is the defenceless ryot.

The best land is selected for indigo; frequently the ryots bribe the servants to substitute inferior land. If the cultivation paid them, no such intrigue would be required, for they are wide awake to their own interests; but the indigo not procuring them even the salt for their rice, they are compelled to look out for their subsistence from the other crops they cultivate. On these alone they can rely, and it is their interest to retain their best lands for them. If the rice crop fails, the misery is indescribable. In many parts they have to cultivate half their land for indigo, yet it would be hopeless for them to fall back on the out-turn, in case the rice should fail. In bad rice-seasons, they must have recourse to the maháján, or money-lender who exacts no less than from 30 to 75 per cent. Even the richest harvest will scarcely cover the debt accumulating by compound interest, and the poor fellow is hunted by the maháján in the Moonsiff's court, and oppressed by the indigo cultivator, and by these two evils he is frequently crushed.

In many localities they complain also of unfair measurement, both of the land and its produce. This greatly aggravates the evil. If a piece of land measures six beeghas, the ryot has to pay six rupees rent for it; but by the indigo measurer it is but three or four beeghas. The ryot loses therefore in two or three ways. He has to pay the full rent, whilst he receives a smaller advance for indigo, that is, only 6 or 8 Rs. instead of 12; and the land for his own crops is greatly curtailed; for the planter asks, 'How many beeghas does he cultivate?' Answer: Twenty. 'Let him sow six beeghas of indigo.' These nominally six beeghas, however, are equal to ten, so that half his cultivated land is gone. For these ten beeghas he must toil in ploughing, sowing, weeding, cutting

and carrying the produce to the factory, and at the very best, his return is but a fraction.

Besides this, the seasons of sowing and reaping the indigo and rice almost invariably coincide. The ryot of course neglects that crop which yields him least, and never attends to indigo, unless he is forced. But not unfrequently he loses the proper season for his own crops, whilst he is forcibly kept, with bitter feelings, in the indigo fields, and thus he becomes a double loser.

Besides these evils, I might mention that most of the factory expenses fall upon the ryots, that the servants oppress and exact without mercy, and so on : but this may suffice to show, that the helpless and oppressed condition of the ryots calls loudly for sympathy from the philanthropist, and for justice from the Government.

III. The ryots also complain of the inefficient and immoral state of the *Native Police*. This has, however, been so frequently and ably exposed by the press, that I need not say much.

As alluded to above, the native officials are open to bribery and intimidation, and when they can oppress with impunity, they do it most cruelly. Murders, suicides, accidental deaths, dacoities, house-breaking, or the floating of a corpse, are occasions, on which they attend more with the view to exact money from the sufferers, than to punish the offenders.

I am further asked the question : "How do these evils arise?"

Their primary source is, undoubtedly, the corrupt human heart. In Bengal we see, that the people have no sympathy and no pity for each other. Hinduism, with its exclusive system of caste, seems to have stifled all natural feelings of pity and compassion. It is owing to this, I believe, that there is no public spirit, no indignation at wrong done to their neighbour, unless immediately concerned in it, and no commiseration for the poor and oppressed. Their greatest wrongs come from their own countrymen, and by them they are deprived

of many of their social and civil rights. The natives of Bengal are the most selfish people I ever saw, and from envy and jealousy try to ruin each other. They have not the remotest idea of love in the scriptural sense, and do not consider the new commandment, "Love one another," binding on them. If they were united, they could resist many of the existing evils. But I have seen very few natives who were capable of making a sacrifice for the benefit of their neighbour. If an action does not yield them praise or gain, they will do nothing. So long, therefore, as this characteristic is not weakened by the influence of the gospel, so long much good cannot be expected.

Out of this characteristic arises the abuse of the existing laws. Zemindars, planters, and their head servants enjoy too great liberties, and possess too much power for collecting the rent and coercing the ryots. The rates of rent are not defined by law, and the extent of the zemindar's power is not known to the ryots. Many of the laws seem to be unadapted to the present state of the country: for instance, the law punishes a man, who is actively engaged in an affray and is *seen* by witnesses, but the instigator and real author of it escapes without punishment.

The insatiable cupidity of the native underlings is another cause of many evils. They invariably look upon an appointment not as a *duty* to be performed, but as a means of livelihood. Justice is therefore sold to the highest bidder, and the defenceless are trodden under foot, without remorse. There is also great jealousy among the ryots. In order to ingratiate themselves, they frequently give false information about their neighbours, which leads to oppression and injustice.

The low price of Indigo seems to have considerably added to these grievances. At present, either the cultivator or the manufacturer must be a loser; and the former being friendless, the loss falls on him.

The small number of really good men in influential positions seems to be another indirect cause. Were there many holy men scattered over all the country, they would give a

tone of sobriety and justice to the whole community, and check many an evil-doer in his wicked career.

There are some well disposed planters, but they are unable to cope with the misconduct of their servants; and despairing of eradicating the existing evils, they leave things to follow their own course, though reluctantly. But the existence of such men does neither justify, nor much improve the radically evil system.

The third question is: "Where lies the remedy?"

It is difficult to suggest a remedy for a nation whose greatest skill consists in craftiness and cunning, and who pride themselves on their superiority in these unenviable qualities over their more dull European superiors. The only effectual remedy I can suggest, is the one which strikes at the root of all evils, viz. the Gospel. As long as the natives disdain this cordial, so long there is little hope of their improvement. Civilization without the gospel only shifts the scene, but remedies nothing. In their cordial conversion, therefore, to the gospel of Christ, lies the secret of their social and religious liberty and improvement, as well as their elevation among nations; and I believe that missionary efforts in conducting schools on the basis of the gospel, preaching the word of God, and spreading the Bible and religious books, will do more for the emancipation of India, than the best code of laws; for the gospel, if rightly received, is the divine code of laws, written in each believer's heart, and the effectual cause of conformity with the existing civil law. The remedy lies therefore with the natives themselves.

However, as the natives are more dependent than children in respect to improving and elevating themselves, and expect government and others to do every thing *for* them, government should interpose its authority.

1. I believe it to be their duty to appoint a trustworthy Commissioner to inquire into all these evils, and elicit the advice of intelligent ryots for future guidance.

2. The zemindary and planting systems should be limited

in their powers, and the amount of rent and taxation clearly defined by law. In addition, appeal to law should be made practicable for the poorest, by appointing more trustworthy Europeans and Eurasians on the police establishment. Such officers require scarcely any other qualification, than the conviction that in their position they have a duty to perform both to God and man.

3. The ryots ardently wish for the abolition, both of the zemindary and planting systems, and desire government to grant them permission for electing their own munduls (headmen of rural communities) for settling disputes and reporting more serious cases direct to the magistrate, and for collecting and forwarding their rent direct to the Collector. Government need not pay such a man more than a mere consideration for his position and loss of time. The ryots would recommend the most trustworthy of their number, and government would only have to sanction the appointment, and make the man responsible. It strikes me that such a system would be likely to work well, being under the check, as it were, of both government and ryots. They would be willing to pay double the amount of the present assessment, if this important step towards constitutional government was granted to them.

Now, what has all this to do with the evangelization of this country? Very much indeed.

1. The zemindary and planting systems so impoverish the ryots, that they are unable to send their children even to a charity school; for as soon as a boy is five or six years old, he is sent into the fields to tend cattle, either in the service of others, or to save the expense of a servant to his parents. Much less are they able to keep schools at their own expense.

2. The systematic oppression corrupts and barbarizes their minds, and they become slaves to the most dire fatalism. They at last care for nothing but their mere subsistence, miserable though it be; and look upon moral and social improvement as not destined for them, and therefore not even to be desired after: for what is the use of longing for a blessing

you are unable to obtain ? They look upon this life as their hell, and live in utter disregard of a future world. Their motto is : " Let us eat and drink, for to-morrow we shall die."

3. The bad example of many Europeans, their desecration of the Lord's-day, their incontinence, and their severity or brutality, embitter their minds against all Europeans. Ryots judge of all Europeans from the planters, who come to this country merely for gain, and after making a fortune, leave it again with no sympathy for, and no more interest in it. It is therefore hard for them to comprehend that the missionary alone should be actuated by higher and holier motives, and it takes a long time, of persevering self-denial on his part, to convince them of his disinterestedness. Not unfrequently have I been reproached by those who knew me not, with being paid by the Company, and preaching the gospel only because I was paid for it. This is also thrown into the teeth of the native preachers whom we employ.

4. They perceive, that many Europeans in government service are not as active on their behalf as they ought to be, and that they might check many evils by increased vigilance and exertion. Active Magistrates are gratefully remembered after many a long year. Many of the Europeans of this country look upon the natives with disdain, and call them " niggers," not remembering, that they are living upon these very " niggers." It thus comes to pass, that the natives have but an indifferent regard for the religion of Europeans, and I have sometimes heard natives say, they did not wish to go to that heaven in which such and such a Planter would be. The ryots generally believe, that the christian religion consists in having no caste, i. e. no self-respect, in eating beef and drinking freely, and in trampling upon the social, political and religious rights of the " niggers."

It is therefore high time for the well-wishers of India to exert themselves on its behalf; the voice of the nation is : " Come and help us !"

Mr. SCHURR, at the conclusion of his paper, read the following Statement, drawn up by some of the ryots in Krishnaghur, which describes their grievances in their own words.

STATEMENT OF RYOTS IN THE ZILLAH NUDDEA.

We gratefully acknowledge that we enjoy many advantages under the government of the Hon'ble Company; because in many ways the wicked are checked, and the good are protected; but some of the Hon'ble Company's laws not being adapted to promote our welfare, we are reduced to poverty and depth of misery by the conduct of our oppressors; this we will prove in the following statement.

*I.—The Oppression of the Zemindars.*

When either native or English gentlemen take a talook or an izará, they cannot get into possession without fighting and oppressing the ryots. When obtained, they are like tigers, and gradually devour the substance of the peasants; and the zemindars sometimes fighting with each other, rob their ryots of all things through their lattials, and desist not, until they have killed them. When a zemindar has obtained possession of a village, he sends an ameen, who measuring all the fertile land of the ryots, writes 20 cottahs for 15; and if no bribe is given, he writes even 25 cottahs. Where the Company takes four annas rent, they take five siccas; besides, by indirect taxation for contributions, presents, &c. they take three or four annas more. If any ryot, considering this to be contrary to the Company's established law, refuses to pay the zemindar, he sends piyadas, who forcibly take away his goods; and things worth five rupees are sold for three.

For the purpose of keeping order, and collecting the rent, the zemindars appoint a naeb to each talook, besides a gomasta and piyada to each village; these, by persecuting, abusing and intimidating the ryots, obtain a good share of profit. If the ryots be unwilling to pay these forced bribes, they write false arrears in their names, and beating them,

force their goods from them. Moreover, in order to pay the yearly *salami* (douceur) and daily exactions of the naeb, the gomasta, and the piyadas, the women have even to sell their ornaments; otherwise they have, for fear of their wrath, to flee to another place. Owing to all this oppression, the ryots find it hard to enjoy the fruits of their labour; for their oppressors pitilessly deprive them of all they possess, and throw them into fearful distress. If perchance there be a man of property, he is falsely accused, and under the name of "*fines*" all is taken from him.

The zemindars and their servants force the ryots to labour for them, without remuneration, and if they do not go at once upon their order, they take them by the throat, and abusing them, drag them away. Remaining without food the whole day, on coming home in the evening, there remains nothing but lamentation with their families; for unless they obtain their daily hire, they cannot manage. Alas! whilst the poor ryots are thus fruitlessly labouring for others, they look one to the other, expecting deliverance, but no one has pity on them.

## II.—*Injustice in the system of the Indigo Planters.*

Being surrounded by Indigo Planters in this Zillah, the ryots of each village are forced to take advances; if a ryot refuses, lattials are sent, numberless as locusts, and his cattle are impounded and carried to the factory, or the factory's ploughs are scut, and the ryot's recently sown rice is ploughed up, and indigo sown by force; from fear of this, the ryots rather yield to the evil, and take the advances, though with reluctance. When advances are made, the ryots receive two rupees per beegah, but from the time of leaving the factory, to cutting the crop and carrying it to the vats, there is nothing but giving *salamis* and bribes, and thus all the money goes away. For to the Dewan eight annas have to be given for *salami*; to the Ameen and Dagiddar eight annas each; to the ticcah Dagiddar four annas; and at the manufacturing time some eight annas must be given to the various servants.



Besides this, if a bullock strays into the indigo, the ryot has with folded hands to pay a fine according to their wishes. If the ryot does not submit to all this, he cannot cultivate any land for the support of his family, nor can he remain in his native place, but must flee from village to village.

Even when there is a full crop on the land, for which the advance was made, the amlahs, at the time of the accounts being made up, manage to pay only a fourth part of what is due ; consequently the advance not being balanced, the ryot has to sow again each successive year for the debt carried against him, and he has to sell other crops or produce, in order to pay the rent for this very Indigo ground, otherwise he will be beaten to death ; besides, all the labour of the ryots for indigo is lost labour. It is owing to this oppression and fruitless labour, that the ryots are so very poor. We know to a certainty, that for the fertility of the ground, and the industry of the peasantry in Bengal, the latter could rise to opulence, if no one deprived them of the fruit of their labour ; and they could with ease pay the government taxes.

Besides this, the planters have also thousands of beegahs of *Nij ábád*, (i. e. their own cultivation) within the borders of each factory. For cultivating this, they send lattials to each village, and bring the ryots with their ploughs and bullocks there without paying them ; in like manner they force them to house the Indigo without due remuneration. If a poor man refuses, either because he has to attend to his own work, or because he has nothing to eat, unless he gets his day's hire, he is shamefully abused and beaten and forced to go. Coming home at night, nothing remains for him and his starving family, but lamentation, because without his daily wages they cannot live.

### III.—*Oppression of the Bengali Police Officials.*

The Hon'ble Company being desirous of benefiting their subjects, have established various Zillahs, and Thannahs, and Pharis (inferior police stations) and appointed innumerable Bengalis for the punishment of the wicked and protection of

the good, i. e. they have established Sudder Ameens, Seristadars, Nazirs, Peshkars, Ukils, Darogahs and other officers in various places. But if we be permitted to speak the truth, there are many among them who are naturally avaricious; for instead of protecting the subjects, they bestow all their care upon filling their own boxes with money. When a big man injures a poor one in their very presence, even to death, these gentlemen neither investigate nor punish the case; or if they investigate, it is merely for obtaining money, and having received this, they declare even the murderer guiltless. If the zillah Judges, Collectors and Magistrates will kindly look into the daily complaints, from the beginning to the end of the year, they will see how many poor people have complained against planters and zemindars! And even if any did complain, what poor man has ever gained a case? We do not know of one, and the cause is this: *the poor have no money* to bribe the amlahs with; they receive and carry the case of him, who gives most money. Alas! alas!—Another grievance is this, that if a poor man is falsely accused, the chaprasses bind him, and punish him in many ways; but when a big man commits even a heinous crime, they approach gently, stand in a retired corner, and taking money, let him off, and return with a gladdened heart. For these and other causes the poor cannot complain against the great men.

It is owing to the avarice of the aforesaid amlahs, that the oppression of the ryots of this country knows no bounds. Just as a hen, whilst sitting upon her young ones, protects them, but the moment she leaves them, the enemy pounces upon and destroys them, so the aforementioned amlahs, if they had any feeling for the ryots, could easily save them, and no one could wrong those helpless people. If the Hon'ble Company therefore will first discipline their own Bengali amlahs, there will be incalculable benefit; and if a poor man has to lodge a complaint, let his case be investigated by a faithful European. In this manner the guilty will be punished, and the poor saved. •

*IV.—Prayer of the Ryots to the Hon'ble Company.*

We are the Hon'ble Company's subjects, and we are such gladly. We do not object to their taxation: on the contrary, we give their appointed taxes with willing hearts. However, we scarcely know that the Hon'ble Company is our Ruler, but the zemindars and planters appear to us to be our governors, because they deal with us according to their pleasure, as we have stated above. We prefer therefore this request that we cannot possibly endure the oppression of the zemindars any longer.

Our desire is, that we be no longer subject to the zemindars, that none be any longer put over us, and that we have no longer to pay our rent through them: but being the subjects of the Hon'ble Company, we desire to know them alone, and to be governed by them alone; that we be permitted to pay our rent to them direct. And we agree to pay double the amount of rent they are now drawing from the zemindars.

We also request, that the Hon'ble Company appoint a faithful man, or one whom the ryots recommend out of their own number, to each village, to collect and remit the rent; he would collect the rent gradually, and remit it at the appointed time to the Collector. These men should be authorized to settle little disputes, and report more serious cases to the authorities of the Company.

Further we beg, that the Hon'ble Company will appoint faithful Europeans at the distance of 12 or 14 miles for administering justice, because we do in no wise obtain it from Bengalis.

Further we request, that if the Hon'ble Company desire to obtain proofs of our statement of the zemindars' and planters' oppression, they should secretly appoint some trustworthy Europeans to elicit information from the ryots, but so that the zemindars and planters may not hear of it; otherwise they will in many ways intimidate them, and close their mouths, for they dread the exposure of their faults. May God incline the hearts of the Company graciously to attend to the prayer

of their destitute subjects. . May He grant, that the day of deliverance come.

Finally we request, that the Hon'ble Company pass a law to check the oppression of the strong, and to compel their Amlahs to do justice to the poor.

The Rev. J. C. PAGE, of Burrisal, also read to the Conference the following paper on the subject of—

THE ZEMINDARY SYSTEM AND CHRISTIANITY.

I would beg, before reading the paper which has been hastily prepared for this morning, to remark :—

1. That in respect of the illegal extortions, and the oppression practised by the zemindar, they are in many instances the direct work of his agents, unknown and unsanctioned by him. We must not therefore conclude that all landlords are alike lawless and blameworthy.

2. That the ryots in Bengal are generally a bad set to deal with. What it is that has reduced them to this sad condition, need not be discussed : suffice it to say, that they very often give a zemindar an amount of trouble and annoyance, which is materially calculated to drive him to take hard measures with them.

3. I must ask again indulgence for departing somewhat from the text given to me. It seemed to me that to enter into a discussion of the “zemindary system,” as a system, would only lead us into all those difficulties with which every such vexed question is replete. It will answer our purpose if we consider some of the *relations existing between the Zemindar and his ryot*, and what influence these exercise on the work of missions. To this end, it is proposed to consider :—

I. The power which a zemindar possesses over his ryots.

II. The interest a zemindar holds in his ryots.

III. How the introduction of Christianity must interfere with both this power and this interest. \*

IV. How the zemindar would oppose the introduction of Christianity.

V. What may be attempted to counteract such a state of things.

*I.—The power which a zemindar possesses over his ryots.*

He is, of course, regarded as the greatest man the ryots have to deal with. In many instances he does not reside upon his estate, or even in the district where his property lies. Still, there are not wanting a number of agents, highly raised above the peasantry, who never omit any mode or means to extol the dignity of their employer. In some cases, he may never have been seen, but there is a terror in his name, and a magnitude in the influence attached to it, which is only increased by his absence. And if he be of high caste, or very wealthy, or related to other influential people, or notorious for being a tyrannical master, or particularly successful in a long process of litigation,—his authority will be the more readily and easily established everywhere. His position, removed as it is so far from that of his dependents, has about it a kind of mysterious influence, which, from the very fact of its not being properly understood, is the less likely to be disputed or resisted. But, in by far the majority of instances, he lives on his estates, or so near them as to be able to inflict on his people very frequent visits. And, then, he seems to engross the attention of all men. His large dwelling, his retinue of servants and attendants, his expenses, his quarrels with his neighbours, the festivals he gives, the pujas he performs,—the very way in which he moves about, and the manner of his address,—are all subjects of continual conversation and discussion in every hut. He becomes the object of all men's fear or respect,—the hero of every tale or rumour which has any importance attached to it; and he is almost universally styled by his ryots, their lord and master, judge and father,—their all. Whatever may be the caste, or education, or proportionate wealth, or position, of any under-tenant, each and all must yield before the absorbing

interest created by the Zemindar. He is in himself the greatest man in his little world.

1. But there is a *substantial* power which the *Law* gives him, and which he never proves backward in exercising. Let me refer to two or three particulars only.

In the first place, the law gives "landholders the power of summoning, and, if necessary, of *compelling*, the attendance of their tenants for the adjustment of their rents, or for any other just purpose, or for measuring any land within their respective estates, which is liable to measurement, under the conditions upon which such land has been leased or held: nor are they required to make any previous application to the Courts of Justice." Now, in my opinion, this seems to be no small degree of power. An arbitrary, unjust, wicked man is at liberty, to drag up before him any one of the hundreds and thousands on his estates, at any time and, in effect, on any pretence; for it is always easy for him to show some "just purpose" which is to be answered by the ryot's appearance. Any ryot, be his respectability, character, age, physical condition, pressing engagements, business, what they may, is liable, at any time, to have his house surrounded, himself and family shut in, and if he venture out, to be seized and carried away, willing or unwilling, debtor or no debtor, rightly or not, to the kutcherry of his landlord. It is true that, if there be any "abuse or unjust exercise" of power, there is an appeal to the Court: but this condition affects very little the question of the existence of such a power, in such a country as this. It almost invariably happens that a man suffers the greatest indignity and wrong, and is unable, or unwilling, or afraid, to complain.

Then there is the law authorizing distraint for rent, generally called by the natives *hustum*. (Reg. VII. of 1799.) The provisions of this law, after having gone through some process of addition and subtraction, seem to be these: If an under-tenant becomes a defaulter for arrears of rent, his property is liable to distraint in the following manner: The

zemindar serves a notice on the defaulter, stating the amount due, together with his account. This notice is posted up either in his house or elsewhere, as it may be. The zemindar then takes an inventory of his property, and gives notice that it shall be sold. This inventory is sent to a native officer (one of whom is appointed to each pergunnah) called a pergunnah commissioner, requesting that this desirable step be taken. If within five days of this act the tenant do not certify that he will contest his landlord's claim, and if he do not give security binding him so to do, the attachment continues; and, after the lapse of fifteen days, every thing the ryot has of personal property, grain, &c. is sold off at once. Now, it is true that the act called *punjum*, or Reg. V. of 1812, affords the ryot an opportunity of meeting his opponent in any unjust demand;—still it will be easily understood, how he is practically unable to avail himself of any advantages offered to him, when we remember the peculiarities of the country. The person who sues him, takes good care that he is uninformed of the notice. The commissioner, who is invested with such authority, is in no sense the high-minded and mighty official which the mere name indicates. He is generally as accessible to bribery as any subordinate in any thannah might be. And, then, while the zemindar can accomplish his part so summarily, *on the spot*, the ryot has to defend himself by appearing at the Zillah Court, which may be fifty miles off, and incurring all the expenses and delays arising therefrom. I should suppose that the instances in which a punjum case triumphs over a huftum case, are very rare.

Let us take another particular, where the land-holder's power seems really excessive. I believe it is, to this day, allowed (however diverse the opinions on the subject may be) that the purchaser of an estate has the right, after giving certain requisite notices, to enhance the rent of his ryots at discretion. It is true that there are exceptions specified; but none of them will prove of a general or very practical character. Thus any man, on becoming a proprietor by

purchase of an estate, is free to increase his profits manifold, at the expense of many of his ryots. These may be suddenly called to enter into new engagements, pay double or treble their former rents; and taxes may be levied on them, in one way or another, so oppressive and exorbitant, as to leave them but the alternative of absconding altogether, and settling perhaps on a more reasonable landlord's lands.

Again, there is a close connexion between the village chowkeedar (police-man) and the zemindar; and while the latter is allowed to nominate the former, and to see that he is paid for his services,—and so long as the police-man is dependent for all his lands on the landlord, he is in effect, though of course not legally, the zemindar's humble servant. And let us think for a moment of only two results arising from this connexion. Resistance to a chowkeedar is looked on as a serious offence, and it is generally followed by the whole police siding with him. But he looks after every interest of the zemindar. Besides, a chowkeedar-witness is esteemed, most unreasonably, of great importance in any case; but the witness here will of necessity be in favour of his landlord. Thus the thing works.

2. It would be well, however, if this were all the power which the zemindar holds and exercises. One would suppose that the law had already armed him sufficiently, and left him a wide range to do much as he liked in the treatment of the peasantry around him. But he himself thinks differently. Let us just look at the authority he assumes in *defiance of law*.

In many districts he is, in his own proper person, judge, collector, and magistrate united. His kutcherry is a self-constituted court. Complainants appear in due form, petition in hand, before him. All manner of claims are adjusted by him. All manner of charges are investigated, and decided or dismissed, in regular official style. Offences against customs, caste, or morals perhaps preponderate. Immorality in any family or individual is considered most worthy of immediate and severe scrutiny and adjudication. Whenever anything



against law, or religion, or morals, can be established, punishment in no wise lingers long behind. It generally consists in fines, often very heavy, and these are at once extorted. Thus it becomes the interest of the zemindar to encourage disputes of every degree, that he may arbitrate and be paid for his services,—and to increase the facilities for committing more serious offences, that he may either be feed to conceal them, or compensated for the dishonor done to his ryots and his estates. It often happens that a transgression of the law is unknown to, and therefore unpunished by, the authorities, because it has been previously dealt with, and disposed of, by the landlord or his agents. Indéed, there are some large estates where a ryot is considered to have no right whatever to appeal to the officers of Government. Were he bold enough to attempt to do such a thing, he would soon be involved in a double suit; one at home in defending himself, and the other abroad where he might be complainant. And it is not unfrequent for all authority, without exception, to be monopolized by the zemindar. Practically he has more power on his own estate than any one else in the district.

Then, it should be remembered, that the whole strength of a ryot consists in his possessing documents proving his rights. But here a zemindar, in many parts, holds him entirely in his hands. In thousands of cases, there is no pottah grauted, giving and defining possession. If it must be allowed, some peculiarity in the wording of it will artfully depreciate its value as evidence. If it be in the hands of the tenant, it is, by some contrivance taken from him, (if this be thought needful) and he has seldom the satisfaction of knowing that he holds a paper, such as will warrant his resisting the encroachments or tyranny of his landlord. The same may be said of the receipts supposed to be granted for rent. In innumerable instances they are not granted at all. But if it be expedient to accede to the importunate wishes of the ryot in this respect, most generally a slip of paper will be put into his hands, containing an acknowledgment of so much received

*on account.* Nor will it be possible to remedy this important defect, without feeling the writers pretty handsomely. On the other hand, it should be remarked that a *kubuliut*, binding the ryot himself to any conditions of payment, can be always manufactured. Any one may write it; and it has mostly but a *mark* for a signature.

I would proceed to make a few remarks upon—

II.—*The interest that a zemindar holds in his ryots.*

1. There is, very generally, a *religious* interest. If the landlord assume, as he does occasionally, the character of a father and a guide, he naturally enough feels concerned about what religion it is his children profess or embrace. Himself a Hindu, he will wish all about him also to be Hindus. It is some little comfort to him to know, that the thousands that look up to him, are of the same faith. His own religion is honoured by their adhesion to it. He cannot endure the thought of any one losing caste, and thus weakening his influence. The gods he worships must rise in dignity a little, when worshipped by a crowd about him; and he must now and then feel that some part of his creed is upheld by his ryots. For, if a *puya* is to be performed, and that on a scale commensurate with his ambition, much money will be required,—but the ryot can, and must pay, inasmuch as he shares in the worship. If the zemindar would venture on a *pilgrimage*, it is thought but fair that the ryots should participate, indirectly, in the meritorious act, by contributing their mites towards the object. *Funeral rites*, too, now and then take place in the great man's house, for death entereth there also; and here too it is thought reasonable that the ryots show that they are co-religionists, by repaying every thing that must have been spent on such an occasion. Indeed, very often none of these three religious undertakings could, or rather would, be got through, but for the gifts of the ryots. At least, it may be said that by sharing in them, after this disagreeable fashion, they are considered to be good friends to the zemindar, to religion, and to order.

2. But there are other *direct pecuniary gains* which need to be alluded to. For every marriage in the ryot's family his zemindar requires a fee ; and when the great man, in his turn, rejoices over such an event in his own house, instead of following the example of his dependents, he receives, rather than bestows, another gift. Nay, he improves upon the example, inasmuch as, on the occasion of the second marriage, (the first being now understood as merely a betrothal) of himself or his child, he receives a second fee. Then, should a child be born in the landlord's house, it is required that some presents be made by his people ; and herein the richest cannot escape the demand, nor the poorest avoid giving his little share. And when, some months after, the little heir to wealth and power is considered old enough to have a taste of rice, there is another humble claim preferred by his indulgent father, and it is difficult to resist it. Still further, for every tank that is dug by the ryot, for every large tree he finds it useful or necessary to cut down, some moderate sum is asked. Then, when the zemindar condescends to visit his villages and gladden the inhabitants with a sight of himself, or when the season comes round for feasting on mangoes, or when any pressing work is to be got through in the great house, or any short journey to be performed, or when any fruit or vegetable in the poor man's ground appears very nice or inviting,—on one and all such occasions payment in money, in service, or in kind, must be made. And, again, in some places, where the rice-fields are covered with water a great portion of the year, and this water yields fish, there is actually a charge made for liberty to fish over one's own ground ! Besides all this, there are not a few landlords who charge interest on arrears of rent ; and all lend out money at such exorbitant rates, that the poor debtors are literally, to their third and fourth generations, in the hands of their rich creditor. Almost all their payments are reckoned for interest, while the original claim presses on them as heavily as ever.

8. We must not omit to mention how deeply the zemini-

dar is interested in the *concealment of crime* amongst his ryots; and this in two ways. First, because any murder, or theft, or other serious offence, becoming known, must bring down the rapacious police upon his estates. Such a visit is, of all things, to be avoided, for it never fails to end in the impoverishing of some families, and in the general spoliation of their neighbours. Now it is true that a zemindar will often come forward, and advance all the money needed himself, and then levy contributions to repay his expenses; and, therefore, it may be thought that he is no loser, and in no way suffers, when any crime oozes out for the information of the authorities. But a reply is close at hand. Whatever the amount be which the police take away, (and they never fail to depart heavily laden,) so much is taken from the ryot, and just so much, in the end, is lost to the zemindar: for the first robber having emptied the traveller's purse, the second is disappointed! And then there is another consideration in operation here. If the police obtain no information of any criminal offence, the only authority who gets this (to him) good news, is the zemindar; and just in proportion to the extent of the crime, will be the payments made to him. He becomes darogah and magistrate in his own person; but reversing the order of trial, he first becomes a magistrate, to try the charge and zealously to prosecute unto conviction the offender,—and then a darogah, to be blinded by money, so as not to see that the defendant by any possibility can be guilty! And so it happens that he has a very important interest in all the religion professed, the money accumulated, and the crime committed, by his ryots.

We shall now consider briefly—

III. *How the introduction of Christianity must interfere with both the power and the interest of the zemindar.*

Whenever the religion of Christ is first made known, or in time takes root in a village, it comes into *direct antagonism* with every thing it meets. It is immediately opposed to—

1. The *power* that rules all things. Itself it possesses

every element of strength. *It opposes might to might.* The greatest man, in its estimation, is not he who is the wealthiest, or best born and bred, but the holiest and the wisest. Abject respect is no longer rendered to him who has so long received it. His word has no longer the force of a royal command. Men begin to inquire as to who it is that should be favoured with such implicit obedience? In time the *christian teacher* receives attention and reverence; and, by his virtuous conduct and wise instructions, he gains an ascendancy in the minds of many of his hearers; and eventually is looked upon as little, if at all, inferior to the proprietor of the estate.

And, then, too, it is discovered that the law is not solely on the side of the oppressor. Men become so far enlightened as to understand that there are some means at hand, at least to defend themselves. The zemindar finds himself a little oftener put upon his defence. The sword which the magistrate is armed with, is now seen to possess a *double* edge, to cut both ways, and to punish the evil-doer, even though he be such an exalted personage. Old conservative spirits are astounded to hear that such a man, a christian, dares to oppose the Hindu lord, and is prepared to fight him with his own legal weapons. A new and most undesired revelation has been made, and it manifestly proves that weakness and power sometimes go together.

And, as a natural consequence, mere *assumption of power* is at once resisted. The ryot, who has heard of spiritual liberty, will sometimes inquire if there is no temporal liberty too? He will dare to question the position his landlord occupies; and he will be bold enough to think that he is in no wise required to answer for misdemeanors to such an one. In so far as he is taught to be subject to "the powers that be," will he be indifferent to the assumed authority of "the powers that be" nor.

And, in order that he may be able to resist the tyranny of those above him, such an one will look jealously after his rights. He will be scarcely satisfied to have lands with

no title to them ; to pay rent with no written acknowledgment : or to allow that he has given a writing, binding him down to fulfil certain disagreeable conditions, when in truth he has not done so.

2. So, likewise, will the gospel, heard and received, largely and necessarily interfere with the *interests* of the landed proprietor. No man who understands the truth, “ as it is in Jesus,” will consent to degrade himself, or offend his Saviour, by encouraging or supporting, in any manner, the religious observances of Hinduism—or, if the rare case exist, of Muhammadanism. He will feel it his duty to resist any tax levied on him for the purpose of any *pujá*, pilgrimage or *shráddha*. Though willing to give a fair amount of rent for his land, he will be determinately averse from acknowledging, by the donation of a single pice, the slightest sympathy with any act of idolatry. Religious scruples, in his mind, will come into conflict with the religious observances of his zemindar and neighbours.

3. And, then, he will honestly stand forth an opponent of injustice and illegality, whatever the shape they assume, or the degree of wrong they effect. Religion—*our* religion—I suppose it must be admitted, leads a man, as it were instinctively, to cry down what is wrong. The kingdom of Christ is a “ *kingdom of righteousness.*” He who enters into it cannot allow, without protest, the existence of that which in any way encroaches upon those rights which affect him so intimately. A native christian’s language in such a case will be,—“ Why am I to yield to exactions? The government of the land demand no fees for the marriage of my son, or the marriage of my landlord’s daughter. Nor does it command me to present an offering to the new-born heir ; or celebrate, with gifts, his capability to eat the food of men. It taxes not the zemindar for any excavations or alterations he may make on his land. It expects no nazirs, when its agents or officers pass through the district ; nor needs it to be feasted, nor to be carried about at our expense. It has forbidden the taking inter-

est for arrears of rent ; and has limited to a small amount that on loans. The Government is my ruler, not the zemindar."

4. And as to the *commission and concealment of crime*, Christianity comes into direct hostile contact with every landholder in the country. *It forbids the existence and toleration of the least crime* in all who embrace it, and therefore, as will be understood, from what has been said above, it cuts off one fruitful source of gain to the zemindar. If every ryot were a christian indeed and in truth, whence, I ask, could be realized the tens of thousands of rupees which are extorted as fines ? There would then be no profit from the abounding of sin, as there now is. And yet it is not enough, according to christian morality, that a man do not commit a crime : it is required of him that he do *not conceal* it. Is there a murder, or theft, or dacoity, committed,—is a widow injured, or an unborn babe destroyed,—are wicked offenders harboured, or stolen goods hidden, in a village ? A christian man, knowing such a thing, is bound by his principles to reveal it. He becomes informant or witness, and, in so doing, he extensively interferes with the very considerable gains of his landlord.

It is, therefore, apparent, that the introduction of Christianity into any estate held by the enemies of our religion, must necessarily create the most lively opposition. How this opposition would manifest itself, we are perhaps all, more or less, aware. It needs but a little consideration to see how easily a zemindar might bring an amount of power to bear upon the preacher of the gospel, quite sufficient to prevent his entrance upon a field of labour, or obstruct his influence, should he be found there, or destroy the fruits he may have already gathered. I would, nevertheless, by way of suggestion, touch upon—

IV. *The manner in which a zemindar resists the introduction of Christianity.* I would merely hint at the way in which this may be accomplished, leaving you, of better judgments, to fill up a kind of skeleton which, bad as it appears, I am compelled to bring before you.

1. As we have before seen, a zemindar takes strict cognisance of any departure from the laws of caste. Herein he has the sympathy of thousands. Now it is his wisdom, and it is his custom, to represent the preaching of the gospel as a first step towards the destruction of all caste ; and this peculiar feature of the case will, by his orders, be very carefully and earnestly impressed upon all his dependents. "Caste is invaded ; what now remains for you ?" will be the cry. Thus, all who feel that they have a caste, will rise up against the evangelist. And, be it remembered, that very possibly the lowest caste will be most forward in an act of defence.

2. Should such a piece of policy fail, a more direct step will be taken ; and a prohibition, practically most effective, will be laid on the hearing of the gospel. A decree from the chief kutcherry will go forth, to the effect that every ryot who allows a christian teacher to enter his grounds, or even stands to listen to him anywhere when he is speaking, shall be fined to a very high amount.

3. But preachers have, perhaps it may be thought, other places to preach in, than a ryot's house :—they will attend markets and fairs. Notwithstanding this, the prohibition, if strictly and loudly made, will stand good. And if it fail, severer, and as illegal, measures are resorted to. The preacher is openly and violently expelled from the place where he may be preaching. A crowd surrounds him ; the zemindar's agent raises a cry ; a hundred voices hoot at the speaker ; many hands are employed in pushing him ; and by and bye many clods of earth, and bricks, if they can be had, follow him in his exit from the dangerous place.

4. Allow, however, this much, that the preached word has been heard by a few attentive villagers. There is something reasonable in it, in their estimation. They like the preacher's manner ; and perhaps they are at once attracted towards him. They visit him, not unfrequently at night. They get more instruction : and, by and bye, waxing bolder every day, they startle their whole neighbourhood, and arouse



even to fury their zemindar, by not only professing sympathy with the christian teachers, but also declaring themselves to be of the same faith. No sooner is it known that they have eaten with christians, than a storm of wrath bursts over their heads. They are seized, dragged before their lord and master, beaten, taunted, threatened,—and ordered to turn back to Hinduism. If they remain obstinate, their houses are knocked down, or their property appropriated by others, or such an amount of ill-will is created against them, that, few and scattered as they are, unless supported by sincere and powerful friends elsewhere, they must either flee from the place, abandoning their all,—or they must allow the zemindar the opportunity of driving them away.

5. But allow that every such opposition has been patiently and perseveringly overcome, and that Christianity has taken root in one or more villages. A christian community is formed; and through the grace of God a small church is established. This success ought not to make us think that we have triumphed over the enmity of the zemindar. All our difficulties begin again, in the way of defending our people. Very probably, the first thing the laudlord will do, will be to use every advantage the law gives him to harass the little flock: and they, unprepared for such a course, will find themselves called upon to show title deeds and receipts, and adduce one or another kind of evidence, to support their right to the fields they have so long cultivated, or to the ground on which their dwellings stand. They will be summoned here and there, day after day,—and, wearied and worried, they will have only *entered* on their troubles. False complaints will be got up against them. Their gomastas will sue them for rent which was long ago paid. Their neighbours will prepare a charge of theft or plunder, or something worse, against them. Money and falsehood will be used to the utmost; and, poor people, before many weeks are out, if left to themselves, they will be almost compelled to beg for mercy from the unmerciful landlord, or come to most unreasonable terms to escape his vengeance.

6. Still, it is possible, and, as we advance in our work, each day more so, that—what with increased knowledge and courage, unity among brethren, and the advice and assistance of the missionary,—the zemindar may find himself pretty nearly matched, when he resorts to the law as his only weapon, whereby he would injure and oppress his christian ryots, and his only means of seeking and accomplishing their ejection. Should he be two or three times foiled, he will certainly push on to adopt bolder measures. He will take counsel of the petty police in his neighbourhood; bribe them into making a kind of compact with him, the conditions of which will be to allow him to do pretty much as he purposes,—and then, he will, at one sweep, remove every christian family from his estate. He will anticipate a long lawsuit, by becoming, through his ryots, the first complainant; and after that, he will sit down, determined to lengthen out and complicate each case as much as possible, in the hope that something, somewhere, sometime, may turn out to his advantage; and he, the oppressor, by some freak of men, or some change of circumstances, succeed eventually in imprisoning the oppressed, and himself escape unscathed.

Finally, it is necessary to refer to—

V. *What may be attempted to counteract such a state of things.* And here, again, I would beg merely to *suggest* two or three remedies of a strictly available character.

1. We should never send preachers, nor go ourselves, to unfavourable districts, where the zemindars may resort to force to expel the evangelist, without being attended by a few christian witnesses; otherwise, means might be found for turning the tables on us.

2. We might form a kind of *Defence Society*, whose object it shall be, to protect the interests of every man who is persecuted for conscience sake. If such a society were to be, in only a few instances, manifestly successful, it would not have occasion to take up very many cases.

3. We might take steps to enlighten the ryots generally

on the subject of their rights; and show them the use of those laws on which they could safely fall back, in order to defend themselves.

4. It would be well, too, whenever we find a man desirous of joining the christian community, to ascertain how his pottahs and receipts stand; and, if possible, put him in the way first of securing one good receipt for rent, before he comes to be at issue with his landlord. At the same time, whenever a profession of Christianity is made, an inventory of all the ryot possesses should be, without delay, taken, in the presence of the chowkeedar of the village and several witnesses.

5. And, I think, we might continue to agitate the subject of the ryot's condition, and his relations to the zemindar, so as eventually, and possibly before long, to obtain for him some consideration, redress, and justice, from those in high authority, who under Divine Providence, alone can help either us or him.

#### THURSDAY AFTERNOON.

After a short adjournment at one o'clock, the Conference resumed: after singing, prayer was offered by the Rev. T. Sandys. The following discussion then took place respecting the papers read:

The Rev. W. H. HILL thought that the subject under consideration was very difficult; and hitherto we have heard only one side of the story; in fairness we ought to hear both sides. He knows little of the indigo-planters in the Krishnaghur district; but wherever he has gone, he has invariably received from the planters all the assistance they could render him. Perhaps the planters are generally ignorant of the language, and do not fully understand the cases brought before them. The great evil complained of, as stated in the ryots' paper, is that the zemindars and planters usurp the authority of the government. Now, may not this be done, and ryots' disputes decided thus privately, in order to save expense? He was not the advocate of the planters: but he conversed lately with a zemindar, who told him that indigo is not properly a forced cultivation. The objection to the cultivation on the part of the ryots is, that it is an innovation, and that it requires attention at the instant. Is it to

be expected that a planter, having let out his land to be cultivated, should be content to allow the ryots to leave it uncultivated? The planter said that indigo will pay very well, if properly cultivated. But the people give more attention to the rice. With regard to the zemindars, the paper of Mr. Page has only shewn the abuse of the system, without shewing that the system itself is bad. The great evil is in the Bengali character. The underlings always abuse their trust. If the people would stand up for their rights, the things complained of could not be done. He has almost invariably heard good reports of those planters over whose estates he has had occasion to pass. On these things we ought to get facts.

The Rev. J. WENGER wished to say only two or three words. If zemindars and indigo-planters were good men, the system would work well enough, but the zemindars generally are cruel tyrants. They, as well as indigo-planters, are perfectly able to plead their own cause. They have their own associations; they make use of the public press, and send memorials to government and to parliament: but who is to plead for the ryot? He has no friend but the missionary. He has long been convinced that the zemindary system, though not so immoral a system as slavery, is as great a hindrance to the gospel.

The Rev. C. H. BLUMHARDT of Krishnaghur has seen much of the working of the system. The ryot is always the loser. Generally he has two kinds of fields, rice and indigo. Even if he cultivate the rice first, he is no gainer. When the season comes, he must produce a certain number of bundles of indigo. If he brings too few, the planter loses nothing; but the ryot does, as he is paid accordingly. In favourable seasons the underlings get his profits: in a bad season the ryot does not get paid his expenses. There is much oppression by planters in seizing their ploughs and bullocks. Facts are facts. Some time ago a complaint was made to him of a false measurement of the land in a village about ten miles from Krishnaghur. The ryots said they could not remain in the village. Mr. B. went and spoke to the man in whose hands the land was, and said that if the evil was not remedied, he must complain to the judge. The man then imprisoned several people for complaining to the missionary. Three times he had to see him; but ultimately he allowed the proper measurement. He could mention many facts. It is quite true that the planters are generally very kind and hospitable; but they cannot shut their eyes to the enormities that are practised under the system.

The Rev. C. KRUCKENBERG stated some facts that had come under his own observation, in which the people even expressed a hope that the Santals would come and help them. In many cases much more than the

legitimate rent is taken. The planters have many difficulties. But it is a fact that ryots are *compelled* to sow indigo.

The Rev. G. G. CUTHBERT stated that he had been appointed Convener of a Committee of the Calcutta Missionary Conference on this very question. He would propose that as many cases as possible, well authenticated, should be brought before the public. This might produce a great effect on public feeling, such as has been produced by Uncle Tom's Cabin. Let such a statement be sent home and introduced into Parliament.

He has lived in an indigo factory for twelve months in the Krishnaghur district. He has found the planters most hospitable and kind : but all that he saw gave him the conviction that the system is a forced system, and is stained with oppression and cruelty. On the other side the planters have their replies. They say : We have the worst class of people to deal with ; we must fight them with their own weapons, which include lying, chicanery and deceit of every kind. The underlings say : We must do what we are required to do : many men of good principles, and many religious men have engaged in it. The headmen say ; What else can we do ? We must cultivate indigo, and we cannot do so, unless we do it in this way. Again, many of the younger men really do not know all that is going on, and all that is done in their name. The ryot never makes any thing of his crop. If he has too many bundles of indigo, the sircar quietly puts some of them to his own credit. He has never heard but of one thoroughly christian man remaining in it ; but he was ruined.

It was then moved by Mr. Cuthbert, seconded by Mr. Mullen, and unanimously RESOLVED : THAT the questions brought up in the papers now read by the Rev. Messrs. Schurr and Page, be referred for consideration to the Committee appointed, on the Indigo cultivation, by the Calcutta Missionary Conference ; with the request that they will kindly endeavour to compile information and report upon it as early as possible.

It was also resolved, on the motion of Dr. Boaz and Mr. Kruckeberg : THAT the formation of a Society to defend the civil rights of native christians and other oppressed persons is desirable.

The Conference closed with prayer by the Chairman.

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**FRIDAY MORNING, SEPT. 7TH.**

The Conference met for prayer at half-past seven :

The Rev. DR. BOAZ presiding.

The devotions were led by the Rev. Messrs. Herdman, chaplain of the Scotch Kirk, Calcutta ; J. Johannes, Baptist Mission, Chittagong ; W. H. Hill, London Mission, Calcutta ; J. Anderson, Established Church of Scotland, Calcutta ; and W. C. Fyfe, Free Church Mission, Chinsurah.

After breakfasting together in the large Room of the Town Hall, the missionaries met again for business at ten o'clock :

The Rev. J. WENGER in the Chair.

Present 46 members : and six visitors.

1. After singing, and prayer by the Rev. Lál Behári De, the minutes of Thursday's meetings were read, and, with a few verbal amendments, were confirmed.

2. The Rev. C. H. Dall, a missionary of the American Unitarian Association, recently arrived in Calcutta, having asked whether he was permitted, as a Protestant missionary, to sit and vote in this Conference, it was resolved : **THAT**, considering the vital differences between the members of this Conference and Mr. Dall, respecting the great evangelical doctrines of the word of God, he cannot be reckoned as a member ; and that on this account, being uninvited, his presence here is an unwarrantable intrusion.

3. At the request of the Chairman, E. B. UNDERHILL, Esq. then read the paper which he had kindly prepared on the following subject.

**ON IMPROVEMENTS DESIRED IN MISSIONARY WORK IN INDIA.**

It is proposed to lay before the Conference a brief answer to the following queries : "What are the views entertained of the present position of missionary work in India, by the Committees and Directors of the Societies in England and America ? And what are the improvements they desire to see introduced therein ?"

It is now a well established fact that of late years a considerable change has been operating in the minds of friends of missions, and questions raised, which it has been attempted to solve by the personal visitation of a delegation from the Parent Societies in conference with the missionaries engaged. Year after year the funds of societies have become increasingly absorbed in the mere holding of the ground taken, while in no case has there been the opportunity for extension by the relinquishment of completed work, and but little from an increase of their means. It seems to be as little within the reach of missionary societies, as it is certainly not the end at which they aim, to maintain not merely a suitable and efficient evangelizing agency, but also the congregations which may spring up in its train, with all their apparatus of instruction for every age. At the present time a very large proportion of the funds of missionary institutions is employed, not in making new conquests from the realms of darkness, not in planting on new fields the banners of salvation; but in supplying old stations, in keeping ground long occupied, but not yet deemed fit to be left to the operations of those means of grace which spring up in the bosom of every christian community. In no part of the mission church in India, has there been a development of christian zeal and liberality, to lessen, in any measure, the burden of missionary societies, or to supplement with its labours their efforts to extend the kingdom of our Lord. The care of all the churches, as well as that chief object of their anxiety, the care of the perishing heathen, has to be borne by the same funds and the same men. It is scarcely necessary to remark how largely this absorption of means in old work, limits the evangelizing agencies at our command, and puts off to a very indefinite period the time when all India shall be traversed by the messengers of peace.

It is then sought to be known by the directors of missionary societies, whether under God's blessing the present agency cannot be made more extensively available, and the christian energies of the native churches, be brought into

active play, both for their own growth in grace and the benefit of their perishing fellow-countrymen.

1. In the *first* place, it is supposed to be probable that the missionary character is in some measure lost in the numerous avocations of present missionary life. A missionary's life in many cases has too often ceased to be such, after the first years of his residence in India, and the early successes which God may have given him. Converts have gathered at his feet and, like children, have clung to him for protection and aid, for instruction and guidance. Schools have been instituted. These require incessant visitation. He must be prepared for, and at home, to preside at the regularly returning days and hours for the worship of his, perhaps small, but interesting christian congregation. Then the sick have to be visited, cases of distress to be investigated, advice given to assiduous applicants, and all the affairs, both temporal and spiritual, of his little flock, have to be carefully attended to. Thus he has left, if not too fatigued to embrace them, but few and very occasional opportunities to convey in a wider circle the good news of which he is the bearer. The missionary is almost lost in the pastor. His stated work absorbs all his energies and time.

The friends of missions at home have hence come to doubt the propriety of the missionary pastorate. They observe that the first missionaries, the apostles, speedily transferred the pastoral duties to persons chosen for the purpose from among their converts; that, however dear the converts were to them, and however much the converts longed to retain them in their midst, they hasted away "to the regions beyond," affectionately commending them to God and the word of his grace, which was able to build them up, and to perfect them in his ways. Some such course, it is presumed, might be followed in modern missionary enterprise. A few brief years should suffice for the missionary to remain among the same people and labour on the same spot, his aim being, at the earliest practicable moment, without unnecessary let or hindrance, to carry the glad tidings of salvation to "every creature." Missionary



societies are therefore inclined to ask of their missionary brethren, a constant, vigorous, and wide-spread system of oral communication of the gospel, and to emancipate them from all local ties, that they may be free to go everywhere preaching the word.

Much controversy has arisen, under this head, as to the value of schools as an instrument in the missionary's hands for the evangelization of a country. I do not propose to touch the discussion here, more than to say that a general dissatisfaction seems to exist in all missionary bodies as to the results hitherto won by education for the gospel; and with some it has resulted in a settled purpose to reduce into a much more subordinate position their scholastic operations. Wisely or unwisely, they think they cannot safely depart from the direct command of the Lord—to preach; to reach in the most direct, the simplest, the most effective way, every perishing sinner; to set before him with all the pathos of the human voice, and the eloquence of the human eye, and the warm passionate utterances of a heart on fire with the theme, the love of Christ and God. The instructions of the deputations they have sent will, I doubt not, be found with entire unanimity to say, “See how far the oral preaching of the gospel is the leading object and work of the missions; urge upon the attention of the brethren the paramount duty of preaching the gospel, and of imparting to the people, by *vivâ voce* communications, a knowledge of salvation.”

2. The formation and settlement of a native ministry over distinct native churches and congregations, is the second grave question on which the thoughts of the friends of missions turn. Nearly two generations of converts have passed away, since the blessing of God was first poured out on the hearts of many, and the first native church was formed. Several thousands have put on Christ, in a manner which gives credible testimony to their sincerity and to the reality of the work. From amongst them have appeared not a few men of eminence for their piety and gifts, who have wrought as successful

evangelists, and ended their course with joy. The committees and directors of missionary societies inquire, Why are not such men pastors of the native churches? Why do they not release the missionary from the local cares which fill his hands? They have not been able to appreciate the value of the answers which have been given in reply, nor to understand the long delay in the organization of native christian congregations under officers of their own selection. Much has been said of the feebleness of the piety of the native christians, of the weakness of their character, of their want of knowledge, and other things incident to an early stage of christian life. But it does not appear that even under the best European superintendence there is much improvement in these respects. The European missionary at the end of years makes the same complaints as at the beginning; and finds the people as little prepared to rely upon themselves or on one another, as on the day he took charge of them. If they were not fit to go alone when he began to be their instructor, they seem as little prepared to walk after years of anxious and most assiduous toil. Now there is no doubt felt as to the truthfulness of these representations of serious deficiencies in the christian character of native converts. It may be that closer contact gives them a greater magnitude in the eye of the missionary than they appear to possess to those who are thousands of miles away. But, beyond question, there are very large defects to be overcome, if the native church is to become self-reliant, zealous, active in Christ's cause, under the leadership of an indigenous ministry. It is, however, thought that perhaps some of these defects may be owing to the presence of the European missionary; that with a native pastorate there would be greater freedom of growth, more expansion of mind, more active personal interest in the welfare of the body, and likewise of the world around. The habit of dependence is itself a cause and perpetuator of weakness. While the dependent relation lasts between the missionary and his people, he will look in vain for the development of a self-reliant energy. Without, then,

depreciating the greatness of the difficulties in the way of the formation of a native pastorate over native churches, or undervaluing the labours of the missionary as pastor, it seems to the directors and committees of missionary societies to be generally the wiser course to establish, at the earliest practicable moment, distinct congregations, each having its own native minister regularly appointed thereto,—in this respect, as in the former, following closely in apostolic steps.

There are some other topics which have more or less occupied the attention of the friends of missions at home; but they are, in all respects, subordinate to the two important subjects already referred to, or are most closely bound up therewith. It will suffice just briefly to mention a few of them. It has been held by some that the school, or education generally, is a necessary pioneer to the gospel, and that without his school, the missionary is nearly useless; while others think that the schools of missionary societies should be confined to the children of converts. Again, should the instruction given in missionary schools be through the medium of their mother-tongue, or of the English, the language of their instructors and rulers? The formation of large collegiate institutions is urged by many as likely to effect vast changes in the mental habits of the more influential classes of society, and eventually in favour of their reception of the truth. It is also a question of no slight practical interest, how far the native converts should look to foreign aid for the erection of their houses of worship, school-houses and the support of their ministry. These and some few similar topics will doubtless be found to have been the subjects to which recent deputations have given their attention, for the practical solution of which they have sought to confer with their brethren labouring in the field. It was thought that by such personal visits, results could be more rapidly and harmoniously attained, objections be more readily encountered, and difficulties removed, than by correspondence, however accurately expressed and well conceived.

It is a satisfaction to me to feel that in the most important respects, the views of friends of missions at home are fully responded to by their brethren in the mission-field, and that every day increasing efforts are being made to "preach Christ and Him crucified" to the wretched and deceived inhabitants of this land. May their desire, to see a body of native churches with an indigenous ministry, be also speedily realized; churches that shall become sources of light and life to the myriads from whose dark bosom God, in His infinite mercy, hath called them forth to be his praise and the witnesses of his love.

The Rev. G. G. CUTHBERT said, he knew that the Church Missionary Society's Committee very much agree with the views which Mr. Underhill had just given. They feel, like others, that they have not funds for their work; and they desire to make them go as far as possible. They want the native churches to appoint and to support their own native pastors, while missionaries are left to be preachers to the heathen. They also feel their grants a heavy burden. Cannot native christians pay for their schools, especially for the partial support of their children in boarding schools?

The Rev. A. F. LACROIX agreed that the gospel will never take root in this country as long as the christians are treated as hot-house plants. Every one who loves the country and the work will grieve over the want of self-dependence. Could we not find some to take charge of the churches, who correspond in attainments and circumstances with those whom the apostles appointed? Hitherto very few of our native preachers have commanded the general respect of the christian community, amongst whom there are many jealousies. If we can find men fit to be pastors of the churches, then the sooner they are ordained, the better.

It was unanimously resolved: THAT the thanks of the Conference be presented to Mr. Underhill for the statement he has kindly drawn up, especially considering the circumstances of anxiety, in which he has been just placed: THAT the Calcutta Missionary Conference be requested to take its various questions into consideration, and publish the result in the religious periodicals; and THAT the mofussil missionaries be requested to communicate their views in writing, in order to secure to these important topics as full consideration as they deserve.

4.—The Rev. J. LONG, of the Church Mission, Calcutta, then read the following Paper—

### ON VERNACULAR CHRISTIAN LITERATURE.

#### 1. ITS IMPORTANCE.

The formation of a Christian Vernacular Literature is an object of unspeakably great importance at the present time, when plans are being organised by the Bengal Government for imparting a *secular* vernacular education to the thirty-five millions of mental serfs through the length and breadth of Bengal who speak the Bengali language, and for communicating a higher tone of secular instruction to the 80,000 vernacular schools which already exist and have existed for ages in Bengal and Behar. Government has lately issued a notification, declaring the ability to read and write his own vernacular language a *sine qua non* for every person appointed to a situation, the monthly salary of which is over six rupees, and ordering the preference to be given to those who can read and write over those who cannot, for all offices, however small the salary. There are thirty-five millions of people knowing *only* Bengali, whose views of Christianity can be gained *only* through the medium of their mother-tongue. The mind of the masses is awaking from its torpor, and the activity of the vernacular press is one of its signs. While in 1821 it was reckoned a great phenomenon by the editor of the quarterly *Friend of India* that 20,000 volumes were printed and sold among the natives within the previous ten years; we have the fact that in 1853, according to a return of mine which the Government are now printing, 418,275 books and pamphlets in Bengali issued from the *native* presses in Calcutta, the greater part of which were sold within the year,—while since the commencement of this century more than 1,600 works have been printed in Bengali, either original compositions, or translations from the Sanskrit, English or Persian. These have had a circulation of probably not less than twenty million copies. Over all these how little influence have Christians had! Our English

teaching, valuable as it is for a certain *class*, has had little effect on the *national literature* ; it has been like an attempt to blend oil and water.

If it is important to raise the mental status of our native christian readers and catechists who know no English, then it is important to supply them with mental food suited to their condition. We have a fine example of what can be done in this respect, in Neff's labours among the barbarous peasants of the High Alps. Hinduism supplies plenty of pabulum for its votaries in its multiplied accounts of Krishna and Durga, in the form of popular songs, poetic descriptions, tales and pictorial illustrations. The Americans are beginning a movement which is much sympathized with in England, viz. that the teaching of native village churches should devolve on natives, and that the European should exercise the office of superintendent : the more necessary is it then, that those teachers should be supplied with useful books.

If idleness be the mother of vice, and an unoccupied mind lead to various evils, how urgent is it to supply suitable mental food. No one conversant with a settlement of native Christians or a native village, can fail to see how important it would be to foster a taste for reading. But then, the people must have books suited to call forth their sympathies and adapted to their condition. No one that has witnessed, as I myself have, a congregation of 200 men and 150 women, listening with the deepest attention to a recitation of the life of Rama, but must feel how much we need a christian literature adapted to the national taste. The Legislative Council is about to pass a severe law for the suppression of obscene books and pictures,\* but other measures must be taken to give a taste for useful reading. We must apply to it Dr. Chalmers's "principle of the expulsive power of a new affection."

\* Inflicting three months' imprisonment and a fine of 100 Rs. for the sale of them. Already good effects have resulted : three book sellers have been prosecuted in the Supreme Court for selling three obscene books, value 4 annas each, but fines and costs of court have involved them in an expense of 1300 Rs. and one man has since burned 500 copies of his.

The government is at last awaking to a sense of its duty, that the masses must be enlightened, finding that, as in the case of the Santals, books are better civilizers than bayonets, the school-master than the hang-man. Whether the missionaries accept the grants in aid or no, government must go on with its mission; but as the line of the government is *secular* education, it remains to be seen whether missionaries will not use the press to give a religious tone to education. Where the tongue cannot act, the printer may; knowledge is power; will religious men, by folding up their hands, have this power turned against them?

I published lately a descriptive catalogue of Bengali works. The following is an analysis of the subjects on which the books are written. It may be a reply to those who would cast aside all Bengali books with the sobriquet applied of "filthy trash."

*Educational*.—Arithmetics, 5; Dictionaries and Vocabularies, 56; Ethics and Moral Tales, 67; Geographies and Maps, 26; Geometry and Mensuration, 3; Grammar, 29; Historical and Biographical, 47; Medical, 24; Mental Philosophy, 3; Natural History, 24; Natural Philosophy, 18; Political Economy, 1; School system, 1; Spelling, 35; Readers, 32. Total, 369.

*Literary, Miscellaneous*.—Law, 88; Almanacs, 20; Magazines, 44; Newspapers, 78; Poetry, 21; Popular Songs, 38; Tales, 50; Miscellaneous, 114. Total, 450.

*Theological*.—Serampore Tracts, 85; Tract's Society Tracts, 77; Christian books, 53; Musalman Bengali, 40; Pauranic, 98; Sivite, 35; Vaishnav, 80; Vedantic, 39. Total, 507. Making with other works a grand total of more than 1400.

## 2. OBSTACLES.

The small number of Natives that can read intelligently calls urgently for strenuous exertions on behalf of vernacular schools. In 1885 Mr. Adam, the Commissioner on Education, reported to Government that the intellectual condition of the masses in Bengal was as benighted as

that of the masses in Russia;\* and since that time matters have become worse : vernacular education has declined, and missionaries have generally swam with the stream. English schools, however useful to the classes attending them, have had little influence on the masses. Even of the books which issue from the Calcutta presses, very few have a circulation of more than twenty miles beyond Calcutta, with the exception of Almanacs, portions of the Ramayan or the Mahabharat; there is scarcely any reading whatever : midnight darkness, as dense as it was six centuries ago, envelops the masses.

The knowledge of reading acquired in the 80,000 common vernacular schools is not enough to enable a native to read the Bible intelligently. The Bible is a book which, with a style necessarily elevated, as adapted to a high subject, teems with references to the geography of the East,—to the histories of Babylon, Rome, and Egypt,—to Jewish customs. Now are there in Bengal, independently of missionary vernacular schools, 200 vernacular schools, where natives receive any instruction in history or geography? What can we expect as an encouragement from vernacular literature, when in addition to missionaries connected with secondary English schools, being hindered thereby from knowing much of the vernacular, few of those in connection with government schools know any thing of it?

All instruction, religious or otherwise, being conveyed in English schools by missionaries generally through the English, is a barrier to the formation of a vernacular literature, both on the part of pupils and teachers. How often do we find young men well up in English utterly unable to communicate useful or religious knowledge in their own language! Aye and even divinity students who cannot expound Scripture in-

\* The same year that Peter the Great founded St. Petersburg the English established themselves in Calcutta; but while the mighty monarch of the Russians did not deem their having translations of works made from foreign languages for his people, unworthy his care, it is only after the lapse of 100 years settlement in this country, that the Indian Government have acknowledged their duty in this respect.



telligently ! And with respect to a native agency, it would be very desirable in this point of view, that their religious instruction especially should be in their own language ; thus familiarising them with theological terms, and tending to enrich the language by the introduction of new ideas.

To the objection, how are missionaries to gain that knowledge of the language so as to teach through it ? we would say, As one step, let the first year of every missionary who comes to this country, be devoted entirely to the acquisition of the language. If Government allows civilians time for that object, surely missionary societies ought to act similarly. And certainly the way in which Germans who come to this country, having learned English when adults, yet learn soon to preach, teach, write and speechify in it, sets us an example ; how few English missionaries wield the Bengali with the same power as many Germans do the English language.

The chief educational strength of missions is given to teaching through English, while vernacular education is left to random efforts : though the working of it requires as high if not a higher order of mind than that of English schools. We require persons, who may devote their entire time to the preparation of vernacular school-books and examining schools. But except in a few cases, the work has been left in the hands of missionaries, overwhelmed with all sorts of interruptions, who resemble Moliere's *Médecin malgré lui*, and who have to be Jack of all trades.

It is to be feared that missionaries generally have not a thorough knowledge of the language. I mean by this, an acquaintance with the idioms and popular words of the language, so as to read the standard works of the language with facility. Our educated native converts, as a class, generally show little disposition to co-operate in the work of diffusing Christianity through their own language by the press. Too often they have the same contempt as the brahmans have for the *pro-fanum vulgus*. What have the converts from English schools done towards enriching a native christian literature ? As

all their instruction has been conveyed through the medium of English, they almost forget the use of their own language, as an instrument of conveying knowledge: it is regarded by them in many cases almost as a patois. The result of the experience of the American missionaries for thirty-five years in Ceylon, bears out this statement. In India, in language, history, antiquities, natural science, it is the European mind that has taken the lead.

Sanskrit, the parent of Bengali and the source to give it elegance, expressiveness and dignity, has been neglected as a missionary instrument. While secular literature has drawn much from Sanskrit, our religious literature has done little in this respect: and a knowledge of Sanskrit as a missionary instrument has been overlooked. Of all the Bengal missionaries, probably not more than two or three know any thing of Sanskrit. Now Sanskrit bears much the same relation to this country, as Greek does to Europe. It is the key to the past of the Hindus, which has such a bearing on the present: it reveals to us the arcana of Hinduism, and gives an insight into those mighty influences which mould the minds and morals of one hundred and thirty millions of people.

I do not say that books and tracts ought not to be given away under special circumstances, but it is to be feared the gratuitous distribution of Scriptures and books has done little to promote either Christianity or the cause of a christian vernacular literature. Independent of the fact, that natives are not likely to value much what has cost them nothing, that with them cheap and nasty are nearly equivalent: we have the result of missionary experience in Agra, Bombay and Madras, where for some time missionaries have come to the decision to *sell* religious works, and have found the experiment work well. The rule of "nothing for nothing" is extending to books as well as education. It is stated of Bombay, "that the tasteful style of tracts and books in Bombay, got up within the last few years, had much to do in securing the large sale of Christian tracts and books by hawkers." Years ago, Mr.

Mather of Mirzapore declared in his report, that as long as religious societies gave away books and tracts, so long there were no prospects of fostering a christian vernacular literature. The money that might be spent in bringing out attractive christian books with illustrations, is now absorbed in supplying demands for tracts at the rate of from 500 to 4000 at a time, in many cases thrown away, as the seed is sown without the soil being dressed—a remark that does not apply to preaching, as in the latter case, only subjects are taken up which are understood—whereas to a people utterly ignorant of history, geography, or the use of a good style, how little intelligent reading can there be of the Scriptures.

At the same time that books should be paid for, the price should be low. We want large editions and small prices. When an edition of 5000 copies of a work is printed, it can be furnished at the rate of 50 8vo. pp. to the anna : this is about the rate at which Sanders, Cones and Co. bring out their Almanac.

### 3. ENCOURAGEMENTS.

The peasantry of this country are justly considered to be an intelligent race, quick to learn ; in fact in acuteness of observation and natural intelligence they are far ahead of the English peasantry.

*Caste* is decaying. Even in 1835, W. Adam remarked as a sign of the times, that many of the lower orders were receiving an elementary education, who in former times would not have dared to look in at the portals of knowledge or investigate the mysteries of A, B, C.

English schools can be worked to more effect in the production of translations ; far more attention is given now in them to the cultivation of the vernacular than used to be the case.

The thorough reform which has been introduced into the *Sanskrit* College, by rendering it a literary not a theological institution, and by the introduction of the system of studying Sanskrit on the European model, is giving us a superior class of *pandits*. The elegant Bengali writings of Ishwar Chandra,

the head of that College, show what may be effected through pandits of taste and general knowledge.

The *Native Press*, though occasionally attacking missionaries, is yet very moderate in its tone, compared to the days of the *Chandriká*, the staunch advocate of widow-burning. We have now and then a growl, but the editors themselves have learned to appreciate the motives of missionaries better; seeing what they are doing for education.

The educated natives are, in various cases, awakening to a sense of shame, that their own beautiful language should have been so neglected by them, and that they should have looked with such indifference on 35 millions who need European knowledge, but have neither means nor opportunity to gain it, except through a vernacular medium. Government also are raising their vernacular standard, and so are mission schools.

The Lieutenant Governors of Bengal and the N. W. P. have shewn every disposition to promote popular enlightenment, though the Government of India has been a drag on them. Mr. Halliday is doing all in his power to promote vernacular education, while Mr. Colvin is treading in Mr. Thomason's steps, and has lately published officially three works on the vernacular press of the N. W. P.

#### 4. WANTS.

The Hindus in their own writings shew a great fondness for metaphors and symbols: from the days of Kálidás, who ransacked all nature to furnish him with images, they have exhibited this. The Bible, as an oriental book, is constructed on the same principle, and our Lord taught by parables. But our religious tracts and books generally shew nothing adapted to this taste: they seem to have been written rather amid the fogs of London or the ice of St. Petersburg, than in a country with the associations of the gorgeous East. Such books as Baxter's Call are for this country little better than waste paper. The oriental mind must be addressed through oriental imagery. The late Lieutenant Governor of the N. W.

P. constructed his system of vernacular education on the principle that the masses were essentially an agricultural race. The same applies to Bengal. Now the imagery and illustrations in our books ought to be drawn from country scenery. In their own popular works, such as *Chánakya's Slokes*, the *Ritu Sanhár*, we see how they carry out that principle. In this respect a volume containing extract from Scripture, giving in a metaphorical dress its ethics, dogmas and histories, would be useful, as also a work compiled from such books as Flavel's *Husbandry Spiritualized*, and Hervey's *Meditations in the Garden*.

A *Weekly Newspaper* has long been felt as a desideratum. The Serampore *Darpan* for thirty years occupied a place in this respect which is now vacant, and the native mind, anxious for the *τι καλον*, has to receive it through the channels of the *Bhúskar* or *Chandriká*, whose influence is hostile to Christianity. The native newspapers have a circle of not less than 60,000 readers.

A *monthly Magazine* illustrated, giving subjects on the plan of the Tract Society's monthly volume. In 1820, the London Missionary Society started the *Gospel Magazine* in Calcutta, which promised to be very useful, had it been continued.

*Vernacular Libraries*, to foster a taste for reading among readers and native Christians, are of great consequence, both to the formation of their character and their usefulness. Government itself has established vernacular libraries in several parts of the country. In America, libraries are considered a necessary appendage to every school.

A *Dictionary of the Bible*, abridged from Kitto's work, would be a valuable repository for native teachers and readers, ayó, even for those who have received an English education. The writer of this knows what difficulties a native, that has a fair knowledge of English, encounters, when he comes in contact with our terminology drawn from Latin and Greek sources, and involving almost the study of a new language.

The call for missionaries to engage in this is great, because heathen natives will engage in nothing but the secular part, and christian natives, in many cases, would rather spout

a little English than benefit the Sudra caste. It is long before a brahman, though he be a Christian, can erase from his mind the feelings connected with his belonging to the twice born class. Sir H. Elliot, who knew natives well, declared that patriotism was an exotic in Bengal, and certainly experience seems to confirm this; for while we have had meetings of natives, and societies formed among them, they have been all for *class* interests, increase of salary or position. As for the *peasantry*, who are in a degraded condition equal to that of the slaves of the United States, as described in Uncle Tom's Cabin, where do we see among the educated classes of natives a sympathy for their condition? The educated native generally despises, through ignorance, his own language: his conversation, reading and teaching is all through English, as it was last century through Persian, and six centuries ago through Sanskrit. An essay writer in Calcutta, one of the Dutts, coolly proposes the extirpation of his own language, and that all the mehters and cow-boys in Bengal should only gain knowledge through English, while he applies to his own tongue the epithet of the language of fishermen! What have educated Zemindars done for their ryots? Or, what have the christian converts of our schools done for the diffusion of knowledge among the masses? Therefore it devolves specially on missionaries to take up this subject, to guard that *part of the fortification that is weakest*.

## 5. MUSALMÁNS.

As no allusion has been made in this Conference to that important class of the population, the Musalmans, seeming to imply that missionary attention had hitherto been directed little to them,—which is much to be regretted, as in straightforwardness and honesty they are much superior to the Bengalis—I would make one allusion to them. They have of late taken very much to the study of Bengali, but still they cannot give up their national attachment to the Persian; and they have, in order to meet the point half way, invented a language half-Persian, half-Bengali, and have published in this dialect, called

Musalman-Bengali, forty-two works, some of them very large, which have gone through many editions, containing tales, accounts of Muhammad, &c. The Bible Society have printed Luke's gospel in that dialect, and are now proceeding with some other portions of Scriptures.

I would conclude these few remarks with the following statement. The Vaishnava sect, which in Bengal has proselyted one-fifth of the population, owes much of its success to the fact that it did not choose a foreign language as the vehicle for propagating its principles, nor limit itself to the select few, but appealed through the vernacular tongue to the masses, and in various ways shewed less respect to high caste than has been the tendency in some missionary bodies. Three hundred years ago the followers of Chaitanya gave us the first Bengali books ever published : hence while Sivite literature, hampered by a learned language, is confined to the few, Vaishnava literature is the property of the many. While Nuddea for four hundred years has supplied Bengal with a class of pandits pre-eminent for their skill in law and logic, it has not furnished one man eminent in Bengali. When examining a class of boys there lately, I found they disdained even to write the Bengali, the *bhāshā*, as they called it. There is another body which shame us missionaries in this respect, the *Tatvabodhini Sabhā*, which has produced a series of able works on philosophy and ethics in Bengali, and issues a monthly magazine far superior in ability to any work ever issued by missionaries. At Bombay, natives give lectures in the vernacular on subjects of science and ethics : in Bengal our native converts are either not able or not willing to do much in this respect.

5.—The Rev. B. GEIDT, of Burdwan, then introduced the next subject for discussion, viz. that of Vernacular Missionary Schools, by the following paper :

## VERNACULAR MISSION SCHOOLS AT BURDWAN.

1. HISTORY—Vernacular Education has been carried on in this district since the year 1816. Before the mission was established, Capt. Stewart, supported by friends, opened and maintained sixteen schools in the districts of Burdwan, Beerbhoom and Bancoorah, containing above 1200 pupils. To insure a great attendance, the work was intrusted to able and clever bráhmans with high salaries, amounting in some cases to 30 and 40 Rs. per month. These men knew how to keep on good terms both with their kind master and with the people. Their presence was considered by the villagers as a security that no boy would embrace Christianity. In regard to proficiency, however, it may be mentioned that many of the pupils excelled in the branches in which they were instructed, only of Christianity they would hear nothing. Few books were at that time printed in Bengali, and those which were read in the schools must not contain the name of Jesus. An elderly man who had been instructed in one of them, remarked to me lately, “How much the times have changed in favour of christianity. Formerly our bráhmans received high wages in these schools, yet when we found the name of Jesus in a book, we all ran off. Now teachers receive comparatively little, and the boys read any book without hesitation.” A little stir among the people on account of these schools, was not an unfrequent occurrence in those days, but it was soon put down by a few sepoys being sent to the spot to restore peace. Mr. Perowne, one of the first missionaries here, who took so warm an interest in vernacular education, had occasionally six or eight men placed at his disposal to protect him from insult.

Mr. Deerr afterwards took charge of the schools, and carried them on with great vigour and less expense. That indefatigable man would sit down in one of them daily for three or four hours, teaching the rudiments of christianity; and his generous character earned him the good will of the people. They now became more favourably disposed toward the christian



religion. As he, however, could not procure a christian teacher for each of his schools, the work remained to a great extent under the influence and tuition of heathen masters, of whose knowledge of the Bible the following instance may suffice. In explaining the parable of the lost sheep, the bráhmán said to his scholars, "In the land of Judea were many sheep, and also many jungles to graze in ; now one of the sheep of a rich man who had a hundred, went astray into one of those jungles, and he could by no means recover it. The Son of God, seeing this, came down from heaven to save that lost sheep from destruction. Look !" he continued, "here is a proof of the great love of Jesus, who came on earth for the sake of a single sheep."

Mr. Lincke and the late Mr. Weitbrecht likewise carried on vernacular education, but not to the same extent. Several schools were given up and other missionary operations entered upon. In 1846, the latter had four, which he occasionally visited : an extract from his memoirs will shew the number of scholars, and the books read, in one of these schools.

*Burdwan, Jan. 20th, 1846.*

1st class, 5 boys, Luke 12 chapters.

2nd ditto, 8 ditto, Genesis 40 chapters.

3rd ditto, 8 ditto, Mark 2 chapters.

4th ditto, 5 ditto, Anecdotes 18 pages.

5th ditto, 6 ditto, Catechism 14 pages.

A little more than a year after my arrival, Mr. W. made over the schools to me. I carried them on at first the same as I found them, until 1849, when the plan of the work, and the pay of the men were changed, new books were introduced, and the number of schools was again increased to eight, which contained about 500 boys. Owing to a deficiency in the society's funds, and other causes, the number at present is only five, which are attended by 280 children.

The 1st school contains 110 pupils.

2nd ditto ditto 90 ditto.

3rd ditto ditto 70 ditto.

4th ditto ditto 56 ditto.

5th ditto ditto 54 ditto.

2. **PAY SYSTEM.**—On my taking charge of the work, each school had a sircar on Rs. 4, a hurkaru on 2, and a christian teacher receiving from 6 to 8 Rs. per month. Whether the boys were present or not, the sircar and hurkaru demanded their wages at the end of the month. I made therefore an alteration, and began to pay according to proficiency and the number of children in attendance. Dividing each school into five classes, I gave at the following rate: for each boy in the 1st class, 8 annas a month; 2nd class, 2 annas; 3rd class,  $1\frac{1}{2}$  anna; 4th class, 1 anna; 5th class, nothing. The heathen sircar prepares at the commencement of the month a sheet of paper on which the christian teacher has to write daily the number of each class present, and the portions read, affixing his signature. At the end of the month, this account is handed to me, when I pay for the average number. The earnings of the school are divided between the sircar and hurkaru: the former receiving two thirds, and the latter one. This arrangement serves as a check on the heathen masters; the christian teachers are more punctual; and it has a beneficial influence on the schools.

For children in the 5th class I pay nothing, to induce the sircars to bring them on in reading. If they were paid for this class, children of two years would be placed at school. No boy is advanced to a higher class but by me. The younger pupils are partly taught by monitors from among the elder scholars, who take this office of honour in turn.

The native christians receive the same allowance as before: I draw for all the schools a small sum from the C. M. S., besides which every boy who can read, has now to pay one pice a month.

3. **INSTRUCTION GIVEN.**—The first class have Bible History of the Old and New Testaments; Geography; Grammar; Natural History; Arithmetic and Writing. The second class read Matthew or Acts; Exposure of Hinduism; Large

Catechism ; Arithmetic and Writing. The third class ; Life of Abraham or Joseph ; Moral Stories ; Arithmetic, and Writing. The fourth class read the first small Catechism, and then learn it by heart ; this may prove a blessing to them in after years. The fifth class are beginners. The heathen sircar teaches arithmetic, writing and reading. The christian instructs in the Bible ; but Maps, Grammar, and Natural History, I am obliged to teach, though one of the teachers can *now* assist me in these branches. Having carried on this branch of missionary work for some years, I will now refer to the difficulties connected with it, and also to the good results achieved.

4. TRIALS.—One difficulty we have to contend against, is the securing of a large number of boys to attend to a course of instruction for a number of years. The children of the lower orders of the community do not generally avail themselves of the advantage of education offered to them : their position in life, they suppose, does not require the cultivation of their minds. Even when they are induced to enter the schools, their attendance is often irregular. Many of them being destitute, must necessarily resort at an early age to some employment to earn a livelihood.

Our schools for the most part comprise the middling and respectable classes of the rural population, and even their attendance is often for a limited time.\* Many, as soon as they acquire a tolerable knowledge of arithmetic and writing, leave school to assist their parents and relatives. I am, therefore, obliged constantly to form new classes and go over the same ground again and again.

Another trial is the baneful influence of Hinduism, which acts most injuriously on these youths. Many of them, when they attain the age of fourteen or fifteen, become fickle and indifferent, owing to this pernicious influence of idolatry, obscene books, filthy conversation, and the bad example of those around them. All these are voices to us to go and help them by the grace of God.

Another difficulty connected with this work is the distance of the places. The schools being from two to four miles from the mission, renders the work arduous. It is not an easy task to go four miles, give three or four hours' instruction, answer the questions of the people around, and then return in the burning heat of a tropical sun in April, May, and June; whilst during the rainy season we have not only bad roads, but are often caught in the rain.

Other trials are caused by heathen teachers, who are generally deceitful, and seek to counteract the good impressions made on the children, saying, after we have left, "Do not listen to what these christians tell you; they are paid for it, and must talk of religion." If a boy betrays any sign in favour of christianity, he is immediately shut up, sent away, or some other trick is resorted to, to make him forget it.

Yet we cannot do without these men, they are a necessary evil. No school can be established in a village without them. I tried it, but always failed, and sometimes, when a man is sent away for any fault or gives up his work, the school is broken up; the boys will not attend any more.

5.—ENCOURAGEMENTS AND RESULTS.—Notwithstanding the difficulties and trials, there is much to encourage us to carry on the work with heart and soul, in the name of the Lord. Vernacular education has already proved a great blessing to many, which richly repays us for our trouble,—and it is to be regretted that hitherto more attention has not been paid to this useful branch of missionary work.

By these schools, the gospel is spread more extensively than by mere preaching. People seeing us, often become familiar and are inclined to listen. I always make it a practice to speak to the grown up persons on my visits to the schools. Many coming from distant villages, to see their friends or transact business, have thus an opportunity of hearing the gospel, and on their return take with them the glad tidings of salvation by Christ Jesus. The children also frequently relate to their parents what they have heard at school, and in the

evening read to them often from our books. In those places "where we have schools, there is a far greater number who can read than we find in other villages. Even the women hear about their soul's salvation, purchased by Christ's precious blood. Some of the boys are anxious to improve themselves, and give every satisfaction, and after leaving pursue their studies in the English school.

The caste system, too, must lose its hold in places where the Bible is taught: prejudices and heathen darkness are gradually dispelled, men of low caste are led to observe that bráhmans are often inferior to themselves, and they frequently see the bráhman boy below the sudra in the class. And in reading of the follies, sins, and punishments of their gods, they perceive that the whole system of caste is the silly work of man; and though they may not be able to throw off their religion and embrace the gospel, yet it is evident that Hinduism sinks in their estimation, and bráhmanism is on the wane. The gospel is far better understood by those instructed in vernacular schools, than it is by others. The best Bengáli scholars, and even natives themselves, have often to lament that the low people do not understand them. We have reason to think that some believe in Christ, though they have not courage to avow it. I have been asked by one of my scholars, a young bráhman, lying on his death-bed, to pray to Jesus for the salvation of his soul; his trust was only in Him. The relatives of the boy were present.

I have also been at the dying bed of an old man, the father of one of my pupils, who called on the Lord Jesus to have mercy on him at the eleventh hour. This shows there are Hindus who have no faith in their idols on trying occasions. But more than this, I have been permitted by the mercy of God to gather in the first-fruit of our vernacular schools. Last year, an intelligent youth, seventeen years old, openly renounced Hinduism and put on Christ by baptism. He became truly pious, loved the Saviour, read his Bible and cultivated private prayer. He has now entered into the joy of his Lord. There

were three other boys in the village from which this youth came, who also wished to embrace christianity: one of them has since disappeared, and the others had not strength enough to encounter the opposition of their parents and friends.

Considering these results, we may fairly say they have more than equalled the labour, time and money spent on vernacular education. Let us then go on in the good work, and not despise the day of small things, for in due time we shall reap, if we faint not.

The Rev. E. STORROW would ask a question or two on this subject; Up to what age do boys usually remain in these vernacular schools? what is the number of direct conversions resulting from the schools? and what is the amount of time and labour that missionaries give to them?

Mr. GEYDT replied that boys attend from the ages of six to fifteen years; not many conversions have occurred directly at Burdwan, but Mr. Sandys has had three or four in his Calcutta school. He spends one day two hours; another day one, in the schools: and never goes to a school, without being surrounded by a large number of people.

The Rev. C. KRUCKENBERG finds that in schools taught by heathen sarkars, when the missionary is gone, the christian education is intermitted. He prefers English to vernacular schools, because of the greater age to which boys remain in them. He does not recollect any instance of conversion from these schools. As a means of access to the native mind generally, he has found them exceedingly useful.

The Rev. J. ANDERSON would ask whether the audiences of missionaries have been improved by such schools. He knows nothing of them, but wishes to get information on such points as these. In a christian country, a great stress is laid on the christian instruction of boys and girls: but you are rarely asked, whether this or that person has been converted in a school: to lay so much stress on these conversions, where boys leave young, is to subject the schools to an unfair test. School instruction prepares the people for the reception of the gospel in England, and why not here? Does it do so or not? It would seem to be an exceedingly difficult thing to preach the gospel clearly to a thoroughly heathen man;—so many are the false notions which his mind contains. He has attended Bengali preaching with great delight, and has seen the people listen with great attention; yet still, with their views, he must consider it difficult for the great truths of the gospel to enter their minds. Do not schools like these help to improve them, and make them more intelligent hearers?

Mr. WILLIAMSON thinks that good vernacular schools cannot be too highly estimated. There is great difficulty in impressing adults who have never been instructed, even when a missionary preaches as plainly and impressively as he can. Scholars are more impressible. Congregations we meet once or twice, but our scholars we see continually. He has often met people who seemed to understand the gospel better than others; but on enquiry he found they obtained this knowledge from schools, either English or vernacular, at Burdwan and elsewhere. He has had schools for thirty years. He had an English school which flourished for a long time, till a Government school was set up in opposition. These schools have been the means of dispelling prejudice and removing the objections of the Hindus. While preaching, he has frequently found himself assisted by an old scholar of one of these schools. Secular knowledge has always been given together with the gospel; the former alone tends to destroy Hinduism. These schools should, however, have a christian teacher at their head.

The Rev. A. F. LACROIX for many years had schools of this description under his charge, and has seen the very best schools in the country, those of Messrs. May and Pearson at Chinsurah, the schools at Burdwan, Mr. Piffard's, and the like. They certainly afford a great means of usefulness. They prepare the people for a better hearing and a better appreciation of the gospel. We should give as much attention as we can to such auxiliaries. It is a great advantage to preaching, that we find persons so prepared. Wherever these schools have really done extensive good, they were well attended to by the missionary. Mr. Pearson and Mr. May of Chinsurah, Mr. Jetter, Mr. Piffard, and now Mr. Geidt have given great attention to them, and taught the schools personally. He would point out an especial advantage of these schools. In the mofussil they are one of the best means of filling up those gaps which occur in the time of the missionary who is mainly employed in preaching. He cannot always be preaching, and when not doing so, may quietly instruct a school. But one step ought universally to be adopted. To have christian instruction given by heathen sirkars he would highly disapprove, and christian teachers should be appointed. To send men as christian teachers to heathen schools, is an excellent training for missionary work. In Calcutta the desire for English education is so great, that there is little possibility of doing much in this way. It has been asked: what conversions have been produced? But this is not the proper test to apply to them. He has however heard of some cases. RADHANATH, one of the best catechists of the London Missionary Society, who died ten years ago, was one of the pupils of Mr. Piffard's school.

The Rev. LAL BEHARI DE never had personal connexion with such

schools, but has witnessed the good effects in his own and neighbouring villages. The missionary, by their means, gets an attentive hearing. The parents of the children are prepared to listen to the gospel. These schools are susceptible of great improvement. He quite thinks we should not employ heathen sirkars as teachers ; we should also try to make them better than they are ; and we should introduce better books, as now is the time to do so. The Government is about to establish schools of their own all over the country. He would advocate English education in Calcutta and the large towns ; but of course it is through the native languages that the people generally are to be educated and converted. Regarding Mr. Long's report, he thinks that the Conference should give special attention to his suggestion respecting the establishment of a native christian newspaper.

The Rev. W. H. HILL is a teacher or superintendent of some vernacular schools. He thinks that if the same attention had been given to vernacular schools which has been given to English, we should have had greater results. His own schools in christian villages are, from their position, placed under great disadvantages. He feels exceedingly grateful to his predecessors for what they have done. The education of females also deserves much attention. He gives medicine to many in the villages ; and of the females who come, most were persons educated in schools and have overcome caste prejudices. The best hearers of the gospel too are the parents of the scholars. Those educated come for christian books. Such is the good influence of this education, that when the *heathen* sirkar came on sabbath, several of those present declared that he had made all the scholars christians.

The Rev. T. SMITH would ask ; have adult schools been tried any where ? and if so, with what results ? He saw some excellent adult schools in Cape Town, where they are common. Have there been also any itinerant schools established, as in the Highlands of Scotland and in Ireland ?

The Rev. F. SCHURR thought that Calcutta missionaries cannot fully appreciate the difficulties that the mofussil missionaries experience in managing these schools. There are no scholarships, and the education itself is not to very many a sufficient attraction. Most parents want a very little education for their sons ; a little reading, a little writing, and a little accounts, are deemed quite sufficient. A few, however, appreciate it more. Again, there is a great want of teachers. Where can we get any other than heathen teachers ? Again, the attendance is very irregular. We cannot attract the boys except by rewards, and have not the means of giving them. We have lately, however, charged one pice a month, and the attendance has improved. Mr. Schurr has tried an adult school for the christians, but only one has learned to read and write.



The Rev. J. C. PAGE would make only two remarks. Among the native christians he has five adult schools for women, and till the recent riots had some for men also : about seventy men have learned to read in those schools. There are 110 wives who can read, of whom very few have learned as girls, almost all learned after they were married ; many came to the school with two or three children. The women generally attend from 1 to 2 o'clock, and the men in the evening for one hour. They have met with a good deal of encouragement in these efforts. He would make another remark respecting what fell from Mr. Anderson and Mr. Williamson. With all respect to them, he cannot but think that the gospel has the power of making *itself* understood by every one. Many do understand it, who cannot read and have never been at school. They can understand what will save them. If we had more faith in the simple gospel, we should have more success. In the Burisal district the great majority of the converts were most illiterate when they became christians, yet in many ways they have proved that their conversion was real.

The Rev. C. BOXWERSCH thought that from vernacular schools, as now carried on in our villages, very little good can be expected. But when well carried on, the best effects may be seen from vernacular education in elevating the native mind. It has often been said that we cannot train them in this way, but that English must be employed. He would say, God bless the English institutions. But they do not do all the good. The vernacular schools, when improved, are useful in their sphere. It is not true that we cannot teach geography or physical geography, or natural history through the vernaculars. We can do so. He has lately employed a native assistant in science in his Santipore training school with the best effect. As to girls' schools ; there is great difficulty in reaching the females. Without solicitation the Babus at Santipore came forward and offered thirty-six girls, but on condition that christianity should not be taught. This was of course refused. The women, it is believed, are anxious to learn, but are in many cases prevented. Public schools for them are not liked.

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After the discussion was concluded, the Conference passed the following Resolution respecting this subject.

#### RESOLUTION ON VERNACULAR DAY SCHOOLS.

THAT this Conference consider Vernacular Day Schools to be institutions of considerable importance in missionary work. Every native church should have a christian school for the instruction of its young people ; and such schools may be

made useful aids in promoting the evangelization of the heathen. Small schools, containing but a few scholars, giving the mere elements of knowledge, and placed under a heathen teacher, they consider a waste of effort and money. But experience has shewn that good schools have furthered the cause of the gospel in times past, and continue to further it to the present day. In order to render them useful, their education should be rendered as high as existing school books allow: they should have at least one christian teacher; and should be carefully superintended by the missionary himself. Such schools furnish excellent opportunities of preaching to adults; they help to secure the attention and confidence of the heathen generally; they facilitate the comprehension and appreciation of the gospel; and increase the number of those actually acquainted with it. In regard to the missionary himself, they furnish profitable employment for him during those hours in which he is not engaged in more public preaching. The Conference has heard with pleasure of the success of the adult schools among the christians of Burrisál, and thinks that the example set there may with advantage be followed by others.

#### FRIDAY AFTERNOON.

The Conference having adjourned for a short time, resumed at 1 o'clock; after the singing of a hymn, the Rev. J. POURIE, of the Free Church Mission, offered prayer.

The next subject for the consideration of the Conference was then introduced in the following paper, by the Rev. JOHN FORDYCE.

#### NATIVE FEMALE EDUCATION.

The instructions of the Committee at whose request this paper has been prepared, and the little time that can be allotted to any single topic, alike forbid a sketch of the state of the females of India, or a history of efforts in their behalf, or

even minute details regarding the present state of this branch of missionary operations. I shall merely glance at peculiar difficulties, present an estimate of present plans, and offer suggestions to accelerate progress.

It is not necessary to prove the *importance* of this work, especially as this was established on the first day of the Conference by two eminently competent witnesses,—the Rev. A. F. Lacroix, and Sir Charles Jackson: the former accounting the inaccessibility of females as a very great hindrance to the work of Missions; and the latter, as quoted by Mr. Lacroix, singling this out as *the greatest hindrance of all*.

#### I.—PECULIAR DIFFICULTIES IN THE WAY OF FEMALE EDUCATION, ESPECIALLY IN BENGAL.

Some of these are, the rigid maintenance of caste, especially with reference to females, a remarkable sensitiveness as to whatever might affect unfavourably the prospects of daughters, early marriages, and the influence and superstition of the elderly females. Among the poor, the men being untaught, they do not appreciate the value of education; in the higher and middle classes the seclusion of the females, jealousies between families, and the prejudices of the senior Babus; amongst *all* the want of palpable temporal profit from education. Many intelligent native gentlemen are in favour of female education and do nothing. Though encompassed with difficulties, they might overcome all, but for two things which in some quarters are now the chief hindrances, viz. an *apathy* which lulls zeal, where convictions are clear; and a *timidity* which would be glad to *follow*, but cannot *lead*.

There are difficulties as to *agency* altogether peculiar to this department. Missionaries can do little, except by organizing, superintending, and securing supplies. The timidity of native females makes it desirable to have teachers chiefly of their own sex. The wives of missionaries have in many cases laboured nobly, and so disinterestedly that they are worthy of double honour; but domestic duties have often un-

fitted them for this self-imposed task, and sustained efficiency (not to say progress) has been sadly marred by the failure of societies to supply adequate assistance.

Further, young ladies have been sent from Britain, but generally so well selected, that they have soon been attracted to other spheres, in some cases carrying on their mission, but often otherwise. To pass over this fact would conceal one of the peculiar and most perplexing difficulties of the past and the future. A similar cause will always lessen the real fruits of normal schools; but this, let us remark in passing, forms a reason for increasing them, and not for setting them aside. Further, educated native females, while unmarried, can only teach under European eyes: and, if married, they can seldom be available for this work beyond their own homes.

Among the higher classes there is another difficulty as to agency, arising from the fact that on the one hand they fear christianity more in reference to daughters than sons—a fear which Bethune's compromise has done much to foster; and on the other, that few, except earnest Christians, will care for this work, so long as pecuniary inducements are wanting; and really earnest Christians cannot conceal the way of life, nor consent to teach *only* what is but *loss*, compared with the knowledge of Christ.

Finally, under this head, this is not *merely* an educational question, but involves a re-adjustment of woman's position in society. Education is but a means towards an universal revolution in the domestic constitution of India; and those who know the power of Hindu conservatism, and the absence of those nobler motives which are needed as forces towards such a revolution, will at once see that this single fact reveals a host of difficulties. To some these appear so formidable that they would defer the elevation of India's daughters, until her sons have become more enlightened and ennobled, forgetting that in order that India may have a race of truly noble sons, she must have first a race of enlightened mothers. It may be a slow process. There is the less reason for delay. Undaunt-

ed by difficulties, let efforts for both go hand in hand, that they may act and re-act on each other, for their mutual and simultaneous elevation.

## II.—ESTIMATE OF EXISTING PLANS OF OPERATION.

To present a full estimate of the numerous efforts for Native Female Education in Bengal since 1618, would necessitate a lengthened historical sketch. This would be out of place here, and yet they must be referred to, lest it should seem that these efforts are undervalued. Their importance is not to be estimated merely by the direct and palpable results for good on individuals and on society; but also by the experimental light they have shed on the path of duty now, alike by their successes and their failures. I cannot even name all the mothers in our Indian Israel, who have laboured with self-denying zeal, and whose labours have been owned of God. There are some, however, who have done so much in Calcutta and its neighbourhood, that their names will be permanently associated with the cause of woman's elevation in India;—Mrs. Wilson, Miss Bird, and the late Mrs. Sandys of the English Church; Mrs. W. H. Pearce, and Mrs. Coleman (afterwards Mrs. Sutton) of the Baptist Mission; Mrs. Mundy and Mrs. Mullens, of the London Mission; Miss Laing, and Miss Saville of the Scotch Missions; but to do justice to their labours of love, demands not a page but a volume.

1. **DAY SCHOOLS.**—Most of these are *bazar* schools, attended by the very lowest of the people. Many years ago there were more of them in Calcutta than now; and to Calcutta chiefly our remarks on bazar schools apply, hoping that brethren will supplement them with happier views of matters in the mofussil.

Mrs. Wilson, whose name will ever be associated honorably with this cause, had at one time nineteen such schools; but they do not appear to have fulfilled her hopes, and they were all given up for one, the Central School. Mrs. Pearce and Mrs. Coleman had also many such schools under their care, but they also

were closed, having led to no very satisfactory results. More recently several bazar schools were established under the superintendence of the Rev. Mr. Yule, whose experience and opinions coincide with Mrs. Wilson's; and they are all likely to be soon closed, unless parents begin to value education for its own sake. In another day school near Calcutta there has lately been a *strike* for more pay. Giving money directly or indirectly is doubtful policy. I would not condemn it in others, but would hesitate to do it. In such a case we should not question every thing for conscience' sake; but leave each one to act on his own convictions of duty. There is nothing in such procedure reprehensible, though it may be inexpedient. Sooner or later it must be given up.

Results from bazar schools are far from satisfactory, from such causes as the unsuitableness of teachers, the wickedness of the women who bring pupils, the irregularity of attendance, the early marriage of some to husbands utterly untaught, and the destination of many by their vile *guardians* to a life of infamy. Individuals may have been benefited in these schools; but they have no diffusive principle, and no palpable permanent effects. They touch no great springs of action in society. They are at the base of the social scale, and so despised that such example hinders rather than forwards the great cause. Hence, if maintained, it is less in the hope of general results, than for the good of the poor but precious souls, for whom the education given should be simple and purely vernacular. It is gratifying to be able to add that Mr. Yule has opened this week a day-school near Calcutta on a new and better plan—a plan which is utterly impracticable in the city. The girls are of a higher class, and not only come freely, but the parents have provided a school, and in part also a house for a teacher, at their own expense.

We know of no *select* day-schools except Bethune's, which is not connected with missions. It has done some good, and may yet do more. Its partial failure is the consequence of being intended for the higher classes, but not adapted to their

ideas,—providing a *public* education for those who will only accept it in *private*. There are schools for others than natives, such as Mrs. Ewart's admirable school for Armenian girls and Jewesses, which are so important and so purely missionary, that they ought to be mentioned, though scarcely included in the subject of this paper—the education of native females.

2. BOARDING SCHOOLS.—Of these, as we learn from Mr. Wylie's work on Missions, there are 28 in Bengal, having 791 pupils. Probably, in proportion to numbers, these Institutions have been more blessed in real conversions than any other, which may be accounted for from the fact that many of the pupils have been long and entirely under christian influences. The fruits are not striking; but they are even now precious; and they will be found more so many days hence. Some of the former inmates of these schools are teachers. and many may be found in the dwellings of native preachers, teachers, catechists and humbler members of our churches, making them christian homes, as only godly wives and mothers can make them; and we doubt not, that if one had the eye of a seer, he might discover in these humble homes the Anthusas and Monicas, and in their prattling boys, the Chrysostoms and Augustines of the church of Christ in India.

Boarding schools vary considerably, both in the origin of their inmates, and the mode of management. Some are orphan homes, others are for children of native christians, and in others, the two are combined. We would urge no single mode of conducting them. They should be adapted to the probable destiny of girls, which cannot be altered by education so much as in the case of boys. Injudicious kindness might embitter after life, by raising them in some respects too far. For the daughters of village christians, destined for village life, a few only being better settled, I regard as a model Mrs. Mullens's school at Bhowanipore. Bengali is thoroughly taught to all, and English only to a select few; and whilst native habits not positively evil are retained, every effort is made to elevate and purify the moral tone.

more varied both in their origin and prospects; and being completely under the control of the superintendents, another mode of management is desirable. Vernacular instruction should of course be regarded as of paramount importance; but it is desirable also that the English language be thoroughly taught, and English habits partially introduced,—chiefly because some may become teachers in schools and zenanas; and many will, as hitherto, be married to highly educated natives. In the latter case ignorance of English would be a deeply felt *inequality*; and our aim is not merely to educate but to elevate; and, first among a few, but ultimately over all India, to raise woman to be the companion, the counsellor, the equal of man.

3. NORMAL SCHOOLS.—I know of only one purely normal school, although a normal class may be more or less definitely formed in orphan homes. I refer to the one at Tallygunge, under the excellent management of the Misses Suter. It is devoted to native female education, though the pupils be Europeans and East Indians. Its first-fruits, as I can testify from personal knowledge, are such as give promise that, if duly supported, it may become one of the most important institutions in India.

4. ZENANA SCHOOLS.—In a very few cases governesses have been employed for brief periods by native gentlemen; and there is reason to believe that not a few young Babus have taught their wives and sisters. Many years ago Mrs. Wilson, Miss Bird, Mrs. Chapman and others visited zenanas, were welcomed, and imparted a little instruction to the inmates; but so far as we know, there was no plan commenced till the present year, capable of indefinite extension, and on a self-sustaining principle. The plan originated with my friend, the Rev. Thomas Smith. So long ago as 1840, he proposed a scheme for the domestic education of the females of the upper classes; but it met at the time with no cordial, or at least no practical response. This was not his own de-



partment of labour, and those whose work it was, would not then take it up. Since February last, it has been my privilege to co-operate with Mr. Smith in commencing a plan similar to that proposed fifteen years ago; and as the experiment has succeeded admirably these six months, it may not be premature now to make it known, concealing only for the present the names of those native gentlemen, who have nobly dared to advance before their fellows.

Mr. Smith obtained the consent of several highly intelligent Babus to admit a governess, and pay for her services. This was the more gratifying, as the arrangement was made on the clear understanding that she would be free to impart religious instruction. An European teacher was sent, accompanied by a native girl as her assistant; and the results, both as regards the progress of the pupils, their attachment to the governess, and their lively interest in her instructions, are highly gratifying. The only outlay was for the purchase of a horse and gharee, the Babus paying enough for a small salary to the teacher, and the current expenses of the conveyance. Similar arrangements are in progress with other native gentlemen; and a second governess, an ex-pupil of the Misses Suter's normal school, has just begun, and may soon be wholly employed in domestic tuition, for which she is singularly qualified by a thorough knowledge of Bengali as well as English.

If the Lord be pleased to raise up agents to carry out this plan on a large scale, it will go far to unlock many a prison-home, and to solve one of the most perplexing of missionary problems.

Such are the four plans in actual operation:—Day, Boarding, Normal, and Zenana Schools. The number of natives in attendance at these in Bengal appears to be not more than from 1,000 to 1,200. This calculation is made from Mr. Wylie's invaluable work on Bengal Missions, adding one or two schools which he has omitted, and deducting those included who are not natives; *one thousand among twenty millions!* Even if Madras and Bombay be somewhat in advance of Ben-

gal in this department, we shall only have five or six thousand females under tuition, out of from 80 to 100 millions, or one girl for every 15,000 females !

### III.—SUGGESTIONS FOR THE ADVANCEMENT OF FEMALE EDUCATION.

In venturing to offer a few hints, the two following aims must be steadily kept in view :—1st, devising means by which those trained in normal and other Christian institutions may effectively act on the heathen population in zenanas or public schools ;—and 2ndly, seizing self-acting social principles, as e. g. by promoting education among females of the higher classes, so as to bring into play among the Rajahs and Babus the desire of having their daughters well settled in life, as a force in favour of female education ; and among the poor, the desire of communicating with relatives at a distance, which is the mainspring of a recent spontaneous movement in Jessore.

1. Orphans, outcasts, and daughters of native Christians should be trained more than hitherto with a reference to their talents and prospects, in order that as soon as possible the native churches may exemplify more perfectly the true place and legitimate influence of woman.

2. Self-sustaining schools, or partially so, should be commenced as soon as possible. There might be, perhaps there are, schools on a simple plan in the christian villages, conducted by educated native females.

Those parents, whose children are admitted to boarding schools, should pay for it. In one institution at least this is begun, and the payments vary from 8 annas to 3 Rupees each ; importance being attached not to the amount, but to the principle. Last year an attempt was made to form a small boarding school on the self-supporting plan, under the care of the Rev. Behari Lal Singh and his wife ; but it must be deferred till more native christians be able and willing to pay a sufficient sum. .

3. Normal schools should be multiplied, Europeans' being secured as far as possible, as most suitable for governesses and teachers, and most likely to give a few of their best years to the work.

4. Orphan homes as well as normal schools should be so situated and so organized that governesses and assistants may go out from them to the zenanas of the rich and the schools for the poor. This is of the greatest importance, especially to the family-school scheme, which cannot succeed, unless a free home be provided for the governesses and assistants.

5. Prudent and energetic efforts should be made to increase zenana schools, until many of them be merged in select day-schools, both for economy, and to secure a more thorough education. In this, I may add, the views and purposes of several native gentlemen concur with our own.

6. A small series of books in Bengali and English, suitable for female classes, public or private, should be prepared and published; or at least one or two, as supplementary to a selection from existing school books. This want has been greatly felt in the zenana schools already, and will soon be more so. It is worthy of the attention of the authoress of *Phulmani and Karuna*.

7. The intelligent natives whose convictions are entirely in favour of female elevation, should be dealt with frankly but firmly, in reference to this duty, which is as urgent as it is clear. Those who dare to be singular, should be honored for their courage; whilst others might be all the better for more emphatic expressions than they have yet heard, of British indignation against their domestic despotism.

8. Let the press and direct personal intercourse be employed to impress upon our rulers and all resident Europeans their responsibility in this matter; and thus bring into play a variety of forces to effect a peaceful and blessed revolution in the homes of India.

9. And finally, let our great missionary societies and boards in Britain and America be earnestly urged to take this

department up, and not leave it, as some of them do, to merely occasional supplies. If they have no associated Ladies' society, bearing this as their peculiar burden, clearly the general society ought to give aid to a branch of missions so essential, one of the missionaries at each station taking the superintendence of it. If there be such societies as in the Established and Free Churches of Scotland, it should be made part of one missionary's duty, at each presidency, to aid the ladies sent out, and report; or, if such a society has a missionary as its own agent, he should be associated as closely as possible with the general mission of his own church. Thus this cause might assert its rightful place, not only in India, but also in Exeter and Assembly Halls, where it has hitherto been kept nearly as much in the shade, as woman herself in her own zenana!\*

\* During the Conference two other important suggestions were made: the first by the Rev. T. Smith, that medical missionaries would have peculiar opportunities of forwarding the cause of woman's elevation in India, from finding access where the clerical missionary is excluded;—and the other by the Rev. J. W. Yule, that much might be done by earnestly and frequently pressing personal duty on the young men in the college classes of our great institutions. Since the Conference I have had the opportunity of witnessing at Madras most important results from the earnest efforts of the late Rev. John Anderson in the direction recommended by Mr. Yule,—results not confined to missionary schools, but including several supported, conducted, and attended by Hindus.—I also take the liberty of stating that whilst I saw much in that city to suggest views that cannot be introduced here, in reference to this department of the work of missions, the only statement in this paper which I have seen reason even slightly to *modify*, is one at p. 149, in reference to payments to day-pupils. Whilst still feeling a repugnance to this plan, it cannot be denied that the system, of which this is a feature, has been very useful at Madras. I do not, however, suppose that success in Bengal is to be attained precisely in the same way as at Madras, for the state of female society is very unlike (though having some aspects in common) in the two presidencies. The greater *seclusion* of females in Bengal is the most marked difference, and it is one that greatly hinders the cause in Calcutta. In regard to Female Education they are as unlike, as Sebastopol and Cronstadt are as Russian fortresses.

Madras is really conquered, and it only requires agents and means to

Such are a few suggestions. To some they may appear too many, but certainly not to those who have studied this subject in all its bearings. Be it remembered that the education of India's daughters is but a means; the grand end being, their emancipation from a state of social degradation,—their elevation to equality with man, and to the favour of God.

Such an issue we may confidently anticipate, though a revolution at once so vast in extent, and so minute and manifold in its details, cannot be realized speedily. To prepare for it, to forward it, we must be in earnest. Hitherto, if the difficulties have been duly estimated, the work itself has not been realized in all its importance and urgency, except by a few. Many have aided it, but with two or three exceptions, not largely. Efforts, it is true, have often been limited by local obstacles, but often also by want of funds. The cause has never yet been both powerfully and persistently pled in Britain. Many missionaries, after perhaps being baffled in really earnest attempts, have become almost contented with a long day of small things—not indeed in their *own* sphere, but in *this*—and seem now only to doubt the success of any fresh effort. Sound opinions are current among our native brethren, but where is there a Jeremiah weeping for the slain of the daughters of his people? The objects of our pity are out of sight, and they utter no cry for help. Still, notwithstanding all these discouragements, we know that the day of woman's emancipation hasteth greatly, and when it dawns, it will be India's Jubilee!

The Rev. J. W. YULE gave some account of the school lately established at Tallygunge for the females of the Tippoo families: and hoped that such efforts may be largely increased. Having had charge of a boarding school, he thinks decidedly that an English education should not be given

follow up the victory to large results. Calcutta on the other hand requires peculiar plans, because of its extraordinary fortifications, and the difficulty of finding access to really effective positions. Hence the zenana scheme. Success is certain; for efforts well-directed and well-sustained are sure, by the blessing of God, to prosper.—J. F.

in orphan establishments; and that the girls ought to be trained for the style of life in which they are likely to remain.

Mr. LACROIX agrees with much of what Mr. Yule has said of the evils of educating girls in a way unsuitable to their future prospects. If possible, conductors of such schools should watch carefully over their marriages, in order to make them as suitable as possible. Whenever a well taught girl has married an inferior man, the marriage has always turned out badly. With this in view he once asked for a young man the most ignorant girl in the school. It is advisable that the education of boys and girls be kept strictly at the same stage of advancement, and especially that that of the females should not be the superior of the two.

Mr. WILLIAMSON once had a number of female schools and collected them into a central school. He had many difficulties to contend with. The girls went away too young,—before they had learned any thing. He then established a monitor class; then the girls stayed longer. He knows several natives who have taught their girls in their own families, others had asked for teachers to visit their families.

II. WOODROW, Esq. stated that the Collector in Jessore recently sent an application for a grant-in-aid for a girls' school; the people have for years and years maintained their own boys' schools, and have also allowed their girls to be taught. They now wish to enlarge their schools and improve them. The people are all Hindus.

The Rev. J. WENGER stated that Mr. Morgan once found a village in Midnapore, where all the females were taught both to read and write. Somehow or other it had become the regular custom of the place.

Mr. BOMWETSCH can, by his sounding system, on the Pestalozzian plan, teach girls to read and write in a year: it was very desirable that they should be taught quickly, considering the short period in which their studies are carried on.

Mr. LACROIX and Mr. YATE gave their testimony to the excellence of the system, and the success which had followed Mr. Bomwetsch's efforts.

The Rev. BEHARI LAL SINGHA described the flourishing schools which had been established by Mrs. Coleman at Chittagong.

The following Resolution was unanimously adopted in reference to this topic.

#### RESOLUTION RESPECTING FEMALE EDUCATION.

That the members of this Conference approve generally of the views expressed by Mr. Fordyce in his paper on Native Female Education; that they deplore the peculiar and power-

ful difficulties in the way of its advancement, interwoven as these are with immemorial usages, and the domestic constitution of native society ; that, whilst they thankfully acknowledge the self-denying efforts of the past, and their fruits in the conversion of souls, and in the formation of christian families, they deeply feel the urgent necessity of bolder measures. Of long-tried plans in Bengal, the boarding school system has been most satisfactory in definite results ; and they rejoice in the hopeful commencement of the zenana school scheme, both as a sign of progress, and as a new means of influence for the elevation of woman in this land.

Further, whilst the members of Conference consider all the suggestions worthy of attention, they especially regard the increase of normal schools or classes as indispensable to great progress, the speedy preparation of suitable books as most desirable, and the zenana scheme as entitled to hearty support and capable of large extension, at least in Calcutta. Most of all, they consider that missionary societies should deal with this department as an essential branch of their enterprize in India ; and give it such a place in missionary reports, periodicals and meetings, as may be fitted to secure for this most difficult work a deep interest in the hearts of their supporters, and may lead to increased prayerfulness and liberality for the promotion of a work most important in itself, and beset with special difficulties.

2. As the last item of their proceedings, the Conference adopted the following address to the members and committees of all the Missionary Societies in Europe and America, with a view to call increased attention to the claims of Indian Missions.

APPEAL FROM THE GENERAL CONFERENCE  
OF  
BENGAL PROTESTANT MISSIONARIES,  
TO THE  
COMMITTEES AND BOARDS OF MANAGEMENT  
OF THE VARIOUS  
MISSIONARY SOCIETIES IN EUROPE AND AMERICA.

DEAR BRETHREN,—Having been brought together, by various circumstances, in the city of Calcutta, some of us from remote parts of the province of Bengal; and making, united, a body of nearly fifty missionaries of different societies, we have held Conference together for successive days upon some of the chief questions relating to the efficient conduct of our work, and have endeavoured, by comparing our varied experience, to ascertain the progress of our cause and the value of our plans. We have considered the peculiar difficulties by which our missions in this country are beset, and the position which they have attained after many years of labour. We have examined the sphere of vernacular preaching, and the best method of securing for it the widest usefulness: we have also endeavoured to estimate the usefulness of our school systems, both English and vernacular, both for males and females: and have considered certain peculiar disabilities to which our country congregations are exposed. The review of our work, and this comparison of our experience have given us great encouragement: we have enjoyed much unanimity in our discussions, and have derived much pleasure from our fraternal intercourse. We pray that the blessing of the Lord whom we serve, and of the Spirit by whom we are guided, may rest upon our meetings; and that when this conference comes to an end, we may endeavour, as a result of our deliberations, to labour with fresh earnestness, and to render our plans more efficient for the glorious end which they are intended to subserve.

But we cannot separate without presenting to you, our respected brethren, an earnest appeal for additional efforts on



behalf of this great country, that shall make the labours of the church more worthy of its high position, and more commensurate with its heavy responsibilities to the nations brought within its influence.

India is in every way the most striking field of christian missions amongst all the countries in the world. In the extent of its territories ; the variety of its nations ; their ancient civilization ; their great intelligence ; their old superstitions, with their attendant priesthood, books, rites and religious ordinances ; in every thing, in fact, connected with the physical aspect, or with the intellectual, social and moral condition of its people, it excites and has excited the wonder of all civilized nations. To us, the most wondrous fact is, that this ancient country, with its venerable religion, the most powerful system of idolatry in the world, has been brought under the dominion of the most christian nation, and lives in peace under its sway. We acknowledge with pleasure that the church of Christ has done much for India, and shows at present no disposition to diminish its efforts on its behalf. It maintains now within its domains one-third of its foreign missionaries ; and annually spends on their efforts one-eighth of its benevolent income. Well does the country claim such regard ; it is full of idolatry and false religion ; it is almost entirely accessible to the gospel.

We acknowledge also with thankfulness that the Lord has blessed his servants, and crowned their efforts with success. Various results of the greatest value have sprung from those efforts : some of a higher, others of a lower character. The accession of converts ; the raising of churches, of native christian preachers, and school teachers ; the preparation of a vast material agency available for the immediate use of every competent and willing labourer that arrives in the land ; the extensive spread of convictions respecting the folly of idolatry and the uselessness of so-called works of merit ; new views of sin ; the awakening of conscience ; the diminution of the power once possessed by the priesthood, the shastras, the idol-

atrous system and the system of caste; the spread of christian doctrines, especially of the atonement of Jesus; the conviction that Christianity will ultimately prevail;—all these changes in the knowledge, views and character of the people, have sprung from the efforts made by the church of Christ to fulfil its duties, by preaching the gospel through Hindustan. We regard them with thankfulness: we feel greatly encouraged by them. But we are not content with things as they are.

It is not that we find fault with efforts in the past, or with the results which they have produced. It is not that we are dissatisfied with what is being done, or with the modes in which missions are carried on. But we turn to the other side. We contemplate with profound awe the vast, the indescribable amount of labour yet to be accomplished. We know that the Lord has blessed us. We look on our converts, and on other fruits of missions with pleasure. But the more we know India, the more we are overwhelmed by the consideration, that millions upon millions never hear the gospel, and that millions upon millions die unconverted.

Can you wonder then that we ask for larger agencies; that for this holy service we appeal to you for more men and more means; and that we ask the church to aid us by more repeated and more fervent prayers? The grounds of our appeal are numerous; the force of our claims is unanswerable. We believe that every kind of plea which can be fairly urged on behalf of other idolatrous lands, can be presented with greater force on behalf of India. Do **IGNORANCE** of the true way of salvation and manifest religious errors constitute a claim? Where can be found more real ignorance of it than here: where can we meet with men who have fallen into such gross, delusive and destructive errors, as the people among whom we dwell? Do **HINDRANCES** to the gospel call for more strenuous exertion to advance it? Nowhere are such powerful obstacles presented, as those which spring from the caste, the priesthood, the shastras and the philosophy of India. Does the **EXTENT** of error constitute an argument for the speedy pro-

clamation of the gospel? In India there are 330 millions of gods; the modes of salvation trusted in are numerous, ancient and influential. Many of the rites are cruel; all tend to the ruin of immortal souls. Is it desirable to christianise nations that possess INFLUENCE OVER OTHERS? Few idolatrous nations can exercise upon their neighbours so powerful and sustained an influence as the tribes of India have exerted and still exert over theirs. Do NUMBERS create a claim? No country is more thickly peopled than India. Is ACCESSIBILITY an argument? India is far more accessible than any other heathen country in the whole world. Each of these motives of itself carries weight: what can the church say, where each appears in the strongest form, and where they are all combined?

We do not dwell upon these arguments: they are well known to you: we need not add a word to enforce them; for by their soundness you are already convinced. It is not conviction that we aim at, but impression. As for ourselves, so for you, we desire that you should deeply feel how vast is the field untouched by the gospel, yet perfectly open to its influence; and that in consequence you should be stirred up to more earnest efforts to supply an agency commensurate with the work to be performed. For this end, we will endeavour to lay before you a few facts concerning two of the arguments alluded to, the *claims of population*; and their *accessibility* to the gospel.

The vast extent to which India is spread out, can scarcely be felt by those who dwell in the small island of Great Britain. It is not a country, but a continent full of countries: it is not inhabited by one people, but is possessed by different nations: it does not contain one language, but in its territories many languages are spoken, as radically different from each other as English is from Hungarian. Indeed, it is half the size of all the territories of European Russia; is inhabited by more than twice the number of its entire population; and its annual revenue reaches a higher amount. Yet Russia is the third empire in Europe, and is maintaining a powerful resistance to

England and France combined. It may therefore easily be shown that the four hundred missionaries labouring in India, though apparently many, are in reality few : that they only just touch the country, but find it impossible to go deep beneath the surface of society.

The extent of the population may be shewn, by exhibiting in detail the numbers contained in the various Presidencies and States ; in the districts into which they are divided ; and the towns and villages spread over them in all directions.

The following is the latest return of the population of the various PRESIDENCIES and STATES :

Presidency of Bengal,	..	45,160,000	....	103	Missionari
„ Agra,	..	30,250,000	....	60	„
„ Bombay,	..	10,000,000	....	33	„
„ Madras,	..	27,280,000	....	182	„
The PUNJAB,	..	5,600,000	....	5	„
SCINDE,	..	1,500,000	....	1	„
NAGPORE,	..	4,850,000	....	2	„
HYDERABAD,	..	10,666,000	....	0	„
OUDE,	..	2,970,000	....	0	„
Other States,	..	28,500,000	....	0	„

This vast population is distributed into various provinces and districts, many of which contain from one to two millions each. The following are simply a specimen :

Rajamundry,	..	..	887,000	has	3	Missionaries.
Cuddapah,	..	..	1,228,000	...	2	„
Salem,	..	..	946,000	....	1	„
Assam,	..	..	1,500,000	....	8	„
Burdwan, ..	..	..	1,673,000	....	3	„
Midnapore,	..	..	1,360,000	....	0	„
Purnea, ..	..	..	1,961,000	....	0	„

These instances may be greatly multiplied, for there are more than a hundred such districts in the whole of Hindustan. But a list of towns would be more appalling still. Numerous cities and towns in India resemble the more important cities in Europe and America, and contain from 500,000 to 100,000



inhabitants each. A still larger number contain a population of 50, 40, or 30,000 each. And the list of towns and large villages, containing from 10,000 down to 2,000 would cover pages and pages of this appeal.

The wants of India may be shewn still more by the way in which missionaries are located. In the three chief presidency towns there are no less than seventy. In Calcutta we have thirty missionaries to five hundred thousand people: but in many districts there is only *ONE* missionary to a million and a half. Is not such a position enough to produce a despairing sense of utter helplessness, when a missionary resides for years and years together in the midst of a population so vast?

There are other districts in a worse condition. The northern and eastern districts of Bengal contain eighteen millions that never hear the gospel. Rajpootana, Gwalior, Hyderabad and other states, contain fifty MILLIONS more in the same destitution. The great province of Mysore has but seven missionaries to its vast population. This has been going on for ages: and even since the modern era of missions, sixty years ago, almost two generations of Hindus, numbering three hundred millions of immortal souls, have gone into eternity unprepared.

All these nations are accessible to the church. One hundred millions are entirely under the Government of the East India Company, and religious liberty is as perfect as in England. Missionaries are not situated like those in Madagascar, or those in Tahiti: or even like those in independent Islands, or among the native kings in Southern Africa. There is no hindrance, but on the contrary, ample protection is afforded to a prudent and faithful missionary. We ask you, to look at the mode in which other and more prosperous fields have been occupied. In the South Seas, one or two English missionaries have gone to an island with no more than three thousand inhabitants: or from twelve to fifteen missionaries have been placed among a population of sixty thousand. In New Zealand, with eighty thousand people, there are forty-six missionaries; thirty missionaries reside among eighty thousand

people in the Sandwich islands. The whole of the Malay-speaking islanders of the South Seas amount to eight hundred thousand, and have one hundred and twenty missionaries. The single district of Masulipatam possesses a population of nearly the same size, and has but *four* missionaries. The Negro settlements in Western Africa, little known to the world at large, are taught by fifty-seven missionaries. The great Presidency of Agra, full of flourishing towns, and inhabited by a spirited population of thirty millions, has but the same number. We might add numerous other illustrations of the same fact, all tending to impress deeply upon the church the immensity of people unreached by the truth.

What then, dear brethren, is to be done for these perishing souls? We ask for nothing unreasonable, nothing impossible. We well know that it is far beyond your power to supply even India alone with an adequate number of qualified missionaries. We know your sympathy for the heathen world; the numerous claims presented to you from your many missions; and the difficulty, in the present position of the churches, of raising sufficient funds. But we do press upon you the greatness of the claims of India: and urge that, because of its vast population, and of its entire accessibility to the gospel, these claims surpass those of all others. Believing these claims to be undeniable, we urge you to try and do something special for India. We would suggest that every society should endeavour to send a few more men in proportion to its strength: and so to place them, as to render them a real and powerful *addition* to the present agency. We remember with thankfulness that such additions during the last five and twenty years have been very large: and that the strength of Indian missions has been nearly trebled. We are aware also that the Church Missionary Society has, during the last few years, considerably increased the number of its missionaries, both in Southern and Northern India. With pleasure we acknowledge that the Baptist Missionary Society recently resolved to send twenty new men, some of whom are to occupy well chosen

stations in destitute districts of our own province : and that some of these brethren have arrived. We know too that the American Board, on recently reviewing the Madura Mission, and marking new stations that were desirable, resolved to send three missionaries to occupy them. Such a plan is, we think, practicable for each Society, and such a plan, acted on from time to time, will, under God's blessing, secure the most solid advance of the kingdom of Christ. If out of the twenty Societies engaged in Indian missions, the larger send *ten* men, and others less, so as to secure an average addition of *five men each, during the next five years*, there will be found no less than five hundred missionaries in India, of whom a hundred will have been entirely added during that brief period. We pray you to regard our appeal for the land in which we labour. We plead for the multitudes we see, whose ignorance we know, whose passage into another world in such vast numbers, unsaved, fills us with mourning and sadness. We ask your efforts. We ask your prayers. May the Lord of the Church himself prepare the harvest, and send forth more labourers to reap it for his praise.

3. In regard to the publication of the proceedings of this Conference, the Rev. Messrs. Smith, Wenger and Mullens were appointed a publishing Committee, and were requested to secure, if practicable, the publication of a separate pamphlet, in an inexpensive manner. It was presumed that the proceedings would first appear in the regular organ of the Calcutta Missionary Conference.

4. It was resolved to request that Conference kindly to take into consideration those subjects of general interest which have not been brought before the General Conference, and publish the result of their discussions.

5. The thanks of the Conference were presented to the Financial Committee, Messrs. MUSTON and STANLEY, for their services : and to the Secretary, the Rev. J. MULLENS, for the

manner in which he had carried out the arrangements, under which the Conference has been so successfully held. •

6. The Rev. A. F. LACROIX then moved, and the Rev. J. OGILVIE seconded the following Resolution, which was unanimously adopted :

#### RESOLUTION ON PARTING.

At the conclusion of their proceedings, the GENERAL CONFERENCE of Bengal Missionaries desire to record their gratitude to their Lord and Master, for his great goodness in bringing them together, and giving them his presence and blessing during their pleasant meetings. At the same time they would humbly confess their infirmities and the sins that have mingled with their services and deliberations ; and beg his forgiveness for his name's sake. They acknowledge with thankfulness the encouragement in their work, which by their mutual consultations, they have been able both to give and receive : and trust that the information and suggestions that have been laid before the Conference, will tend to fit them more than ever for the important work in which they are severally engaged. And now, in bidding each other farewell, the members of this Conference would commit each other with all affection to the tender mercies of their common Lord, and would assure one another that they part with increased affection and esteem. They will ever bear one another on their hearts before the throne of grace, will sympathize with each other's trials, will rejoice in each other's joys ; and will feel it to be an enhancement of the satisfaction, which they experience in carrying on the glorious work of proclaiming the gospel, that they are fellow-workers with the brethren with whom they have been associated in the meetings of this Conference, now brought to a successful issue.

The meeting closed with prayer by the Chairman.



## FRIDAY EVENING, SEPT. 7TH.

On Friday evening, a PUBLIC MEETING of Christians of all denominations, interested in the cause of Missions, was held in the Calcutta Town Hall. It was one of the largest religious meetings ever held there. The BISHOP OF CALCUTTA presided, and on his retirement, the chair was taken by the Rev. D. EWART. The meeting was addressed by the Rev. Messrs. STORROW, T. SMITH, J. HERDMAN, J. SALE of Jessore, C. NEALE of Burdwan, and G. SMITH, Esq. Principal of the Doveton College.

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## A P P E N D I X.

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The following are extracts from a valuable paper, prepared for the Conference, by the Rev. W. SMITH, of the Church Missionary Society, at Benares. It arrived too late for discussion. The publishing Committee regret that their limited space will not allow it to be printed in full.

### ON VERNACULAR PREACHING.

1. In preaching to the heathen we should take care that we are *understood*. This is a most important point. Very often our words are not understood; or, if our words are, our meaning is not, or it is perverted. We speak, for instance, of *Parmeshwar*, and they think we are talking about Rám. We speak of salvation (*mukti*) and they think we mean absorption. We talk of God's omnipresence, and they take it for granted that we believe, with them, that the spirit in man is God, or a portion of him. We tell them that they must not worship idols, and they jump to the conclusion that they must become *Vedantists*. It is, therefore, evidently of the first importance that we explain ourselves as we go on, and define the terms which we use: and when we have done, it is a good plan, if practicable, to ask them what we have been saying, and what they have understood, and to give them, in a single sentence almost, an epitome of it to take away with them.

2. I find it constantly necessary to tell them that the missionary movement is *no political*, or Government *measure*; and that if we only consulted our own interests as rulers, we should never wish them to become Christians, but to remain just as they are: and that we preach the gospel to them because it is Christ's command,—that if Ram, or Muhammad had given them such a command, surely they would be anxious to carry it out. We preach the gospel to them also, because we know it is the best, and, in fact, the only divine religion in the world. That it, and it alone, sets forth a perfectly sinless character, and that character divine; and that this perfectly sinless and divine character was a sacrifice for the sins of the world. That we, therefore, and many other idolatrous nations renounced our sinful gods, to embrace the feet of this sinless, divine incarnation. Here I like to enlarge on the way in which we became, or ought to have become Christians, and that afterwards when Muhammad appeared, we could not leave the master to go to one who, according to his own statement, was only a servant, and as we prove, a sinful servant too. We

could not leave the perfect God-man and Saviour to become the followers of a mere sinful mortal, who teaches us to depend upon our own works for salvation, which we know, in the sight of God, are altogether defiled, and what we must ever feel, ashamed of—that of our repentance even we have constantly to repent ourselves. It is obvious to remark that we should ever shew ourselves deeply in earnest, and that we are personally partakers of the salvation which we offer to them.

3. With regard to *texts* to preach from and *previous preparation*, I often read a verse or passage to begin with, and explain it, and have always the New Testament in my hand: but ere long I find it necessary generally to introduce some topic on which we are all agreed, regarding for instance, God, his attributes, creation, sin, &c., always, of course, finding my way, sooner or later, to Christ and his salvation. As to preparation, from the interruptions to which we are liable, and the frequently fluctuating character of our congregations, it is often useless to get up a set discourse as we do for our Christian assemblies. But it is of the first importance to have our minds stored with matter on the great doctrines of Christianity, and a studied method of bringing it out to the best effect. It is also of great use and importance to have clear views on the leading points of Hindu and Muhammadan doctrines, and to be able to shew how far they are right and reasonable, and where they fail. Here a synopsis drawn out for reference would be useful.

4. With regard to *objections*. I believe all missionaries are agreed that we ought to preach the gospel first, as far as we are permitted, and to do it in the way that shall give the least possible offence to the prejudices of the people; and that, while doing this, any allusions to their religion should be such as are not likely to irritate, but rather to conciliate, praising the labour they take in their worship, the expense and inconvenience they put themselves to; telling them, as I often have (though the kind of smile elicited, shews they look upon it as rather a doubtful compliment) that should they ever through God's grace become Christians, they are likely to make far better Christians than we English, who are not, naturally, half so devoutly disposed as they.

5. While thus delivering our discourse, it appears to me of much importance to shew that we are not *partisans*, so to speak, and that we have no interests separate from those of our hearers, and are moved by the purest love and goodwill in all we say to them. This will of itself obviate many objections. Still objections and questions will be brought forward. If possible, we put them off generally, till we have given a full statement of our message. Those who bring them forward, may be divided into three classes.—The *reasonable* men, honestly seeking for information. These, of course, should be treated with much attention, and pains taken to remove their doubts.—The *angry* men, filled with pride and enmity, and wanting only to interrupt our proceedings.—And the *simply ignorant*, with whom it is next to impossible to argue, and therefore, often the wisest plan not to attempt it. But with them and the second class it is

far from easy at all times to know what to do. No one rule, of course, can be laid down, excepting that we ought never to get angry. One thing I may say, to God's praise, that I have never been confounded, when I have been enabled to lift up my heart to him in prayer for direction and help.

6. I have often told them that they cannot bring forward one objection to Christianity arising either from real doubt, or enmity, or ignorance, which we in Europe have not brought forward before them, and still have ultimately been led to renounce our old religions and embrace Christianity. And that, when they reflect, they must feel convinced that the evidences of this divine origin of this religion must have been overwhelming, before the great, and proud, and powerful, and some of them, learned nations of the West could have been induced to renounce the religion of their forefathers, and to embrace that of the reputed son of a Jewish carpenter, first promulgated by his fisherman-followers, of the same despised nation,—a religion, too, so contrary to their lusts, pride and ambition. The force of which observation they may perceive when they consider the reluctance of the lowest amongst themselves—a Chamar or a Dom even—to become a Christian, although Christians are here the rulers of the country.

7. As one way of abating opposition, I sometimes anticipate objections, which takes off the edge of them wonderfully. I tell them that I know very well they look upon us as officious intruders—that our very appearance among them as religious teachers is an insult to their understanding, to the wisdom of their forefathers, and to the religion which they profess; and that as we shew so little respect to their religion, so we seem to them to hold up, in a shameless way, our own to contempt and insult, hawking it about, as we do in the bazars, to the acceptance of every cooley. And that it does appear the very extreme of folly, for us upstart English to offer our borrowed religion to the acceptance of a people so ancient, so learned, so religious as the Hindus, whose holy, and, as they say, inspired sages were studying and teaching the deep things of wisdom and theology, ages before our forefathers were naked wanderers in their native jungles. Now, I say, I can well understand how you should feel angry and offended at our presuming to stand up in your cities, to teach you what, as you think, you are so much better able to teach us. But still you should consider the matter coolly, and not let your passions get the better of your reason—you who make such great pretensions to reason and knowledge. You see we are not bad men, and you see we are not mad men either, nor yet very ignorant men. You know, or ought to know, that we are not paid by Government for what we do, and that our pay is not large, that it can scarcely be suspected we do work so unpleasant to the flesh merely for that. And you know, or might know, if you would examine, that whether we be mistaken or not in our aim, our intention at least is good. We desire, as far we know, to do you good; though you, alas! look upon us as the greatest enemies you have. What motive

could we possibly have for seeking your harm? You have never harmed us, and you are not only our fellow-creatures, but our fellow-subjects. Depend upon it, the cause of our troubling you in this way is this: we believe we have got a panacea for all your sorrows and woes. We have found it so ourselves, and we offer it, as we are commanded, to you and all men for acceptance. We have tried, as well as you, what the worship of the sun and others, called gods, can do, and have found it all vain, and so have you too, but you won't acknowledge it. You know very well that so far from being delivered from your sins by your *pujas*, &c., you have not conquered that one little member, your tongue, and ten to one but you are in downright enmity even with your own brother: which things alone, if there was nothing else, make it evident that however you may talk and boast, you are as far from God as you can well conceive. Come, then, let us seriously and as friends talk the matter over. What if Christ was not of our country or of your's, what of that? If it should turn out that he can bestow upon us what, as proved by experience, no other can present, peace and everlasting happiness, let us not like ignorant, prejudiced and narrow-minded men reject him, because he did not take birth in our country.

8. In short, as we all know and acknowledge, (the only difficulty is the practising of it) we must conduct ourselves among them as their brethren, notwithstanding that they will often with indignation and contempt disavow the relationship—as their brethren, feeling, not contemning, their difficulties and prejudices, placing ourselves in their situation, and shewing that we do not ignore the innumerable objections that must arise in their minds from the fact of a new religion being offered to them, —offered by us—*unclean foreigners—beef-eating and pig-eating foreigners*; and that although they, in their ignorance and pride, may pretend to despise us, we do not despise them; but pity them in their moral, political and religious degradation, and are ready, if it may be, to weep with them in their sorrows, and to shew them the way to rejoicing.

9. As to the objections themselves, brought against Christianity, or, what amounts to the same thing, the defences set up for Hinduism and Muhammadanism; I will only observe that it is of the first importance in trying to meet their objections, first of all thoroughly to understand them, and if possible, the motives prompting them; and also to make ourselves quite sure that our replies are thoroughly understood in return. Let us strive to be cool and collected, and to shew the people that we are not afraid of being caught in a trap, and that we have no personal case to contest with them, but simply to set forth God's truth. And if they be not willing to treat the matter in this dispassionate, reasonable manner, just tell them that we consider it wrong to treat God's affairs in any other way, and are unable, therefore, to proceed any further with them. I profess to make it a rule, not to discuss religion with one who is known to be a bad man. This, both Hindus and Musalmáns approve. I have sometimes found it very useful to ask a man, who has come forward with some

objection, whether he really looks upon himself as a religious man, or whether he is not living in known sin. For if this is the case, he had better not, while thus evidently doing the devil's work, meddle with God's matters, or it may be worse for him.

11. As to the best mode of carrying on our preaching work, places, times, and hearers, &c. A chief difficulty is the climate. I do believe that if this country had had a climate similar to that of the countries in which St. Paul laboured, our success, under God, would have been very different to what it has been, despite our other great obstacle—*caste*—with which the apostle had not to contend.

12. We do our work here among the people from 6 or 7 to 10 or 11 o'clock in the morning, and from 5 or 6 to 8 or 9 in the evening, going eight or nine times in the week. In the cold weather we can be out of course more; and, when itinerating, frequently spend nearly the whole day in going about from village to village, or in receiving the people at our tents.

13. I often enquire for the "son of peace;" but alas! few are to be found; and those who are esteemed the most devout and holy by their own people, are not unfrequently found to be the most bigoted and impracticable. A great difficulty in visiting people at their houses, even those who would otherwise be glad to see us, arises from the fact that after two or three visits of the missionary, the poor man, in nine cases out of ten, is put down by his neighbours, as a Christian, or about to become one, and persecuted accordingly. Yet I keep one evening in the week for going to natives in their houses, or gardens, or wherever I am likely to meet with a civil reception; and also take an occasional stroll in the city, which sometimes we have extended into irregular visitations of nearly the whole of the city. With these exceptions, our rule is to abide at our chapels and preaching places, situated in the best parts of the city procurable, where we go at stated times, and the people thus know when and where to expect us. We have tried renting houses in the city, and locating some of our catechists in them, and spending the day ourselves in the city. But from various causes it has been given up again, and our catechists withdrawn. But we have not given up the scheme. We think of trying it again as opportunity offers. One difficulty is, that in this bigoted city the high caste Hindus, who occupy the best and most eligible parts of the city, have no wish to have us as neighbours. In itinerating, it is a good plan on entering a place to enquire for the reading men, and any who profess to be religious men and to fear God, and begin with them.

#### ON ITINERANCIES.

1. Regarding itinerating, much has been written and said of late, not a small portion of which appears to me to manifest misconception on the subject. Some seem to suppose that it is a feature of the work which in India has scarcely been attempted, and great results are expected from

it. As if, when we have been so long trying in vain to convert the inhabitants of cities and towns, where we have resided for years, flying visits among the ignorant and, compared with city people, more prejudiced peasantry of the country would cause congregations and churches to rise up *ex nihilo* by magic.

2. I have usually spent during my missionary course, embracing now a period of nearly twenty-five years, about four months in the year in itinerating. The result of my experience, to state it in a few words is, that the work among the villagers is more difficult and unpromising, and their probable conversion more distant, than that of the inhabitants of cities and towns: and this, it would appear, clearly was the experience of the church from the first ages.

3. It is well for a missionary to have a district in the country, varying in extent according to the population and the means he has of working it, adjoining his station, which he and his people can visit regularly, and give full instruction to the people, and go into the whole subject of christianity, &c. But this should not cause the work at the town or city, where he is stationed, to be suspended. In cases where missionaries are located in the country, their chief work is, of course, in going about from place to place. In itinerating, the wisest plan I think is, to remain at the same village as long as we can obtain attentive hearers, be it ten days or a month, visiting also at the same time the villages in the neighbourhood. Long journeys of hundreds of miles, which in this country must be hasty ones, have produced nothing that we know of, or next to nothing. Nevertheless in the way of pioneering, it may be well for an *experienced* missionary, certainly not a young one, occasionally to undertake a long tour. I remember taking a journey into Oude during the first year of my being in the country, visiting Rām's birth-place, and writing a most *interesting* account, as I thought, of all my great doings to Bishop, then Archdeacon Corrie. He wrote in reply that my report was pleasing, &c. but very quietly observed that he thought I had better remain nearer home for the present. I think the reports of young and inexperienced missionaries (and of others too not missionaries) have done harm in misleading the public (not of course at all intended by them) and raising expectations which, those who know the people and the country, are quite sure will be disappointed.

#### ON ENGLISH SCHOOLS.

1. Since the adults of this country *can* be converted, because some *have been*: since all missionary funds are supposed to be collected expressly for the purpose of teaching and preaching the gospel, is it right, it is asked, to deviate from this point, by going with these funds to assemble Hindu and Muhammadan children by holding out the offer of secular instructions (for which *alone* we know they attend our schools) in order thus to allure them to read and to receive instruction in our Sacred Scriptures? To say nothing of its appearing, perhaps, somewhat *infra dignitatem*,

may not this procedure be supposed to bespeak a sense of weakness in our cause with regard to the adults—that they are too hard for us, and we therefore, turn to their children, who promise an easier conquest? To say, Carry on both—preaching to the adults and teaching the children—is here to say nothing to the point. We all know that the same individual, who is employed all day in teaching children, cannot have much time or strength left to preach to the adults. The question, then, is—Is it right—i. e. is it in accordance with our one great object as missionaries, to carry out our Lord's last command—is it right, for the sake of thrusting one hour's Bible lesson down the children's throats, to spend five hours in teaching them secular knowledge?

2. There is one consideration which, I must say, has weighed much with me of late to make me doubt (if nothing else did) whether missionaries and missionary funds ought to be thus employed. It is the fact that Government are now coming forward so vigorously to carry on, and so liberally to aid secular education, and also are beginning to insist that all those employed by them, in whatever capacity, down to the recipients of a salary of Rs. 4 or Rs. 6 a month, shall, at least, be able to read and write their own language. So that there would appear no room to doubt that education to an extent sufficient to enable men intelligently to hear the gospel and judge of its claims, (even allowing that they were not equal to this before) will soon spread through the country.

3. As to the effects of sound and severe mental training, from which much has been hoped, it should not be forgotten *who* they are whom we are thus training. They are as yet at the best but of a neutral character; and while we should train and discipline and arm to the teeth our *Christian* youth, should we not be wary in putting arms into the hands of those, and disciplining those who ten to one may turn these weapons against us?

3. This, we know, has already happened. It is indeed a melancholy fact of which we are all cognizant that the greater the intellect, and the greater the extent to which that intellect has been cultivated, there is often the greater pride of heart and enmity to God manifested; and if in the cause of the cultivation of that intellect the truth of God has been one of the elements constantly brought under its notice, as in our mission schools, how painful to witness the perversion of its powers in ingenious devices to nullify or falsify that truth! or, the awful hardness and indifference with which it can master and set forth the evidences of that truth!

4. Doubtless, good has been effected through the instrumentality of such Institutions here, and throughout the country. A large number of youth have been brought into familiar contact with the missionaries: their prejudices have been diminished; they have been put in possession of sound views on many subjects, and especially on religion; and have been made thoroughly acquainted with the peculiar doctrines of christianity. But as to the number of conversions, we all, alas! know too well and lament, it has been very small. Here it has been said, that



although the number has been small, yet their intrinsic value is much greater than that of converts generally, inasmuch as, being educated men, they are likely to exercise a much greater influence for good. Well, though a soul is a soul, whether that of an ignorant or a learned man, there is, no doubt, something in this observation; and we have some instances, thank God, of men educated in missionary seminaries who, having become Christians, are extensively useful.

### ON VILLAGE AND BAZAR SCHOOLS.

These schools have not done much as auxiliaries to our chief work. One great evil attending them is, that at Benares they cannot be carried on without a heathen or Muhammadan teacher at their head. A christian teacher, even if we had many such to spare, which we have not, is unable to collect the boys. It is not my opinion, and in this, I believe, I agree with missionaries generally, that the funds of a missionary society should be expended in the support of these schools, any more than in the larger heathen schools and colleges. But if a missionary have local funds, or a Government grant sufficient to defray their expenses, and good native christians to assist him in visiting them, it is very well, and sometimes very desirable too, to have a few such schools in promising localities. They, at least, give us a kind of hold on the neighbourhood, and bring us into close contact with the people, and familiarise the scholars with the truths and phraseology of the scriptures.

### GIRLS' SCHOOLS.

Heathen and Muhammadan *girls'* schools are all but impracticable for us at present. There are two great difficulties. One is, inducing them to come *at all* to learn to read and write: the other is to read *christian* books. And, of course, we can have nothing to do even with girls' schools in which the sacred scriptures are not read. There appears no other way, therefore, at present, than to draw them by the offer of *pice*, as we draw the boys by the offer of secular learning. In this manner there is no doubt, if we had the funds, that a very large number might be drawn together in this city, of the poor, of course, yet respectable castes, brahmans and others. With regard to the rich and upper classes, they seem quite beyond our reach, though I have thought much on the point, and spoken to and sent written proposals to the natives regarding it. Calcutta, Madras and Bombay being the most *English* towns in India, must, by setting us the example, teach us how this difficult problem is to be solved.

### WHAT IS TO BE DONE?

Assuredly, a great work of preparation has been going on, and is still going on in this country. God, in his infinite mercy, and notwithstanding our infirmities, has been working by his servants, and souls have been converted to him. Of this there can be no doubt. And this is an unspeakable encouragement, that God has owned us. While, then, humbly

and heartily thanking Him for his past mercies, and sincerely acknowledging all our sins, errors, negligences and ignorances, let us (I hope my brethren will pardon my presumption) gird ourselves afresh in the name of the Lord to the arduous conflict, and aim principally at two great objects—raising the moral and intellectual character of our native Christians, readers, and catechists;—and teaching and preaching the gospel to the people at large, whether the adults in town and country, or the children in the schools, leaving secular education, trades, &c. to secular men and secular means. In all our missions we cannot and ought not to do this at once. But let us set ourselves to prepare the way, and call upon the committees of our different societies to assist us herein: so that within the period of some two or three years, no evangelist may be employed in teaching Euclid, or in managing a printing press, superintending tent-making, &c. but all engrossed in their own great vocation, teaching and preaching the Lord Jesus. The secular matters of our native Christians can be managed in a great measure by their own chiefs and elders, the missionaries merely stepping in, when they are unable to decide a case. Thus we should be fully at liberty to give ourselves to our one great work of *watching for souls*. In this way, considering the extent to which the knowledge of christianity has already spread in the country, I have a strong conviction that great results would, under God, ere long manifest themselves.

We must be in *earnest*. We must be *in our work*—think, talk, act and live in it. Our reading, writing, studying, all must be missionary. The people, their minds, thoughts, desires, wants, how to do them good, and gain their affections, their view of us, &c. must form a constant subject of our meditations. We must put ourselves in their place, accustom ourselves to view things from their point of vision. And all this we must do with a sound mind, enlightened with the light of God's truth and Spirit, and filled with the holy principle of love which brought the first great missionary from the Father's bosom, to perform a work, in comparison with which our's, difficult as it appears to us, is casiness itself. The work is not our's, but HIS.

The following paper, by the Rev. C. B. LEUPOLT of Bonarcs, written for the Conference, also came too late for discussion, and from want of time the subject could not be taken up.

#### ORPHAN INSTITUTIONS.

Orphan Institutions are peculiar to Christianity. The Hindus can have none, for caste will not permit them to receive children of all classes of people to be brought up together; and if it did, they have not the principle from which such institutions spring. Nor have I ever heard of such institutions among the Muhammedans, for they also lack this peculiar principle. These institutions, therefore, can only be found among Chris-

tians, and among these we have a right to look for them; for who is to take up and provide for the orphan, who has either lost his parents or been heartlessly exposed by them; if we do not, who profess the religion of love? In consequence of this, there will be but very few, if any, who will maintain that the Missionary, who spends a portion of his time in caring for and training orphans in the fear and nurture of the Lord, spends it on an illegitimate object, as far as his missionary character is concerned. On the contrary, orphan and boarding-schools have been now and then exalted above day schools, as means of establishing christianity, and I myself have been told that, considering the native character, the training of orphans may be regarded as the chief means for converting the people, as the adults were a hopeless set. Those who made this remark, forgot at the time, that the word which we preach is not the word of man, but the word of God, and consequently an omnipotent word, able to change any sinner's heart, however obdurate it may be.

But whilst there is no difference of opinion as to the propriety of having such institutions, or of missionaries engaging in them, because in this country missionaries alone are in a position to carry them on, instructing their inmates and forming them into christian congregations; another question is, whether we are to look upon them merely as institutions conceived indeed and carried out in the spirit of Christ, but in no way calculated to aid in direct mission work: or whether we may consider them as means for establishing and consolidating christianity in India? I at once reply, In India we may consider them as such means.

I have laid stress on the word India, for our work in India is peculiar, and differs vastly from that of the apostles in Judea, Greece and Rome. In this country we cannot reach the female sex, we cannot reach the young by preaching as they did; hence we must form establishments by which we can; and in forming these establishments, we must take these difficulties into consideration.

Our commission as missionaries is to make known Christ and Him crucified, as fully and extensively as we possibly can. The result of our labours we must leave with the Lord. Success in our work will naturally encourage us, as it is the seal of the Lord upon our ministry. But although our commission is only to go and preach, yet we all long and pray for success, as did the apostles, and are anxious to see Christianity take root in India. For this purpose we have established orphan institutions, and they afford peculiar advantages to the missionary to attain his great end. He is preaching the gospel to a limited number indeed, but with a certainty of success. Whilst sowing the good seed, the missionary is sure that some will, under God's providence, spring up, and also that that which will spring up, will be of a superior order.

The first advantage we derive from the nature of these institutions, is that we receive the children under our entire control, when they are very young, and as yet uncontaminated by heathen influences. Our institution was established in 1836, but the greatest influx of children took place in

1838, when it pleased the Lord to visit India with famine. The children we then received were mostly of a more advanced age, from eight to fourteen years old, and had already imbibed all the views of a debased and idolatrous creed. But having them entirely under our own management day and night, and keeping them aloof from all farther contamination, we soon gained complete influence over most of them. Those we obtain now are mostly infants, such as have lost their parents, or have been exposed by their heartless mothers. These never learn the ways of their idolatrous parents. They are all nominal Christians, find in our institution a christian home, breathe a christian atmosphere, and being with us constantly, a natural affection and new relation are created between them and us: they are brought up as a christian family.

The second advantage springing from this new relation is, that we are able to mould the minds of the orphans as we please. We have no one to interpose between us and our pupils. We can, therefore, give them what education we may believe them capable of receiving. Further, we have no superstitious system to break down; no degrading notions of idolatry to eradicate. The only obstacles we meet are those of the natural heart found everywhere. In cultivating their minds, we can therefore at once lay a biblical foundation, without fear of having Vedantic and Puranic rubbish mixed up with it. Divine truth, pure and unadulterated, can be instilled into the young mind. Whatever we impart of secular knowledge, will all be truth. In consequence of this, the intellectual training of our youths will rest upon a different basis; it will rest upon truth, instead of fiction and speculation, and hence it will differ widely from that of their countrymen.

What they learn of Hinduism and Muhammadanism is the real nature of those debasing systems, their errors and sinfulness, and the means of refuting them.

Besides the intellectual training, there is also a moral training, ~~the~~ hand in hand with the other. We do not wish merely to give ~~the~~ knowledge of divine truth, but we want that knowledge to be practical and experimental. Whilst we delight in seeing their minds stored with divine truth, we are anxious to see their hearts converted; and whilst it gives us joy to find they are able to give a reason of the hope that is in them, we earnestly pray that that knowledge may be accompanied by a sincere belief, by holiness of heart and conformity in their walk and conversation to the principles which they profess.

To obtain this end with regard to children of both sexes, orphan schools afford advantages which we find no where else, and which no other mode of preaching the gospel affords.

Foremost of these stand *the daily prayers*. Here the missionary can exercise such an influence over the minds of the young as he can exercise nowhere else. No missionary, therefore, should entrust the daily prayers entirely to inferior hands. Once a day he should conduct them himself; for he can easily arrange the hours of prayers so as not to interfere with

his preaching. The catechetical form in reading God's word with children is the best. By care we can urge every truth home to the children's hearts.

Besides *the daily prayers*, the children have also *the means of grace*. *Massy* a good seed is sown here and watered by the Holy Spirit. Coupled with this is another great advantage, *pastoral superintendence*. This can only be exercised over those who are constantly with us. We can take them to our rooms and pray with them; and finding that we take a sincere interest in them, few will remain taciturn and closed up in moody silence. They will become open, tell us even their faults; and this influence once gained, we can, if we act wisely and never betray confidence, maintain even when they are grown up.

Thus our teaching is not merely an occasional sermon which they might hear in the bazar, but it is line upon line, precept upon precept, a daily preaching by word and example. They see us, and will copy our example; and although we know that teaching and training alone will not convert the heart of any child, yet we also know that, under God's good providence, such combined teaching and training in the nurture and admonition of the Lord, undertaken and carried on in his name and in humble dependence on his grace, will not and cannot be without effect. Indeed, we have the promise that it shall not be without its due effect; and, therefore, we look confidently forward to success.

This success will be of a double nature. We shall raise a body of superior Bible Christians, and from among these, a superior class of missionary assistants; and it would be strange, if it was not so. They will differ from adult converts. There are indeed a few adult converts who have by the grace of God completely shaken off every trace of their former superstition, but these are few, and as far as I know were mostly converted ~~whereas~~ The majority of our adult converts are not such. With regard to ~~the~~ Christianity has been engrafted on hearts which were once filled with all the abominations of an idolatrous system, and divine truth impressed on memories full of impure stories of false and licentious gods. Such impressions are not at once wiped off, nor are superstition, fears and doubts removed from their hearts in one day. It requires years of grace to free them entirely from their former ways.

With regard to orphans, and this applies to boarders also, the case is different. Divine truth forms the first impression. The minds of children are filled with bible stories and scripture truths. Their ideas will therefore run in a different channel. Their mode of thinking and subjects of conversation will naturally be different. The standard of their morals will also be higher. I speak of course of converted orphans.

From among these we may expect that the Lord will give us some to assist us in evangelizing India, and these will be superior to the majority of preachers taken from those who were converted when they were thirty to forty years old. It is scarcely possible that these can have so full and accurate a knowledge of the gospel, as those trained up in Christianity

from their childhood. When these are truly converted, they have at once the christian mind. Whilst by education they can be made fully acquainted with the Hindu and Muhammadan religions, they are uninfluenced by their errors and superstition. By regular training, habits of thought, industry and order are formed, in which our adult brethren are often lamentably deficient. Moreover, as they have all acquired English tolerably well, they have an inexhaustible mine of knowledge at their command, from which they can draw at pleasure, but which is generally closed to adult converts.

Now the question is, Have we any such christians, or is all this but a pleasing dream? As I thought over and examined this subject, I called to Mark, one of our orphan converts of the stamp above described. He has been with us since 1836, with the exception of a few years, which he spent at Purneah as school-master under the Rev. Mr. Dicken. We went over our experience, and wrote down the names of nineteen individuals from among the orphan boys, from eleven to twenty-six years of age, who have fallen asleep in Jesus, the last of whom only died a fortnight ago. We likewise wrote down the names of twenty-seven of the orphan boys, who are now alive, and of whom we have every reason to believe that they are the Lord's. With most of them I correspond. Of these I hope three will shortly be ordained. Nine act as catechists and school-masters in various missions, the rest are otherwise engaged; but all of them bear a good report. There may be more, but I do not remember them just now. There are also a number of women, now mothers of children, who do honor to the name which they profess. These, with some of them who have gone to their rest, are our joy and our glory. All these are such as described above, sound Bible christians; and wherever they may be, they will be a stay to a congregation.

Besides these, we have a number of nice young men with consistent, moral characters, attentive to the means of grace, and bearing a good report, and I hope to find many of them hereafter in heaven.

Now with such a seal upon our labours among the orphans, we take courage and go on in the name of the Lord; and maintain that orphan institutions are means for establishing and consolidating christianity in India.

But there are also some objections to these institutions which we must not pass over.

1. "The number of conversions from orphans is small in comparison to the number of unconverted orphans. These are but nominal christians, and a few of them are worse than many of the Hindus." I allow that there is more chaff than wheat, yet among all our orphan boys there are but *four* who are really bad. All the rest, although but nominal christians, have redeeming qualities about them. I allow they are but nominal christians, yet they are free from the trammels of caste and from the prejudices and vices of many of the Hindus and Muhammadans; and

what is of vast importance, their little ~~words~~ are willingly given over to be retained in our infant and day schools in the fear and nurture of the Lord; and some of the parents, although very poor, have of late willingly paid something for the books which their children read. We should also not forget that most of them attend ~~missions~~ of grace, and who knows but the seed sown may yet take root? Moreover I should truly rejoice, if all the Hindus threw away their idols, broke down their temples, shook off caste, and became nominal christians.

2. Another objection is, "The orphans cost a great deal of money, which might be spent more profitably in other ways." It is true, the children ~~must~~ be fed, clothed and educated; but the amount is after all not so very great. But upon this point I will not enter here, because, first, it applies to orphan institutions in all countries, and, secondly, we never expend the funds of the society for these schools, christian friends giving us willingly and liberally for orphans. Moreover, sufficient has been said to prove that the money expended on orphan institutions is well spent and has the blessing of God on it.

3. A third objection is, "Could not missionaries spend their time more usefully in the first and chief branch of missionary labours, viz. *in preaching*?" In my opinion the missionary that preaches to the young is as usefully engaged in his vocation as he that preaches to adults; each does his duty in the mission establishment, and whatever that branch may be, his usefulness will be in proportion to his faithfulness. But an orphan institution need never and ought never to be mixed with the missionary's primary duty, preaching; for there will be in each mission establishment a good day school or college, which the orphans can attend. That also being conducted by missionaries ~~will~~ will take no harm, for there too they are constantly under christian supervision; and five years' experience has shown me that orphans do take no harm: on the contrary, pious boys will exercise some influence for good on heathen boys in a school of acknowledged christian principles. Thus some Hindu boys told me of one of our lads, S. who always acts and speaks as we all should do; and of E. who was ill and has since fallen asleep in Jesus, it was said by Hindu boys, He need not be afraid to die, for he will go to heaven.

Should there be no such school, the missionary must employ teachers and superintend them. The advanced classes he will of course have to teach himself. Biblical theology he always should; but these branches need not ~~more~~ interfere with his public preaching, than Christ's teaching his disciples at home interfered with his public ministry; and should he occasionally have to spend an additional hour with them, as his Master did with his disciples, that hour will be well spent.

When trades are being carried on, such as presses, there ought to be European superintendents; where tailoring, carpet-making and the like are being carried on, the missionary's wife must step in and superintend the work; for agriculture our aid is not required for the present. To one point, however, the missionary that has the charge of orphans must make

up his mind, if this were his last day, to his charge, he must give up the idea of distinguishing himself from his brethren, because he will find no leisure to do so. The time he spends by day he must leave to his brethren and his own family, do so, if he can, he will be no longer in harness. Whilst I therefore acknowledge the value of preaching the gospel to adults, I hold never to be neglected because of the value of the institution, it being impossible for any missionary to spend his time better than in preaching. I maintain that the training of orphans is the life and nurture of the Lord is a most important work, and one which is not only consolidating christianity in India, and should be continued, and therefore, my brethren, who have such institutions, should be constant, immovable, always abounding in the work of the Lord, inasmuch as ye know that your labour is not in vain in the Lord. (1 Cor. 15: 58)

The trade of the mission was formerly carried on in our institution and was attended to by Mr. Leupolt and Mr. Broadway; but we had to give it up in 1854. We could cope with the natives, for our patterns were superior and all our dyes were set with mordants, whereas the natives used only natural dyes. They took up the trade and sold manufactured articles cheaper than we could purchase the raw materials. Moreover this trade did not appear to be a healthy one. At present we have book-binding and printing, both of which are carried on without any superintendence, and the results are not so good as they once were.









